

日本語会話文典

AN ENTIRELY RESET
AND GREATLY ENLARGED EDITION

COMPLETE COURSE
OF
JAPANESE
CONVERSATION-GRAMMAR

A NEW AND PRACTICAL METHOD OF LEARNING
THE JAPANESE LANGUAGE

BY

ORESTE VACCARI

GRADUATED AT THE ORIENTAL UNIVERSITY OF NAPLES (ITALY)

Awarded the Third Order of the Sacred Treasure
by the Japanese Government for propagating the Japanese language
among foreigners through his books

AND

MRS. ENKO ELISA VACCARI

GRADUATED AT THE FRIENDS' GIRLS' SCHOOL AND
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By
MR. AND MRS. ORESTE VACCARI

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the above mentioned works

PREFACE

"Look it up in Vaccari's" has come to mean the last word in Japanese language study.

The foreign student who tries to learn Japanese without a Vaccari text to guide and instruct him is simply asking for punishment. The student may have access to all the Japanese grammar and syntax there is, but only in this COMPLETE COURSE OF JAPANESE CONVERSATION GRAMMAR will he also find the indispensable traffic signal to direct him smoothly and accurately on his way. With Mr. and Mrs. Vaccari to chart his language course, the foreign student of Japanese cannot possibly get lost or confused, and, moreover, he reaches his destination by the shortest possible route.

Previous editions of this grammar already looked as if they had covered all the Japanese ground that needed covering for a sound knowledge of the language. But the sweeping changes that have occurred in Japan in recent years have had their impact also on the language, and this new edition, with two hundred additional pages of new details on Japanese language, besides giving further help to those who are willing to pursue its study to the very end, represents the authors' successful endeavour to keep abreast of Japan's linguistic response to the changes. The student of this new edition can, therefore, be perfectly confident that he is studying the Japanese language of the day, as currently spoken and written by educated native-born.

To enable the student to acquire a correct pronunciation from the outset, the perfectionist authors have, in this reset edition, used graphic accents to indicate syllabic stresses and appropriate emphases. The importance of this original and extremely effective approach to correct Japanese accentuation can scarcely be overestimated. There are many Sino-Japanese characters which, though differently accented in speech, are transliterated into roman letters of exactly the same spelling. Knowing where to put the proper stress on these deceptive homonyms can make all the difference between correct Japanese and an embarrassing word puzzle.

After many years of research in Japanese phonetics, the authors have finally succeeded in establishing definite and accurate rules (pp. 651-734) for dispelling the uncertainties of Japanese pronunciation. Before the application of the Vaccari system used in this grammar, many foreign students of the Japanese language had to rely on "near enough" methods to learn how to pronounce Japanese. Even if they did have a native-born teacher for personal tuition, they lacked, nevertheless, a grammar of reference and study in which the precise accent of Japanese words was clearly indicated. This new Vaccari system of Japanese accentuation is undoubtedly a valuable contribution to a better study of Japanese language.

Whether the student aspires to a thorough knowledge of the Japanese language, or whether he just wants to learn enough to meet more casual requirements, this grammar equips him to attain either objective.

PETER RUSSO, Ph. D.

Former Professor of Occidental Languages at the
Tokyo University of Commerce; former Examiner
in Japanese at the University of Melbourne.

.....
Ma di quest' acqua convien che tu bei,
Prima che tanta sete in te si sazii.
DANTE, Par. xxx

.....
But first behoves thee of this water drink,
Or e'er that longing be allay'd.
DANTE, Par. xxx

INTRODUCTION to the Reset and Enlarged Edition

Thirty years ago the first edition of this book was published. Since then, new editions, some revised and enlarged, have followed almost yearly. No other book for the study of Japanese has been reprinted so many times, a sufficient testimony to the favour it has found among students and teachers of the language.

Encouraged by the proven success of its method and the ever growing demand, the authors decided, some years ago, to extend the grammar's scope of study without in any way complicating its processes. The result is the present volume, the twentysecond edition, entirely reset and enlarged with about two hundred more pages of new grammatical information and additional reading matter of general and topical interest.

Some of the exclusive and important features of this new volume may be summarised as follows:

All Japanese words in roman letters of two or more syllables have their proper stress indicated by a graphic accent. From the beginning of his study, the student is thus able to absorb the correct pronunciation of Japanese in the same effortless manner that he learns to pronounce his mother tongue.

For the first time in any text for the study of Japanese language, definite rules are provided on the essential aspect of Japanese accentuation. See Pages 675-757.

Of particular significance in this volume is the care the authors have taken to bring the study of the Japanese language up to date. Obsolete terms have been discarded, and all words and terms in the translation exercises and reading matter conform with modern usage. New coinages and expressions, introduced since the Pacific War, are also blended with the exercises in such a way as to make their Japanese context familiar to the foreign student.

It is the hope of the authors that this book, as well as facilitating the study of the Japanese language, will also contribute to friendly understanding between the people of Japan and the people of all other countries.

Mr. and Mrs. ORESTE VACCARI

PREFACE**to the first edition of Vaccari's Japanese Grammar.**

To those of us who are engaged in fostering among foreign peoples a more thorough and enlightened understanding of Japan and the Japanese, this new grammar book is a source of much encouragement. Mr. and Mrs. Vaccari have brought out, after much intelligent labour, what I would like to regard as the most complete book to date for the study of Japanese and have, thereby, provided an effective and practical guide toward a basic study of the Japanese nation and people.

Final judgement on the real merits of a book of this nature should not be passed by one to whom Japanese is the mother tongue. It should be reserved for the student of the language who, after thoughtful perusal of the book, discovers by his own experiences, how helpful it has proved to him. Objectively considered, however, this grammar possesses many points of merit. The method introduced by the authors is not only scientific, but human, for while the particulars of the language have been fully treated and illustrated with practical examples and exercises in natural and logical order, they have, at the same time, been regulated in each lesson according to the measure of partial efforts of the mind.

The Japanese taught in this book has struck me as being of the best commonly accepted diction to-day. I have, furthermore, found that the lessons consist of expressions of facts which are deeply imprinted upon the mental background of every individual. These expressions, when learned by the student, are therefore certain to prove of practical value in his daily mingling with the Japanese people.

The authors have introduced a new idea of giving all the sentences in the book in Japanese characters and Roman transliteration with their respective English translation, an innovation most likely to prove very helpful.

Mr. and Mrs. Vaccari have published a book of high merit and may be regarded as the initiators of a new system for teaching Japanese.

COUNT AYSKE KABAYAMA

Chairman of the Board of Directors,
The Kokusai Bunka Shinkokai
(The Society for International Cultural Relations)

FOREWORD

to the former editions of Vaccari's Japanese Grammar

Japan's international status and the exceptional industry and talent of its people give the Japanese language a special significance. It is a specific key to the understanding of a country and people destined to have an ever increasing impact on word affairs.

In spite of these demonstrable facts, the study of the Japanese language by foreigners has not been receiving the attention it warrants. The reason is not far to seek. In brief, it is because, until recent years, there have been no suitable, comprehensive texts for the study of Japanese, or for reducing the complexities of this difficult language to comparatively simple terms.

Until this complete grammar of Japanese appeared, foreign students had to depend for their Japanese language study on books of the scholars of long ago, texts which by now are largely archaic and inadequate to yield satisfactory results. Furthermore, the foreign student has been the more handicapped in that the Japanese themselves have not yet produced a complete treatise on their own language.

To overcome these serious gaps in Japanese language study, the authors of this grammar spent several years in research and inquiry into current Japanese idiom, spoken and written. The result is the present complete grammar of Japanese, which remains the first in its field, and is acknowledged by world scholars, as the one comprehensive text for the study of modern Japanese.

The grammar is made up of sixty-two lessons, covering the full range of grammatical rules, vocabulary and translation exercises. The authors have, however, replaced the orthodox approach to the Japanese language study with new scientific methods which enable the student to absorb the spoken and written language with far greater ease and precision. Among the unique features of the grammar, for instance, is the transliteration with *kana* (Chinese characters) of every Japanese example and exercise given in roman letters, so that the student may, if he desires, learn the language also as it is written by Japanese.

This volume does not follow a strictly grammatical order, but grammar has been given in each lesson as the necessity arises, passing immediately into practice with the given examples and exercises, embodying itself in actual facts and in habitual locutions to which one has recourse many times a day.

Nothing has been overlooked in the authors' efforts to make this grammar a practical and efficient guide to anyone wishing to make a thorough study of the language as currently spoken and written by educated Japanese.

Mr. and Mrs. ORESTE VACCARI

NOTICE

During World War II, a New York publisher, Frederick Ungar Publishing Co., 131 East 23rd Street, N.Y. 10010, published an unauthorized edition of Vaccari's "*Japanese Conversation Grammar*."

The unauthorized publication is a photostatic reprint of the First Edition of Vaccari's "*Japanese Grammar*" published in Tokyo, Japan, in 1937, a book of 508 pages. Two more of such unauthorized editions were published during World War II and used especially for teaching the Japanese language in short courses to U.S. officers and men who were intended to be sent and fight against Japan.

As it was during the World War, nothing was done to stop the unauthorized publication. Besides, in some way, and however small a contribution may have been, it served a good purpose: to give instruction to those who brought an end to the conflict with Japan.

However, Frederick Ungar Publishing Co. of New York, in spite of the fact that World War II ended over twenty years ago, is continuing the unauthorized publication and in 1957 published a Fourth Reprint of the First Edition of Vaccari's "*Japanese Conversation Grammar*" of 508 pages.

Now, for the information of those who intend purchasing Vaccari's "*Japanese Conversation Grammar*," this notice has been here given to make the interested party know that since the First Edition of the said Grammar, twenty new editions have been published in Tokyo, each one with new features and improvements, and since 1952 Vaccari's "*Complete Course of Japanese Conversation Grammar*" is a volume of 800 pages, about 300 pages more than its First Edition, whose unauthorized reprint is still sold by Frederick Ungar of New York at a high price, and which may now be considered as a secondhand book of very little worth. The purchaser of Frederick Ungar's unauthorized edition is thus doubly deceived, first in its price and then in the value of its contents.

Another unauthorized publication of the said Vaccari's "*Japanese Conversation Grammar*," printed in Taipei, the capital of Taiwan (Formosa), is on the world market. This illegal publication is a photostatic reproduction of the sixteenth edition of the above mentioned Grammar, originally published in Tokyo by Vaccari's Language Institute in January 1961.

Both unauthorized publications are cheaply bound, printed on inferior paper, and the printing is not so clear as in the books legally published in Tokyo. Each copy of Vaccari's "*Japanese Conversation Grammar*" has fourteen Japanese style colored pictures illustrating passages of the reading pieces given in it and a large map of the metropolis of Tokyo, which are not found in the illegal reproductions.

pp. VACCARI'S LANGUAGE INSTITUTE
Oreste Vaccari

It is considered in Japan a great privilege and coveted honor to obtain, and be placed at the beginning of a literary work, a motto written by a minister in charge, other high official of the government or other personage of noted fame in the country.

In consideration of the cultural character of this volume, the Minister of Education has granted such a privilege and honor to their authors.

To fully understand the meaning of the motto reproduced in the photogravure, one must refer to the "Manyoshu," the most ancient (VII century A. D.) collection of Japanese poems, one of which says that "Words have a soul, and may create any kind of emotion, among which happiness is supreme."

NOTE. Brush writing is, in Japan, considered a real art, not less noble and prized than the art of painting in Western countries.

Brush writing is taught to Japanese since their first school days, and many are those who fervently and assiduously practice it, just for art's sake, until their oldest age. Prominent men do not neglect this art and not few are those who devote themselves to the profession of teachers of such a branch of learning.

Every year are held in Japan exhibitions of specimens of brush writing of famous mottos or short poems, and the best among them are awarded prizes as in Western countries prizes are awarded to the best paintings.

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During World War II, a New York publisher, Frederick Ungar Publishing Co., 131 East 23rd Street, N.Y. 10010, published an unauthorized edition of Vaccari's "Japanese Conversation Grammar."

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As it was during the World War, nothing was done to stop the unauthorized publication. Besides, in some way, and however small, the book has been a great privilege and honor to publish it.

In consideration of the cultural character of this book, the Minister of Education has granted a privilege and honor to publish it.

However, Frederick Ungar Publishing Co. of New York, in spite of the fact that World War II ended over twenty years ago, is continuing to publish the book.

To fully understand the meaning of the book, the author's photograph, one must refer to the "Mushosun," the most ancient (VII century A.D.) collection of Japanese poems, one of which says:

Words have a soul, and may create any kind of emotion among which happiness is supreme.

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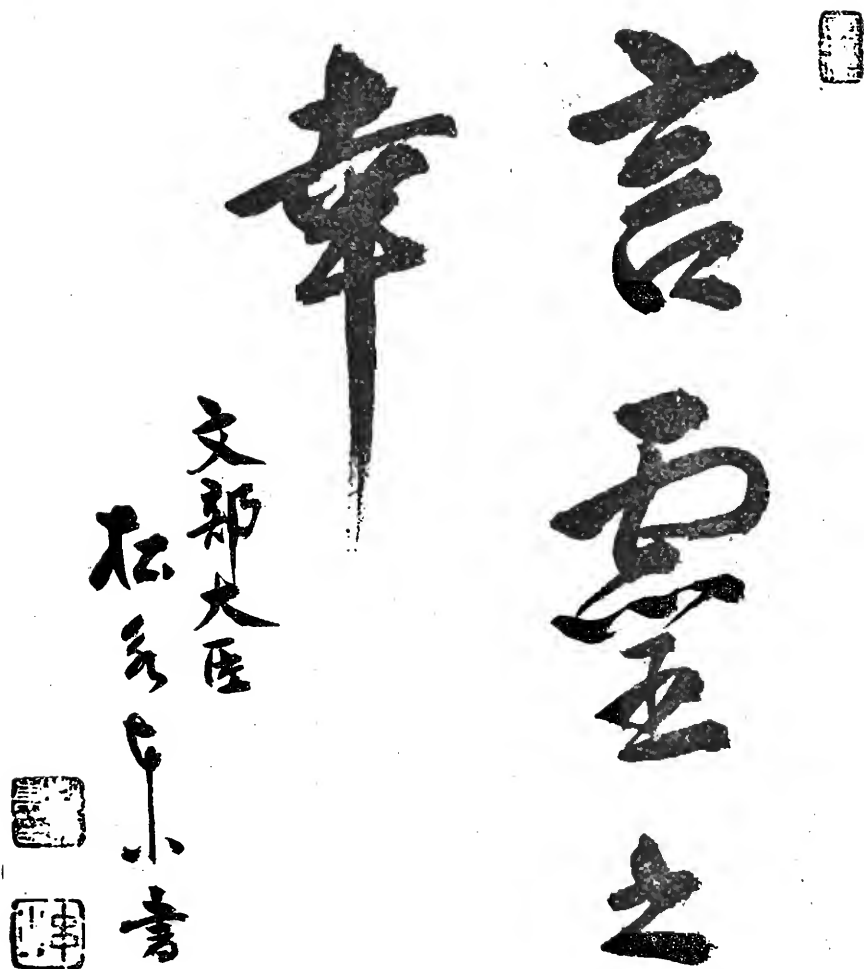
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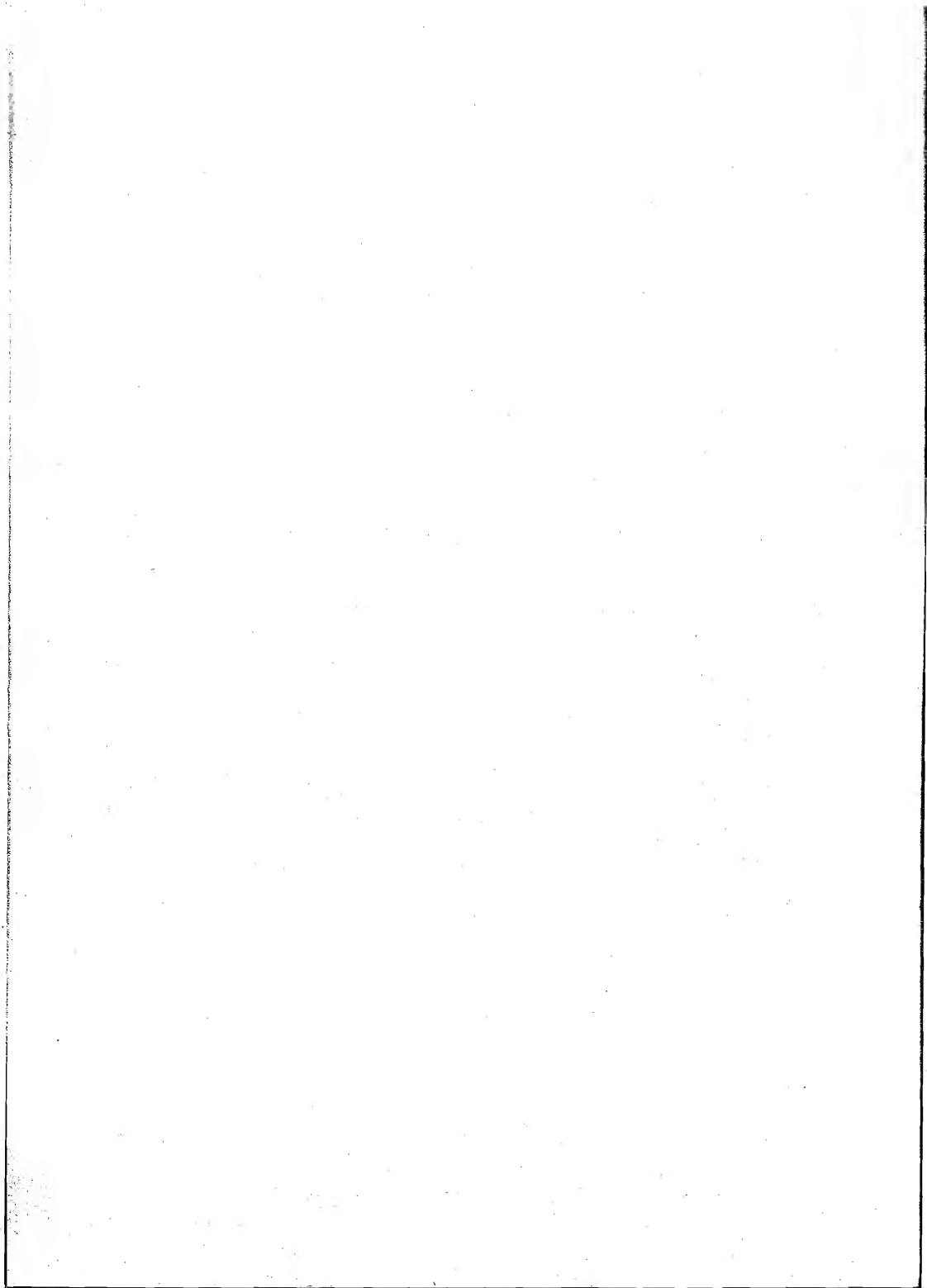
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pp. VACCARI'S LANGUAGE INSTITUTE
Oreste Vaccari



Photogravure of a motto written especially for this book by His Excellency Toh Matsunaga, the Minister of Education of Japan.

The motto reproduced above, which, in typographic characters correspond to 言霊の幸 and in roman characters to KOTO DAMA NO SACHI, signifies HAPPINESS IN THE SPIRIT OF LANGUAGE.



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1. The first part of the report

2. The second part of the report

3. The third part of the report

4. The fourth part of the report

5. The fifth part of the report

6. The sixth part of the report

7. The seventh part of the report

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**ORTHOGRAPHY
AND
PRONUNCIATION**

Orthography and Pronunciation

The Japanese adopted the Chinese ideographic script, called *kanji* 漢字, in the third century of our era, when the code of Confucian philosophy and the literature embodying it were introduced into Japan.

Through the Chinese ideograms there came into existence, about the close of the eighth century, two syllabaries called *katakana* 片仮名 and *hiragana* 平仮名, both of which have a common appellation: *kaná* 仮名.

Although every Japanese word could be written with *kaná*, these have not supplanted the ideograms, but play only a minor role beside them, their use being generally restricted to indicate verbal inflections and to write some of the adverbs and prepositions, most of the conjunctions, and the interjections.

The *katakana* characters are now generally used in writing foreign names, words of foreign derivation and telegrams, while the *hiragana* characters are used in other cases.

The characters of the Japanese language, like those of the Chinese, are arranged in columns, beginning on the right-hand side of the page and running from top to bottom and from right to left. Some books, however, especially those that treat of mathematics, medical science, chemistry, and mechanics, are written from left to right and in horizontal lines, as European languages are.

In 1885, a society was organized by foreigners and Japanese for the purpose of effecting a substitution of the Roman system of writing for the Chinese and Japanese scripts. However, the romanization of the Japanese writing is still very far from being a reality, its use being at present restricted to a few books, a very few magazines and to Japanese bilingual dictionaries.

There are three systems of romanization of the Japanese writing, but the one adopted for this book is that followed by almost all the *rōmaji* ローマ字 (roman characters) dictionaries.

In the first of the following tables are given the *katakana* characters arranged in the Japanese order of the *go-jū-on* 五十音 "the fifty sounds." Under each *katakana* is given the corresponding *hiragana*, and under that the equivalent in roman letters.

Katakana and Hiragana

Table I

ワ わ wa	ラ ら ra	ヤ や ya	マ ま ma	ハ は ha	ナ な na	タ た ta	サ さ sa	カ か ka	ア あ a
ヰ ゐ i	リ り ri	イ い i	ミ み mi	ヒ ひ hi	ニ に ni	チ ち chi	シ し shi	キ き ki	ヱ え e
ウ う u	ル る ru	ユ ゆ yu	ム む mu	フ ふ fu	ヌ ぬ nu	ツ つ tsu	ス す su	ク く ku	オ お o
ン ん n	ヲ を wo	ロ ろ ro	ヨ よ yo	モ も mo	ホ ほ ho	ノ の no	ト と to	ソ そ so	コ こ ko

The first *hiragana* characters in the cases of the following table, although considered obsolete, are still used by some Japanese in their cursive writing. For comparison, the corresponding modern *hiragana* characters have been placed below the obsolete ones.

Table II

志 し shi	さ さ sa	江 え e	満 ま ma	比 乃 の no	多 た ta	瓦 わ wa	登 と to	二 に ni	以 い i
須 す su	起 き ki	天 て te	小 こ ko	久 く ku	奈 な na	可 か ka	知 ち chi	何 ほ ho	是 は ha

By putting two small marks or a small circle on the right side of the upper part of certain syllables, their sound is modified.

The two small marks are called *nigori* 濁, and the small circle is called *maru* 丸 or *handaku* 半濁.

Table III

ヴ ア va	パ ぱ pa	バ ば ba	ダ だ da	ザ ざ za	ガ が ga
ヴィ イ vi	ピ ぴ pi	ビ び bi	ヂ ぢ ji	ジ じ ji	ギ ぎ gi
ヴ ウ vu	プ ぷ pu	ブ ぶ bu	ツ づ zu	ズ ず zu	グ ぐ gu
ヴェ エ ve	ペ ぺ pe	ベ べ be	デ で de	ゼ ぜ ze	ゲ げ ge
ヴォ オ vo	ポ ぽ po	ボ ぼ bo	ド ど do	ゾ ぞ zo	ゴ ご go

N. B. The separate column on the left includes four combinations of characters representing the sounds of the consonant *v* with the four vowels *a*, *i*, *e*, and *o*, and one single character to represent the sound of *v* and *u*, all of which are used only to write foreign words.

In writing words of foreign derivation, the sound of *di*, as in the word *dictation*, may be represented by the symbol **ヂ** or **ディ**.

birudingu ビルデング or ビルディング building

By the combination of certain syllables with *ya* ヤ, *yu* ユ, and *yo* ヨ, other sounds are obtained. In this case the characters corresponding to *ya*, *yu*, and *yo* are written in a smaller size than the characters with which they are combined.

Table IV

リ ヤ り や rya	ミ ヤ み や mya	ヒ ヤ ひ や hya	ニ ヤ に や nya	チ ヤ ち や cha	シ ヤ し や sha	キ ヤ き や kya
リ ユ り ゆ ryu	ミ ユ み ゆ myu	ヒ ユ ひ ゆ hyu	ニ ユ に ゆ nyu	チ ユ ち ゆ chu	シ ユ し ゆ shu	キ ユ き ゆ kyu
リ ヨ り よ ryo	ミ ヨ み よ myo	ヒ ヨ ひ よ hyo	ニ ヨ に よ nyo	チ ヨ ち よ cho	シ ヨ し よ sho	キ ヨ き よ kyo
ピ ヤ ぴ や pya	ビ ヤ び や bya	ヂ ヤ ぢ や ja	ジ ヤ じ や ja	ギ ヤ ぎ や gya		
ピ ユ ぴ ゆ pyu	ビ ユ び ゆ byu	ヂ ユ ぢ ゆ ju	ジ ユ じ ゆ ju	ギ ユ ぎ ゆ gyu		
ピ ヨ ぴ よ pyo	ビ ヨ び よ byo	ヂ ヨ ぢ よ jo	ジ ヨ じ よ jo	ギ ヨ ぎ よ gyo		

Note that all the Japanese characters transliterated with roman letters and containing *y* in the body of the syllable, have diphthongal sounds.

PRONUNCIATION

Short Vowels

- A, a* is pronounced as *a* in *father*.
E, e as in the first syllable of the words *enamel, enemy, edge, melody*.
I, i as *e* in *me, be*.
O, o as in *ox, box*.
U, u as in *put, push, pull, full*.

The *u* of the syllable *su* is almost silent when followed by a syllable beginning with *k*, and the *u* of the syllable *ku* is, in certain words, almost silent when followed by a syllable beginning with *s*.

U is almost silent also in the verbal suffix *masu* マス, as in *tabemasu* (*tabemas'*) 食べマス I eat, *ikimasu* (*ikimas'*) 行キマス I go.

sukoshi (*s'koshi*) 少シ little *suki* (*s'ki*) 好キ I like
takusan (*tak'san*) 沢山 much *okusan* (*ok'san*) 奥サン Madam

In such cases the almost silent *u* will be, in this book, distinguished by a curve placed above, as shown below:

sūkōshi 少シ little *sūki* 好キ I like
takūsān 沢山 much *ókūsan* 奥サン Mrs., Madam
ikimāsū 行キマス I go
kakimāsū 書キマス I write

In certain words, and invariably in the suffix *māshita* マシタ, also the vowel *i* is almost silent, as in *shītā* (*sh'ta*) 下 *under*, in which case the *i* will similarly be distinguished by a curve, as in the following examples:

ikimāshita 行キマシタ I went *mimāshita* 見マシタ I saw

The graphic accent placed on one of the vowels of each of the above words given as phonetic examples, indicates the force of utterance to be laid on their stressed syllables.

Long Vowels

The long vowels are characterized by a line placed above them.

- Ā, ā* as in *park, lark, spark*.
Ē, ē as the sound of *a* in *ape, fame, same* or *ay* in *day, may, say*.
Ō, ō as in *over, boat, no* when at the beginning of a word, but as in *ought* and as *a* in *ball, raw* when in the body of a word.
Ū, ū as *oo* in *boom, soon, broom, spoon*.

The long vowel *ē* is often written *ei*.

The long sound of *i* (pron. ee, as in beer) is generally written *ii*.

<i>okāsan</i>	オ母サン	mother	<i>ōkii</i>	大キイ	big, large
<i>obāsan</i>	オバアサン	grandmother	<i>kōsan</i>	降参	surrender
<i>nēsan</i>	姉サン	elder sister	<i>ureshii</i>	ウレシイ	glad, happy
<i>kēsan</i>	ケーサン	paper weight	<i>kanashii</i>	カナシイ	sad
<i>eikō</i>	栄光	glory	<i>joyū</i>	女優	actress
<i>tōhō</i>	東方	the east	<i>kūshū</i>	空襲	air raid
<i>kōhei</i>	公平	impartiality	<i>mōbaku</i>	盲爆	blind bombing
<i>kōkei</i>	光景	a scene	<i>sabishii</i>	淋シイ	lonesome
<i>sōkei</i>	総計	total amount	<i>niisan</i>	兄サン	elder brother

Note that it is essential to distinguish long from short vowel sounds, if one wishes to speak the Japanese language intelligibly. Many words written with short vowels have a different meaning when written with long vowels.

<i>koshi</i>	腰	the waist	<i>kōshi</i>	孝子	dutiful child
<i>kōsei</i>	個性	personality	<i>kōsei</i>	校正	proof reading
<i>sūji</i>	筋	muscle	<i>sūji</i>	数字	a numeral, a figure
<i>bōshi</i>	拇指	thumb	<i>bōshi</i>	帽子	hat
<i>kuki</i>	茎	a stalk	<i>kūki</i>	空気	air
<i>kosui</i>	湖水	a lake	<i>kōsui</i>	香水	perfume
<i>kūro</i>	黒	black	<i>kurō</i>	苦勞	suffering
<i>tōru</i>	取ル	to take	<i>tōru</i>	通ル	to go through
<i>toshi</i>	年	year	<i>tōshi</i>	投資	investment

When writing Japanese with *kand*, the sound of the long vowel *a* may be represented by the symbol ア, placed after the character containing the long vowel, as in the following examples:

<i>obāsan</i>	オバアサン	grandmother
<i>okāsan</i>	オカアサン	mother

The sound of the long vowel *o* may be represented in five ways, as shown in Table V and Table VI, and the long vowel *u* in two ways, as given in Table IX.

The different ways of representing the sound of the long vowels *o* and *u* are indiscriminately used by the Japanese, both in writing and in printing. However, to avoid confusion, the sound of the long vowel *o* and *u* will be represented in this book in one way only, as given in the upper division of each of the following tables.

Katakana

Table V

rō	yō	mō	pō	bō	hō	nō	dō	tō	zō	sō	gō	kō	ō
ロ	ヨ	モ	ポ	ボ	ホ	ノ	ド	ト	ゾ	ソ	ゴ	コ	オ
オ	オ	オ	オ	オ	オ	オ	オ	オ	オ	オ	オ	オ	オ
ロ	ヨ	モ	ポ	ボ	ホ	ノ	ド	ト	ゾ	ソ	ゴ	コ	オ
ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ
ラ	ヤ	マ	パ	バ	ハ	ナ	ダ	タ	ザ	サ	ガ	カ	ア
ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ	ウ
ラ	ヤ	マ	パ	バ	ハ	ナ	ダ	タ	ザ	サ	ガ	カ	ア
フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ
ロ	ヨ	モ	ポ	ボ	ホ	ノ	ド	ト	ゾ	ソ	ゴ	コ	オ
フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ

OBSOLETE SPELLING

ō
ヲ
ウ
ワ
ウ
ワ
フ
ヲ
フ

Hiragana

Table VI

rō	yō	mō	pō	bō	hō	nō	dō	tō	zō	sō	gō	kō	ō
ろ	よ	も	ぽ	ぼ	ほ	の	ど	と	ぞ	そ	ご	こ	お
お	お	お	お	お	お	お	お	お	お	お	お	お	お
ろ	よ	も	ぽ	ぼ	ほ	の	ど	と	ぞ	そ	ご	こ	お
う	う	う	う	う	う	う	う	う	う	う	う	う	う
ら	や	ま	ぱ	ば	は	な	だ	た	ざ	さ	が	か	あ
う	う	う	う	う	う	う	う	う	う	う	う	う	う
ら	や	ま	ぱ	ば	は	な	だ	た	ざ	さ	が	か	あ
ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ
ろ	よ	も	ぽ	ぼ	ほ	の	ど	と	ぞ	そ	ご	こ	お
ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ	ふ

OBSOLETE SPELLING

ō
を
う
わ
う
わ
ふ
を
ふ

Katakana

Table VII

ryō	myō	pyō	byō	hyō	nyō	chō	shō	gyō	kyō	jō	jō
リ ヨ ウ	ミ ヨ ウ	ピ ヨ ウ	ビ ヨ ウ	ヒ ヨ ウ	ニ ヨ ウ	チ ヨ ウ	シ ヨ ウ	ギ ヨ ウ	キ ヨ ウ	ジ ヨ ウ	ヂ ヨ ウ
リ ャ ウ	ミ ャ ウ	ピ ャ ウ	ビ ャ ウ	ヒ ャ ウ	ニ ャ ウ	チ ャ ウ	シ ャ ウ	ギ ャ ウ	キ ャ ウ	ジ ャ ウ	ヂ ャ ウ
レ ウ	メ ウ	ペ ウ	ベ ウ	ヘ ウ	ネ ウ	テ ウ	セ ウ	ゲ ウ	ケ ウ	ゼ ウ	デ ウ
レ フ	ミ フ	ペ フ	ベ フ	ヘ フ	ネ フ	テ フ	セ フ	ゲ フ	ケ フ	ゼ フ	デ フ

OBSOLETE SPELLING

Hiragana

Table VIII

ryō	myō	pyō	byō	hyō	nyō	chō	shō	gyō	kyō	jō	jō
り ょ う	み ょ う	ぴ ょ う	び ょ う	ひ ょ う	に ょ う	ち ょ う	し ょ う	ぎ ょ う	き ょ う	じ ょ う	ぢ ょ う
り ゃ う	み ゃ う	ぴ ゃ う	び ゃ う	ひ ゃ う	に ゃ う	ち ゃ う	し ゃ う	ぎ ゃ う	き ゃ う	じ ゃ う	ぢ ゃ う
れ う	め う	ぺ う	べ う	へ う	ね う	て う	せ う	げ う	け う	ぜ う	で う
れ ふ	み ふ	ぺ ふ	べ ふ	へ ふ	ね ふ	て ふ	せ ふ	げ ふ	け ふ	ぜ ふ	で ふ

OBSOLETE SPELLING

Table IX

ryū	myū	pyū	byū	hyū	nyū	jū	chū	jū	shū	gyū	kyū	yū
リ ユ ウ	ミ ユ ウ	ピ ユ ウ	ビ ユ ウ	ヒ ユ ウ	ニ ユ ウ	ヂ ユ ウ	チ ユ ウ	ジ ユ ウ	シ ユ ウ	ギ ユ ウ	キ ユ ウ	ユ ウ
リ	ミ	ピ	ビ	ヒ	ニ	ヂ	チ	ジ	シ	ギ	キ	ユ
フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ	フ

The sound of all long vowels may also be represented, when writing in *kana*, by a bar placed immediately after the syllable containing the long vowel, especially when writing certain words of foreign derivation, as shown in the following examples:

<i>bīru</i>	ビール	beer
<i>erebētā</i>	エレベーター	elevator
<i>kōhī</i>	コーヒー	coffee
<i>sūtēshon</i>	ステーション	station
<i>taipūraitā</i>	タイプライター	typewriter
<i>tēburu</i>	テーブル	table

Note that words of foreign derivation generally maintain the accent upon the syllable corresponding to the one stressed in the original foreign word.

When a *kana* character is repeated in succession in the same word, the duplicated character is represented by the symbol 丶.

háha ハゝ mother *chíchi* チゝ father

When writing Japanese in horizontal lines, a word written in *kana* may be regularly repeated with syllabic characters, as for instance *iró-iró* イロイロ *various*, *kutá-kutá* クタ (ク イ
クタ *worn out* but when writing Japanese in vertical
lines, the repetition is indicated by a long mark re- タ ロ
sembling the character 〱 (ku) of the *hiragana* sylla- 〱 〱
bary, as shown on the right side of this explanation.

The symbol 丶 takes the *nigori* when it is used to indicate that the sound of the duplicated character is altered according to Table III.

Ex: *kagami* カゝミ mirror *kogotó* コゝト a scolding

Also the symbol used to indicate the repetition of a word takes the *nigori* when the sound of the first character of the duplicated word is altered according to Table III. The words vertically written on the right of this explanation correspond to the ones given below.

ト	ク
キ	ニ
ノ	ノ

kuniguni クニグニ countries *tokidoki* トキドキ now and then

The repetition of a *kanji* is indicated by the symbol 々.

iró-iró 色々 various *tabi-tabi* 度々 often

Consonants

The consonants *b*, *d*, *j*, *k*, *m*, *n*, *p*, and *t*, are pronounced as they are in English.

G is always pronounced hard as in *garland*. Ex. *gaki* 額 framed picture, *geki* 劇 a drama, *gimu* 義務 duty, *gogo* 午後 afternoon. When *g* is in the body of a word, it is generally pronounced as if it were preceded by a faint sound of *n*. Ex. *kagó* (*ka_ngo*) 籠 cage, *kagami* (*ka_ngami*) 鏡 mirror.

F is pronounced with the two lips a little apart, and one's lower and upper teeth almost in contact, not with the lower lip and the upper teeth as Western people pronounce it.

H is always pronounced aspirated as in *hope*.

The symbol ン, corresponding to the sound of *n*, is pronounced *m* before *b*, *p* and *m*.

シンブン *shimbun* newspaper ワンパクナ *wanpaku-na* naughty
センモンカ *semmonka* specialist ホンモノ *homonó* genuine article

R is not pronounced as distinctly as it is in English; it approaches the sound of *l*, but until one hears it from a Japanese, it is better not to try to pronounce it differently from the natural way one is accustomed to.

The sound of *l* does not exist in the Japanese language, and when foreign words containing this consonant are to be written with *kana* characters, the *r* symbols are used.

Labrador *Rabūradoru* ラブラドル lamp *rdmpu* ランプ

London *Róndon* ロンドン lemonade *remonédo* レモネード

S before a vowel, is always pronounced as in *salmon*, *self*, *solar*.

Sh is pronounced as in *shaft*, *sheep*.

Ch is pronounced as in *cherry*, *chief*, *choice*.

The syllable *wa* is pronounced as in *waft*, and the syllable *wo*, which is used to indicate the accusative case, is pronounced as *wo* in *worship*, when it follows a word ending in *n*, but when it follows a word ending in a vowel, the *w* is almost silent.

wakái ワカイ young *warai* ワラウ to laugh
hon wo ホンヲ the book *umá wo* ウマヲ the horse

Y is pronounced as in English in the words *yacht*, *yell*, *yonder*, *you*. When *y* is preceded by *i*, both letters should be pronounced distinctly to avoid mistaking their combined sound for that of some of the diphthongs given in Table IV.

biyōin 美^レ容^ヲ院^シ beauty parlour *byōin* 病^ヲ院^シ hospital
kīyō 器^ヲ用^ヲ skilful *kyō* 今日(キヨウ) to-day

Z is pronounced as in *zeal*, *zodiac*, *zone*.

Double Consonants

Care must be taken to distinguish single from double consonants, as many words that have single consonants change meaning when these are pronounced double. The double consonants are pronounced in Japanese as they are in Italian, that is, they are stressed by holding for a moment the vocal organs in the position required to pronounce them.

<i>kōka</i> 古 ^ニ 歌 ^カ	an old song	<i>kokká</i> 国 ^ニ 歌 ^カ	national anthem
<i>isó</i> 磯 ^シ	beach	<i>issō</i> 一 ^ニ 層 ^ヲ	more
<i>sóto</i> 外 ^ヲ	outside	<i>sottó</i> ソット	softly
<i>tokú</i> 徳 ^ト	virtue	<i>tokkú</i> トック	already
<i>hikakú</i> 比 ^ニ 較 ^ヲ	comparison	<i>hikkáku</i> 引 ^ヲ 搔 ^カ ク	to scratch

The small *katakana* on the right side of the above *kanji* indicate the pronunciation of the latter.

The phonetic syllables attached to ideograms, whether written with *katakana* or *hiragana*, are called *furiganá* 振^ル仮^ナ名^ナ, and until shortly after the end of the Pacific War, were used in most newspapers and printed books to indicate the pronunciation of the *kanji*.

Since 1947, following the written language reforms approved by the Japanese Diet (See page 15), practically all newspapers, most of the magazines and books intended for the learned and average

class of readers, have been printed, in conformity with the new law, without *furigand*, except in the case of unfamiliar *kanji*.

However, the *furigand* is still being used in books and magazines intended for a less learned class of readers.

Katakand and *hiragand* cannot be mixed in the same composition, so that the *furigand* must be written with the characters of the same syllabary used with the ideograms.

The double consonants are indicated by having the affected character preceded by a small ツ (*tsu*), as shown in the above five words on the right.

The double pronunciation of **ch** is represented in roman characters by *tch* and in *kaná* characters by ツ placed before the affected syllable.

<i>kotchí</i>	コッチ	here	<i>dótschi</i>	ドッチ	which
<i>atchí</i>	アッチ	there	<i>mátchi</i>	マッチ	matches

Accentuation

Some of the early studies of the Japanese language expressed the view that the syllables of Japanese words bear scarcely any accentuation. This error concerning Japanese accentuation has been carried over into later studies, mainly because of inadequate research into this important aspect of the language.

The fact is that syllabic stresses exist in any word containing two or more syllables, no matter what the language may be.

To the untrained Western ear, the comparatively unemotional manner of speaking of the Japanese may appear to lack syllabic stress. When their emotions are aroused, however, the Japanese stress their syllables clearly and specifically.

If Japanese words are not correctly accented, they sound as oddly foreign to Japanese ears as, say, the English language sounds to English ears when spoken by French students who may tend to stress the last syllables of English words according to French usage.

The correct stress on Japanese syllables is the more important in that the Japanese language contains numerous words which, although spelled with the same letters, have different meaning according to the position of the stressed syllable.

The examples given below, which represent only a very small number of words spelled with the same letters but having different meaning according to the position of their stressed syllable, will demonstrate how necessary it is to know the right accentuation of Japanese words.

<i>ása</i>	朝	morning	<i>asá</i>	麻	flax, hemp
<i>haná</i>	花	flower	<i>hána</i>	端	the outset, beginning

<i>hashi</i>	橋	a bridge	<i>hashi</i>	箸	chopsticks
<i>ippai</i>	いっぱい	full, up to the brim	<i>ippai</i>	一杯	one cupful
<i>kagui</i>	嗅ぐ	to smell	<i>kagu</i>	家具	furniture
<i>karasu</i>	枯らす	to let wither	<i>karasu</i>	鳥	a crow
<i>kashi</i>	貸し	loan	<i>kashi</i>	樫	oak tree
<i>kau</i>	買う	to buy	<i>kau</i>	飼う	to keep (animals)
<i>kiji</i>	雉子	a pheasant	<i>kiji</i>	記事	article (of newspaper)
<i>kiru</i>	着る	to wear, put on	<i>kiru</i>	切る	to cut
<i>nashi</i>	梨	a pear	<i>nashi</i>	無し	without
<i>magô</i>	孫	grandchild	<i>magô</i>	馬子	pack-horseman
<i>omoi</i>	重い	heavy	<i>omoi</i>	思い	emotion, feeling
<i>séki</i>	席	seat, pew	<i>seki</i>	咳	cough
<i>shimai</i>	姉妹	sisters	<i>shimai</i>	仕舞	end, close
<i>tatsu</i>	立つ	to stand up	<i>tatsu</i>	竜	dragon
<i>uji</i>	氏	family stock	<i>uji</i>	蛆	larva
<i>yoi</i>	良い	good	<i>yoi</i>	宵	early evening

To provide the student with the essential approach to correct pronunciation, the authors have had a graphic accent printed on the stressed syllable of the Japanese words given throughout the book.

This new and unique feature will prove to be of great benefit to the student, as he will be able, from the very beginning of his study, and without mental effort, to pronounce the words he gradually learns, correctly and intelligibly to Japanese ears.

Before the publication of this new and enlarged edition of Vaccari's Japanese Grammar, no book, either compiled by Japanese or foreign scholars, treated, to any appreciable extent, the subject of phonetics of the Japanese language.

This apparent neglect was probably due to the long and wearisome work required to elaborate and establish for the first time phonetic rules of a difficult language as the Japanese language is.

The task of filling this gap was taken up some years ago by the authors of this book, and the result of their researches is indicated not only by the accent placed on the Japanese words used throughout this volume, but also by the ascertained and important phonetic rules given at its end, from page 675 to page 757.

The phonetic study of Western languages has been well established for centuries. Better Western dictionaries use special marks to stress the syllables of polysyllabic words. The study of Japanese phonetics, scientifically based, has however been overlooked by Oriental scholars, whether Japanese or foreigner.

The authors offer this first comprehensive and systematic exposition of Japanese phonetics in the hope that it will facilitate the processes of accurate study and usage.

JAPANESE LANGUAGE REFORMS

Limitation of Chinese Characters

With a view to simplifying the Japanese script, an Investigating Committee, under the auspices of the Education Ministry, drew up, in November 1946, a list of 1900 essential characters.

The list¹ was approved by the Diet in 1947 as the only characters to be used by newspapers, magazines and in official documents.

Of the 1900 characters, the most common ones, 881 in all, are to be taught to, and learned by, all boys and girls during the nine years of their compulsory education.

Since the use of several thousands of different ideographs is indeed a serious obstacle to popular education, their reduction in number is welcome.

If in future the limited number of characters is still reduced until they are abolished outright, the Japanese could then use one of their two easy native syllabaries or adopt the alphabetic system for their written language. Their culture would be immensely benefitted and their national progress would be by far more rapid.

Present *Kaná* Spelling

Géndai Kanazukai

(*géndai* present, *kaná* Japanese letters, *zukai* spelling)

The Japanese Ministry of Education also ruled that some *kana* letters should be considered obsolete and substituted by others, of the same Japanese syllabary but of the same sound, as indicated below:

Obsolete spelling			Present spelling		
<i>Katakaná</i>	<i>Hiraganá</i>		<i>Katakaná</i>	<i>Hiraganá</i>	
キ	i	ゐ	イ	i	い
エ	e	ゑ	エ	e	え
ヲ	o	を	オ	o	お

Examples :				
Obsolete spelling		Meaning	Present spelling	
<i>Katakana</i>	<i>Hiragana</i>		<i>Katakaná</i>	<i>Hiraganá</i>
キマス	ゐます	there is	イマス	います
<i>imásu</i>	<i>imásu</i>		<i>imásu</i>	<i>imásu</i>
エホン	ゑほん	picture book	エホン	えほん
<i>ehón</i>	<i>ehón</i>		<i>ehón</i>	<i>ehón</i>

1. The list of the 1850 characters, plus 50 additional ones, in brush and printed styles, are given in Vaccari's publication "STANDARD KANJI," with their transliteration in roman characters, English translation and in their compound kanji-words. See the description of this publication at the end of this book.

The *Katakana* フ and its *Hiragana* equivalent を, although considered obsolete, are used, according to the directives of the Ministry of Education, only when they indicate the accusative case.

肉ヲ食べマス } *Nikú wo tabemá sú.*
肉を食べます } I eat meat.

Before the language reform was decided, the letter へ (*he*), which is pronounced with aspirate *h*, was also used in several cases in place of エ or エ (ゑ or え), pronounced *e* without aspiration, as for instance in the word *káeru* カヘル (かへる) to return.

According to the reform, however, the letter へ should be used only when it represents the sound of *he* with aspirate *h*, so that the word *káeru* is now supposed to be written カエル (かえる).

It is only to indicate the terminal point towards which movement is made, in which case it corresponds to the English preposition *to*, that the letter へ is pronounced *e* without aspiration.

東京へ来マシタ。 } *Tōkyō e kimáshīta.*
東京へ来ました。 } I came to Tokyo.
大阪へ行キマシタ。 } *Ōsaka e ikimáshīta.*
大阪へ行きました。 } I went to Osaka.

Romanization of the Language

As already stated in the foreword, there are three systems of romanization of the Japanese language. Of the three, however, the Hepburn system is by far the most widely used, both in Japan as well as abroad, for which reason it has been adopted for this volume and for all Vaccari's books on Japanese.

Below, the syllables of the three systems that are differently spelled are given for comparison:

Hepburn Spelling	Nippon Spelling	Kunrei Spelling
cha	tya	tya
chi	ti	ti
chu	tyu	tyu
cho	tyo	tyo
fu	hu	hu
ja	dya	zya
ji	di	zi
ju	dyu	zyu

Hepburn Spelling	Nippon Spelling	Kunrei Spelling
jo	dyo	zyo
sha	sya	sya
shi	si	si
shu	syu	syu
sho	syo	syo
tsu	tu	tu

According to the Kunrei system, long vowels are distinguished by a circumflex accent instead of a dash as used according to the Hepburn and Nippon systems.

In considering these language reforms, the student should not come to the conclusion that the use of the Chinese characters and *kana* will soon see their end in Japan.

Most books will continue to be printed with as many characters as they were printed in the past. People who received their school education before the recent reforms will continue using the same number of ideographs and *kana* in their private dealings as they have been accustomed to.

Moreover, if one wishes to read any book, magazine or newspaper issued up to the time of the reforms, one must know the characters they contain.

Therefore, the reforms mentioned above should be understood only as the first attempts made towards the simplification of the written language. Many years, however, will have to go by before the final goal is reached.

HOW TO WRITE JAPANESE CHARACTERS

The Japanese characters are written from left to right and from top to bottom, with the exception of the katakana symbols ヌ (n) and シ (shi), whose final strokes are written upward.

KATAKANA

STROKES				Completed Characters
1°	2°	3°	4°	
ア	ア			ア _a
イ	イ			イ _i
ウ	ウ	ウ		ウ _u
エ	エ	エ		エ _e
オ	オ	オ		オ _o
カ	カ			カ _{ka}
キ	キ	キ		キ _{ki}
ク	ク			ク _{ku}

HIRAGANA

STROKES				Completed Characters
1°	2°	3°	4°	
あ	あ	あ		あ _a
い	い			い _i
う	う			う _u
え	え			え _e
お	お	お		お _o
か	か	か		か _{ka}
き	き	き		き _{ki}
く				く _{ku}

KATAKANA

HIRAGANA

STROKES				Completed Characters
1°	2°	3°	4°	
ケ	ケ	ケ		ケ ke
コ	コ			コ ko
サ	サ	サ		サ sa
シ	シ	シ		シ shi
ス	ス			ス su
セ	セ			セ se
ソ	ソ			ソ so
タ	タ	タ		タ ta
チ	チ	チ		チ chi
ツ	ツ	ツ		ツ tsu

STROKES				Completed Characters
1°	2°	3°	4°	
け	け	け		け ke
こ	こ			こ ko
さ	さ			さ sa
し				し shi
す	す			す su
せ	せ	せ		せ se
そ				そ so
た	た	た	た	た ta
ち	ち			ち chi
つ				つ tsu

KATAKANA

HIRAGANA

STROKES				Completed Characters
1°	2°	3°	4°	
テ	テ	テ		テ te
ト	ト			ト to
ナ	ナ			ナ na
ニ	ニ			ニ ni
ヌ	ヌ			ヌ nu
ネ	ネ	ネ	ネ	ネ ne
ノ				ノ no
ハ	ハ			ハ ha
ヒ	ヒ			ヒ hi
フ				フ fu

STROKES				Completed Characters
1°	2°	3°	4°	
て				て te
と	と			と to
な	な	な	な	な na
に	に	に		に ni
ぬ	ぬ			ぬ nu
ね	ね			ね ne
の				の no
は	は	は		は ha
ひ	ひ			ひ hi
ふ	ふ	ふ	ふ	ふ fu

KATAKANA

HIRAGANA

STROKES				Completed Characters
1°	2°	3°	4°	
ヘ				ヘ he
ホ	ホ	ホ	ホ	ホ ho
マ	マ			マ ma
ミ	ミ	ミ		ミ mi
ム	ム			ム mu
メ	メ			メ me
モ	モ	モ		モ mo
ヤ	ヤ			ヤ ya
ユ	ユ			ユ yu
ヨ	ヨ	ヨ		ヨ yo

STROKES				Completed Characters
1°	2°	3°	4°	
へ				へ he
ほ	ほ	ほ	ほ	ほ ho
ま	ま	ま		ま ma
み	み			み mi
む	む	む		む mu
め	め			め me
も	も	も		も mo
や	や	や		や ya
ゆ	ゆ	ゆ		ゆ yu
よ	よ			よ yo

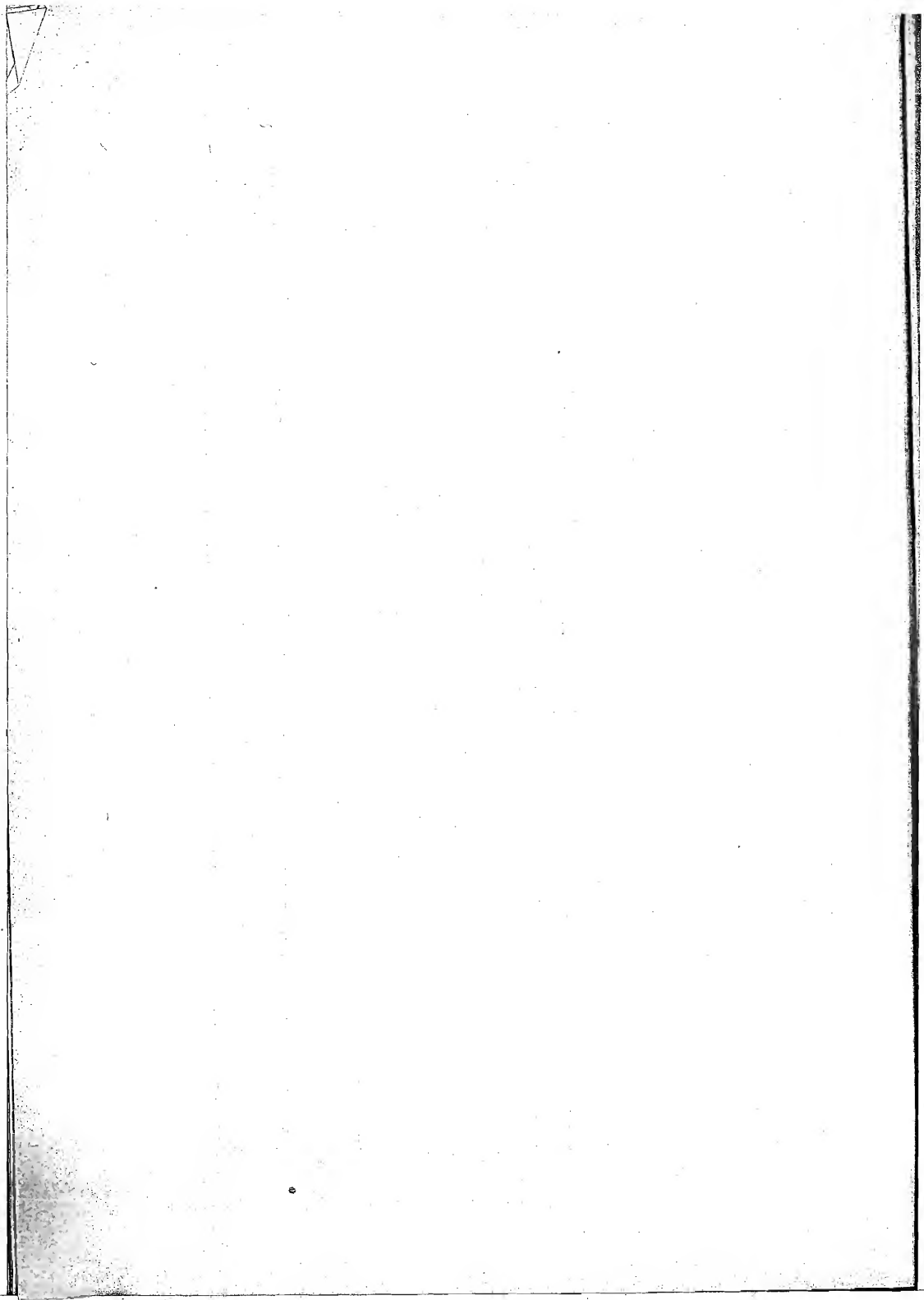
KATAKANA

HIRAGANA

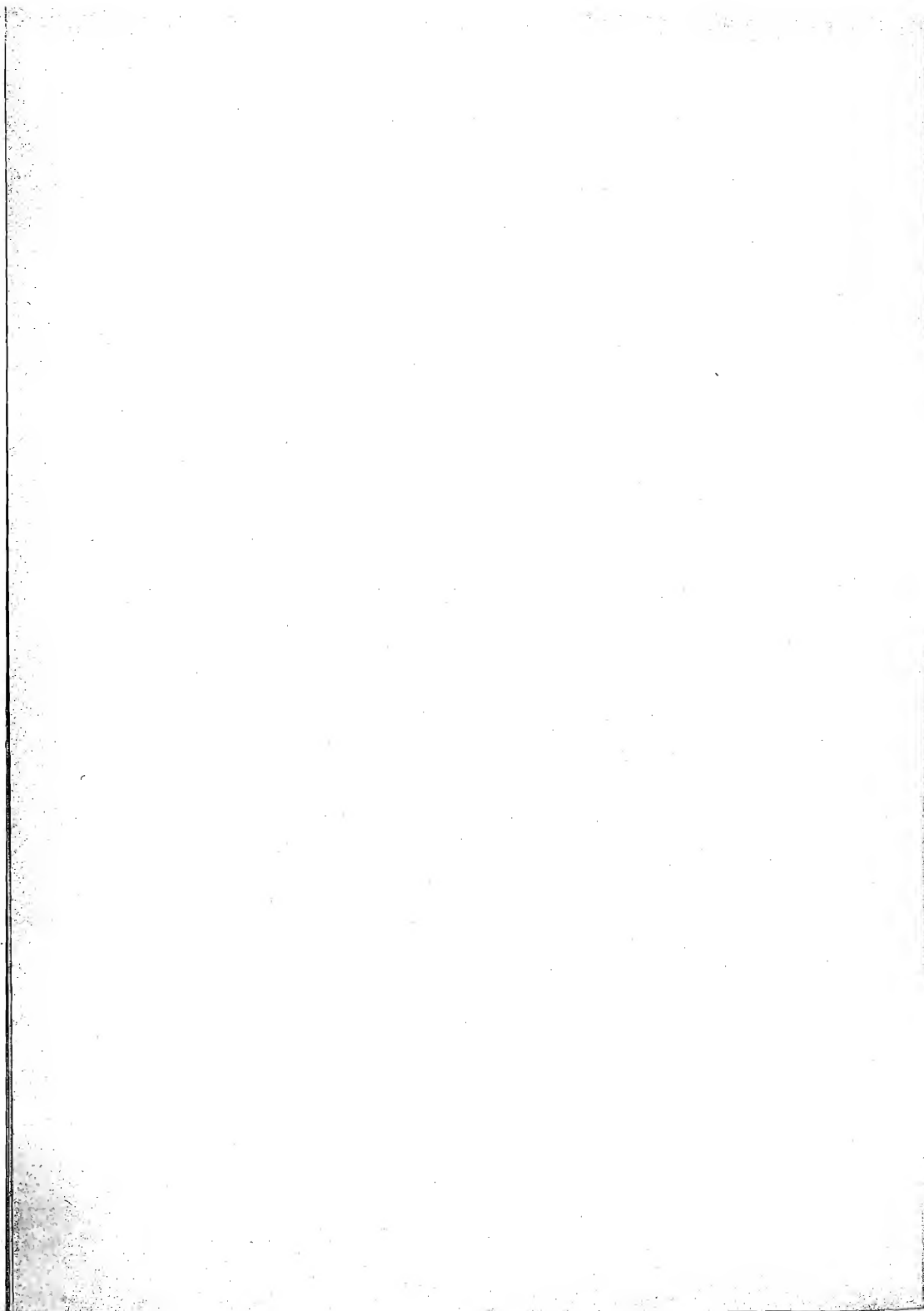
STROKES				Completed Characters
1°	2°	3°	4°	
ラ	ラ			ラ ra
リ	リ			リ ri
ル	ル			ル ru
レ				レ re
ロ	ロ	ロ		ロ ro
ワ	ワ			ワ wa
ヰ	ヰ	ヰ	ヰ	ヰ i
ヱ	ヱ	ヱ		ヱ e
ヲ	ヲ	ヲ		ヲ wo
ン	ン			ン n

STROKES				Completed Characters
1°	2°	3°	4°	
ら	ら			ら ra
り	り			り ri
る				る ru
れ	れ			れ re
ろ				ろ ro
わ	わ			わ wa
ゐ				ゐ i
ゑ				ゑ e
を	を	を		を wo
ん				ん n

STROKES					Completed Characters
1°	2°	3°	4°	5°	
一					一 1
二	二				二 2
三	三	三			三 3
四	四	四	四	四	四 4
五	五	五	五		五 5
六	六	六	六		六 6
七	七				七 7
八	八				八 8
九	九				九 9
十	十				十 10



JAPANESE
CONVERSATION-GRAMMAR



First Lesson 第一課

The Japanese language has no article and, except in a very few cases, no distinction is made between singular and plural nouns. Thus, *hon* 本, may mean *a book, the book, books, or the books.* (See Lesson 10.)

The conjunction *and* is expressed by *to* ト.

Vocabulary

book	<i>hon</i>	本 ^ホ	inkstand	<i>inkitsubó</i>	インキ壺 ^{ツボ}
box	<i>hakó</i>	箱 ^{ハコ}	man	<i>otokó</i>	男 ^{ヲコ}
bread	<i>pan</i>	パン	meat	<i>nikú</i>	肉 ^{ニク}
butter	<i>báta</i>	バター	pen	<i>pen</i>	ペン
chair	<i>isú</i>	椅子 ^{イシ}	pencil	<i>empitsú</i>	鉛筆 ^{エンピツ}
	<i>koshikaké</i>	腰掛 ^{コシカケ}	spoon	<i>saji</i>	匙 ^{サシ}
fish	<i>sakaná</i>	魚 ^{サカナ}	table	<i>tēburú</i>	テーブル
fork	<i>fōku</i>	フォーク	woman	<i>onná</i>	女 ^{メナ}

Exercise *Renshū* 練習

1. Hon to pen. 2. Isú to tēburu. 3. Otokó to onná. 4. Saji to fōku.
5. Pan to báta. 6. Nikú to sakaná. 7. Empitsú to pen. 8. Hakó to inkitsubó.

1. 本トペン. 2. 椅子トテーブル. 3. 男ト女. 4. 匙トフォーク.
5. パントバター. 6. 肉ト魚. 7. 鉛筆トペン. 8. 箱トインキ壺.

1. A book and a pen. 2. The chair and the table. 3. Men and women.
4. The spoon and the fork. 5. Bread and butter. 6. Meat and fish.
7. Pencils and pens. 8. The boxes and the inkstand.

Second Lesson 第二課

The *nominative* case is generally indicated by the particle *wa* (postposition) placed after the subjective word.

As a rule, the syllable *ハ* is pronounced *ha*, but when indicating the nominative, it is pronounced *wa* as in the English word *waft*.

To Have *mótsu* 持つ

Present Tense

I have	<i>Watakūshi wa mōtte imāsū</i>	私ハ持つてイマス
You have	<i>Anāta wa mōtte imāsū</i>	貴方ハ持つてイマス
He has	<i>Kāre wa mōtte imāsū</i>	彼ハ持つてイマス
She has	<i>Kāno-jo wa mōtte imāsū</i>	彼女ハ持つてイマス
It has	<i>Sorē wa mōtte imāsū</i>	ソレハ持つてイマス
We have	<i>Watakūshitachi wa mōtte imāsū</i>	私達ハ持つてイマス
You have	<i>Anātatachi wa mōtte imāsū</i>	貴方達ハ持つてイマス
They have	<i>Kārera wa mōtte imāsū</i>	彼等ハ持つてイマス

Mōtte 持つて means *having* or *holding*, and *imāsū* イマス corresponds, in this particular case, to *am, is, are*, so that *Watakūshi wa mōtte imāsū* 私ハ持つてイマス translated literally, corresponds to *I am having* or *I am holding*=*I have*.

Note that it is only as an auxiliary, as in the above case, that *imāsū* イマス corresponds to *to be*. When expressing relation of subject and attribute *to be* is translated by *dēsū* デス. See Lesson 5.

Watakūshi is often shortened into *watashi*, especially in familiar speech.

Kāno-jo translated literally means *that woman*.

Watakūshitachi is often shortened to *watāshitachi*.

Watakūshidōmo or *watashidōmo* 私共 may be used instead of *watakūshitachi* or *watāshitachi* 私達, in which case the expressions ending in *domo* 共 suggest humbleness.

Kāre (he), *kāno-jo* (she) and *kārera* (they) are literary expressions. In colloquial speech *he* and *she* are generally expressed by *anō-katā* アノ方 (that person) and *they* by *anō-katatachi* アノ方達 (those persons). In less polite speech *anō-hītō* アノ人 may be used instead of *anō-katā*, and *anō-hītotachi* アノ人達 instead of *anō-katatachi*.

See Lesson 10, Page 55 for more details on the Japanese personal pronouns.

The negative of the present tense of the verb **to have** is formed by **mótte imasén** 持ッテイマセン.

I have not	<i>Watashí wa mótte imasén</i>	私ハ持ッテイマセン
You have not	<i>Anáta wa mótte imasén</i>	貴方ハ持ッテイマセン
He has not	<i>Káre wa mótte imasén</i>	彼ハ持ッテイマセン
She has not	<i>Káno-jo wa mótte imasén</i>	彼女ハ持ッテイマセン
It has not	<i>Soré wa mótte imasén</i>	ソレハ持ッテイマセン
We have not	<i>Watashitachí wa mótte imasén</i>	私達ハ持ッテイマセン
You have not	<i>Anátatachi wa mótte imasén</i>	貴方達ハ持ッテイマセン
They have not	<i>Kárerá wa mótte imasén</i>	彼等ハ持ッテイマセン

Imasén イマセン is the negative form of **imásu** イマス, so that **mótte imasén** 持ッテイマセン, translated literally, corresponds, in this particular case, to *having* or *holding am, is, are not*.

As it may be seen from the verb forms, there are no verbal inflections to distinguish number or person. Both must be determined from the context. Personal pronouns before verbs are often omitted, but they are generally used when it is necessary to avoid ambiguity.

The **accusative**, or *objective case*, is indicated by the postposition **wo** ヲ. (See Page 12 for pronunciation of **wo** ヲ.)

Nominative: the book *hon wa* 本ハ

Accusative: the book *hon wo* 本ヲ

I have the book. *Watashí wa hon wo mótte imásu.*

私 ハ 本 ヲ 持ッテ イマス。

When two or more words are joined by the conjunction **to**, only the last word takes the case particle.

I have a book and a pencil. *Watashí wa hon to embitsu wo mótte imásu.*

私 ハ 本 ト 鉛筆 ヲ 持ッテ イマス。

Note the construction of the Japanese sentence: **subject + object + verb**.

Vocabulary

apple <i>ringó</i>	リンゴ	pear <i>nashí</i>	梨ナシ
boy <i>otokonokó</i>	男オコノ子コ	picture <i>e</i>	絵エ
clock <i>hashiradokéi</i>	柱シマ時計ケイ	saucer { <i>chatakú</i>	茶チャ托タ
cup { <i>koppú</i>	コップ	{ <i>kōhīzará</i>	コーヒー皿ザラ
<i>kōhījawán</i>	コーヒ茶チ碗ワ	water <i>mizú</i>	水ミ
glass <i>garasú no koppú</i>	ガラスノコップ	hot water <i>o-yu</i>	オ湯ユ
milk { <i>gyūnyū</i>	牛ギウ乳ユウ	watch ¹ { <i>tokéi</i>	時計ケイ
<i>míruku</i>	ミルク	{ <i>kaichūdokéi</i>	懐カイ中チュウ時計ケイ

¹ *tokéi* general name for watch, *kaichūdokéi* pocket watch, *udedokéi* 腕時計 wristwatch

Exercise *Renshū* 練習

1. Watashí wa báta to pan wo mótte imásū. 2. Anáta wa empitsú to pen wo mótte imásū. 3. Onná wa gyūnyū to mizú wo mótte imásū. 4. Otokonokó wa empitsú to e wo mótte imásū. 5. Watashitachí wa hon to e wo mótte imásū. 6. Anáta wa hashiradokéi to kaichūdokéi wo mótte imásū. 7. Anó-katatachí wa tēburú to koshikaké to pen to ínki to inkitsubó wo mótte imásū. 8. Anáta wa ringó to nashí wo mótte imásū. 9. Otokonokó wa kōhijawán to kōhizara wo mótte imásū.

1. 私ハバタトパンヲ持ッテイマス。 2. 貴方ハ鉛筆トペンヲ持ッテイマス。 3. 女ハ牛乳ト水ヲ持ッテイマス。 4. 男ノ子ハ鉛筆ト絵ヲ持ッテイマス。 5. 私達ハ本ト絵ヲ持ッテイマス。 6. 貴方ハ柱時計ト懷中時計ヲ持ッテイマス。 7. アノ方達ハテーブルト腰掛トペントインキトインキ壺ヲ持ッテイマス。 8. 貴方ハリンゴト梨ヲ持ッテイマス。 9. 男ノ子ハコーヒー茶碗トコーヒー皿ヲ持ッテイマス。

1. I have the butter and bread. 2. You have the pencil and pen. 3. The woman has the milk and water. 4. The boy has the pencil and picture. 5. We have the book and picture. 6. You have a clock and a watch. 7. They have the table, chair, pen, ink, and inkstand. 8. You have an apple and a pear. 9. The boy has a cup and a saucer.

Third Lesson 第三課

The Adjective of Quantity *some*.

Some is expressed by *ikuraka* 幾ラカ joined to a noun by the particle *no* ノ.

ikuraka no mizú 幾ラカノ水 some water

ikuraka no kamí 幾ラカノ紙 some paper

Watashí wa ikuraka no gyūnyū wo mótte imásū. I have some milk.
私 ハ 幾ラカ ノ 牛乳 ヲ 持ッテイマス。

This construction is not often used in ordinary speech. The object before *ikuraka* 幾ラカ without *no* ノ is preferred.

Watashí wa gyūnyū wo ikuraka mótte imásū.

私 ハ 牛乳 ヲ 幾ラカ 持ッテイマス。

As *some* is often omitted in English before a noun used in a partitive sense, so is *ikuraka* 幾ラカ in Japanese, without altering much the meaning of the sentence.

<i>Watashí wa gyūnyū wo ikuraka mōtte imāsū.</i>	I have some milk.
私 ハ 牛乳 ヲ 幾ラカ 持ッテ イマス。	
<i>Watashí wa gyūnyū wo mōtte imāsū.</i>	I have milk.
私 ハ 牛乳 ヲ 持ッテ イマス。	

To Have

Past Tense *Kakó-jisō* 過去時相

I had	<i>Watashí wa mōtte imáshita</i>	私ハ持ッテイマシタ
You had	<i>Anáta wa mōtte imáshita</i>	貴方ハ持ッテイマシタ
He had	<i>Káre wa mōtte imáshita</i>	彼ハ持ッテイマシタ
She had	<i>Káno-jo wa mōtte imáshita</i>	彼女ハ持ッテイマシタ
It had	<i>Soré wa mōtte imáshita</i>	ソレハ持ッテイマシタ
We had	<i>Watashitachí wa mōtte imáshita</i>	私達ハ持ッテイマシタ
You had	<i>Anátatachi wa mōtte imáshita</i>	貴方達ハ持ッテイマシタ
They had	<i>Káreru wa mōtte imáshita</i>	彼等ハ持ッテイマシタ

Literary translated, *mōtte imáshita* 持ッテイマシタ corresponds to *having* or *holding was* or *were*, and the whole expression indicates the past tense of **to have**.

Negative Past Tense

I had not	<i>Watashí wa mōtte imasén dēshita</i>	私ハ持ッテイマセンデシタ
You had not	<i>Anáta wa mōtte imasén dēshita</i>	貴方ハ持ッテイマセンデシタ
He had not, etc	<i>Káre wa mōtte imasén dēshita</i>	彼ハ持ッテイマセンデシタ

Mōtte imasén dēshita 持ッテイマセンデシタ corresponds to *having*, or *holding was* or *were not*, and the whole expression stands for the negative form of the past tense of **to have**.

<i>Otokonokó wa kamí wo mōtte imáshita.</i>	The boy had paper.
男ノ子 ハ 紙 ヲ 持ッテ イマシタ。	
<i>Onnanokó wa inki wo mōtte imasén dēshita.</i>	The girl had no ink.
女ノ子 ハ インキ ヲ 持ッテイマセンデシタ。	

The Conjunction *and*

When the conjunction *and*, instead of joining two nouns, joins two clauses, it is translated by *soshité* ソシテ and not by *to* ト.

<i>Otokonokó wa ringó wo mōtte imáshita soshité onnanokó wa nashi</i>	
男ノ子 ハ リンゴ ヲ 持ッテ イマシタ ソシテ 女ノ子 ハ 梨	
<i>wo mōtte imáshita.</i>	The boy had an apple and the girl had a pear.
ヲ 持ッテ イマシタ。	

Soshité ソシテ may also be used after the final *to* ト placed between the last two of a series of nouns:

<i>Watashí wa garasú no koppú to kōhijawán to gyūnyū to pan to</i>	
私 ハ ガラス ノ コップ ト コーヒー茶碗 ト 牛乳 ト パン ト	
<i>soshité saji wo mōtte imáshita.</i>	I had a glass, cup, milk,
ソシテ 匙 ヲ 持ッテ イマシタ。	bread and a spoon.

Vocabulary

boy	<i>otokonokó</i> ¹	男 ^コ ノ子 ^コ	mother	<i>okāsan</i>	オ母 ^カ サン
cake	<i>o-kāshi</i> ²	オ菓 ^カ 子 ^シ	paper	<i>kamí</i>	紙 ^{カミ}
chalk	<i>hakubokú</i>	ハクボク	salt	<i>shió</i>	塩 ^{シヨ}
coffee	<i>kōhī</i>	コーヒー	sugar	<i>satō, o-satō</i>	砂糖 ^{サトウ} , オ砂糖
father	<i>otōsan</i>	オ父 ^{トウ} サン	tea	<i>o-cha</i> ²	オ茶 ^{チャ}
fruit	<i>kudámono</i>	果 ^{クダ} 物 ^{モノ}	vinegar	<i>su</i>	酢 ^ス
girl	<i>onnanokó</i> ¹	女 ^メ ノ子 ^コ	wine	<i>budōshu</i>	葡 ^{ブドウ} 萄 ^ノ 酒 ^{シユ}

give me *kudasái* 下サイ
Give me the pencil. *Empitsú wo kudasái.* 鉛筆ヲ下サイ

Exercise *Renshū* 練習^{シュ}

1. Watashí wa íkuraka no pan wo mótte imáshīta soshíté otokonokó wa báta wo mótte imáshīta. 2. Otōsan wa o-cha wo mótte imáshīta soshíté okāsan wa kōhī wo mótte imáshīta. 3. Watashí wa kudámono wo mótte imásū. 4. Onnanokó wa nashí wo mótte imáshīta. 5. Otōsan wa kudámono to o-kāshi wo mótte imáshīta. 6. Otōsan to okāsan wa gyūnyū to budōshu wo mótte imáshīta. 7. Anáta wa mizú to gyūnyū wo mótte imáshīta. 8. Otokonokó to onna-no-kó wa hakó wo mótte imáshīta. 9. O-satō wo íkuraka kudasái. 10. Onnanokó wa hakubokú wo mótte imáshīta. 11. Shió to su wo kudasái.

1. 私ハ幾ラカノパンヲ持ッテイマシタソシテ男ノ子ハバタヲ持ッテイマシタ. 2. オ父サンハオ茶ヲ持ッテイマシタソシテオ母サンハコーヒーヲ持ッテイマシタ. 3. 私ハ果物ヲ持ッテイマス. 4. 女ノ子ハ梨ヲ持ッテイマシタ. 5. オ父サンハ果物トオ菓子ヲ持ッテイマシタ. 6. オ父サントオ母サンハ牛乳トブドウ酒ヲ持ッテイマシタ. 7. 貴方ハ水ト牛乳ヲ持ッテイマシタ. 8. 男ノ子ト女ノ子ハ箱ヲ持ッテイマシタ. 9. オ砂糖ヲ幾ラカ下サイ. 10. 女ノ子ハハクボクヲ持ッテイマシタ. 11. 塩ト酢ヲ下サイ.

1. I had some bread and the boy had some butter. 2. The father had tea and the mother had coffee. 3. I have fruit. 4. The girl had some pears. 5. The father had the fruit and cake. 6. The father and mother had the milk and wine. 7. You had the water and milk. 8. The boy and girl had some boxes. 9. Give me some sugar. 10. The girl had some chalk. 11. Give me the salt and vinegar.

1 The syllable *no* of the words *otokonokó* and *onnanokó* may be written between dashes: *otokó-no-ko, onná-no-ko*.

2 As a rule, *o*, before a word, indicates polite speech. Before certain words, however, as in the case of *o-cha* and *o-kāshi*, the letter *o* is used without any idea of politeness. See Honorifics, Lesson 34.

Fourth Lesson 第四課

Interrogative Form

The **interrogative form** is indicated by the particle *ka* カ placed at the end of a declarative sentence.

Have you?	<i>Anáta wa mótte imásu ka.</i>	貴方ハ持ッテイマスカ
Have you not?	<i>Anáta wa mótte imasen ka.</i>	貴方ハ持ッテイマセンカ
Had you?	<i>Anáta wa mótte imáshita ka.</i>	貴方ハ持ッテイマシタカ
Had you not?	<i>Anáta wa mótte imasen dëshita ka.</i>	貴方ハ持ッテイマセンデシタカ

NOTE. About the same stressed tone of voice as used on the first words of an English interrogative sentence, generally a verbal expression, has to be laid on the final part of an interrogative Japanese sentence, since it terminates with the principal verb of the interrogation. And the highest pitch of the interrogation has to be laid on the interrogative particle *ka*.

<i>Anáta wa pan wo mótte imásu ka.</i>	Have you bread?
貴方 ハ パン ヲ 持ッテイマス カ.	
<i>Senséi wa hakuboku wo mótte imáshita ka.</i>	Had the teacher the chalk?
先生 ハ ハクボク ヲ 持ッテイマシタ カ.	

The **personal pronoun** is generally omitted whenever there is no ambiguity, as explained in Lesson 2, so that the first sentence in the above examples may be expressed as follows:

Pan wo mótte imásu ka.

When answering a question the personal pronoun is rarely used.

<i>(Anáta wa) pan wo mótte imásu ka.</i>	
<i>Hái, pan wo mótte imásu.</i>	Yes, I have bread.
ハイ, パン ヲ 持ッテイマス.	
<i>Ié, pan wo mótte imasen.</i>	No, I have no bread.
イ、エ, パン ヲ 持ッテイマセン.	

As in English, so in Japanese, the object may be omitted when answering a question:

<i>Gyūnyū wo mótte imásu ka.</i>	Have you milk?
牛乳 ヲ 持ッテイマス カ.	
<i>Hái, mótte imásu.</i>	Yes, I have.
ハイ, 持ッテイマス.	
<i>Ié, mótte imasen.</i>	No, I have not.
イ、エ, 持ッテイマセン.	
<i>Kudámono wo mótte imáshita ka.</i>	Had you fruit?
果物 ヲ 持ッテイマシタ カ.	
<i>Hái, mótte imáshita.</i>	Yes, I had.
ハイ, 持ッテイマシタ.	
<i>Ié, mótte imasen dëshita.</i>	No, I had not.
イ、エ, 持ッテイマセン デシタ.	

The adjective of quantity **any** in interrogative sentences is translated, as *some* is, by *ikuraka*. In negative answers **any** is not translated.

Anáta wa pan wo íkuraka mótte imásũ ka. Have you any bread?

貴方 ハ パン ヲ 幾ラカ 持ッテ イマス カ。

Otōsan to okāsan wa satō wo íkuraka mótte imáshīta ka.

オ父サン ト オ母サン ハ 砂糖 ヲ 幾ラカ 持ッテ イマシタ カ。

Had the father and mother any sugar?

Hái, íkuraka mótte imáshīta.

Yes, they had some.

ハイ、幾ラカ 持ッテ イマシタ。

Iié, mótte imasén déshīta.

No, they hadn't any.

イ、エ、持ッテ イマセン デシタ。

Vocabulary

blackboard *kokubán* 黒板

knife *naifu* ナイフ

cap *bōshi* 帽子

oil *aburá* 油

Exercise *Renshū* 練習

1. Anáta wa hon to pen wo mótte imásũ ka. 2. Onná-no-hītó¹ wa pan wo mótte imásũ ka.—Hái, íkuraka mótte imásũ.—Iié, mótte imasén. 3. Inki wo mótte imásũ ka.—Hái, mótte imásũ.—Iié, mótte imasén. 4. Otokó-no-hītó² wa isú to tēburu wo mótte imásũ ka.—Hái, mótte imásũ.—Iié mótte imasén. 5. Otokó-no-ko wa nikú wo mótte imásũ ka.—Hái, íkuraka mótte imásũ.—Iié, mótte imasén. 6. Aburá to su wo kudasái. 7. Anáta wa satō wo íkuraka mótte imáshīta ka.—Hái, íkuraka mótte imáshīta.—Iié, mótte imasén déshīta. 8. Anó katá wa kamí to empitsú wo mótte imáshīta ka.—Hái, mótte imáshīta.—Iié, mótte imasén déshīta. 9. Anó katá wa náifu to fōku wo mótte imáshīta ka.—Hái, mótte imáshīta.—Iié, mótte imasén déshīta. 10. Watashitachí wa kokubán to hakubokú wo mótte imásũ ka.—Hái, mótte imásũ.—Iié, mótte imasén.

1. 貴方ハ本トペンヲ持ッテイマスカ。 2. 女ノ人ハパンヲ持ッテイマスカ。—ハイ、幾ラカ持ッテイマス。—イ、エ、持ッテイマセン。 3. インキヲ持ッテイマスカ。—ハイ、持ッテイマス。—イ、エ持ッテイマセン。 4. 男ノ人ハ椅子トテーブルヲ持ッテイマスカ。—ハイ、持ッテイマス。—イ、エ、持ッテイマセン。 5. 男ノ子ハ肉ヲ持ッテイマスカ。—ハイ、幾ラカ持ッテイマス。—イ、エ、持ッテイマセン。 6. 油ト酢ヲ下サイ。 7. 貴方ハ砂糖ヲ幾ラカ持ッテイマシタカ。—ハイ、幾ラカ持ッテイマシタ。—イ、エ、持ッテイマセンデシタ。 8. アノ方ハ紙ト鉛筆ヲ持ッテイマシタカ。—ハイ、持ッテイマシタ。—イ、エ、持ッテイマセンデシタ。 9. アノ方ハナイフトフォークヲ持ッテイマシタカ。

1 When speaking of a woman *Onná-no-hītó* is generally used instead of *onná*, which in Japanese sounds vulgar. *Onná*, however, may be used when *woman* is in opposition to *man*.

2 *Otokó-no-hītó* is preferable to *otokó*, which sounds impolite. *Otokó*, however, is generally used when *man* is in opposition to *woman*.

—ハイ、持ッテイマシタ。—イ、エ、持ッテイマセンデシタ。 10. 私達ハ黒板トハクボクラ持ッテイマス。—ハイ、持ッテイマス。—イ、エ、持ッテイマセン。

1. Have you the book and pen? 2. Has the woman any bread?—Yes, she has some.—No, she hasn't any. 3. Have you any ink?—Yes, I have some.—No, I haven't. 4. Has the man the chair and the table?—Yes, he has.—No, he hasn't. 5. Has the boy any meat?—Yes, he has some.—No, he hasn't. 6. Give me the oil and vinegar. 7. Had you any sugar?—Yes, I had.—No, I hadn't. 8. Had he the paper and pencil?—Yes, he had.—No, he hadn't. 9. Had she the knife and fork?—Yes, she had.—No, she hadn't. 10. Have we the blackboard and chalk?—Yes, we have.—No, we have not.

Fifth Lesson 第五課

Present		TO BE	Past
<i>désũ</i> デス	} am, are, is	<i>déshĩta</i> デシタ	} was, were
<i>da</i> ダ		<i>dátta</i> ダッタ	
<i>Kudámono wa oishĩi désũ.</i> 果物 ハ オイシイ デス。			The fruit is tasty.
<i>Haná wa utsúkushĩi désũ.</i> 花 ハ 美シイ デス。			Flowers are beautiful.
<i>Ténki wa yói déshĩta.</i> 天気 ハ ヨイ デシタ。			The weather was fine.
<i>Kodomó wa rikō déshĩta.</i> 子供 ハ 利口 デシタ。			The children were clever.
<i>Uchĩ wa ōkii déshĩta ka.</i> 家 ハ 大キイ デシタ カ。			Was the house large?
<i>Hái ōkii déshĩta.</i> ハイ、大キイ デシタ。			Yes, it was large.
<i>Ojisán wa kanemochĩ désũ ka.</i> 伯父サン ハ 金持 デス カ。			Is the uncle rich?
<i>Hái, kanemochĩ désũ.</i> ハイ、金持 デス。			Yes, he is rich.

Désũ and *déshĩta* are used by anybody and on every occasion; however, *da* instead of *désũ*, and *dátta* instead of *déshĩta* are used in familiar speech among men and young boys, rarely by women.

We advise the beginner to refrain from using these abbreviated forms of *désũ* and *déshĩta* until he has learned by careful observation when it is proper to use them.

Japanese women use words with softer sounds than those used by men, whenever the language permits to do so. Japanese men, especially in familiar conversation, have more liberty of speech than women, and when the occasion permits they use words that sound more robust when uttered.

To a beginner, the difference between the speech of a Japanese woman and that of a man is not noticeable, but to one accustomed to the sounds of the Japanese language this difference gives charm to the speech of Japanese women.

If one tries to study the difference in sound between *désû* and *da*, and *déshîta* and *dátta*, one cannot but notice that *désû* and *déshîta* sound much softer than *da* and *dátta*.

There is and There are

orimásû オリマス *imásû* イマス *arimásû* アリマス

When referring to human beings **there is** and **there are** are translated by *orimásû* オリマス or *imásû* イマス, in which case the use of *orimásû* オリマス indicates a higher degree of polite speech than is indicated by *imásû* イマス.

When referring to animals *imásû* イマス is generally used. It is only when one wishes to show special consideration or respect towards the person whose animals one speaks of, that, in referring to them, *orimásû* オリマス may be used instead of *imásû* イマス. This may be the case when speaking of one's superior's or one's master's horse, dog, etc.

Arimásû アリマス is used when referring to inanimate objects.

Nouns preceded by *there is*, *there are* are followed by the particle *ga*, which also indicates the *nominative case*. (See Lesson 28)

Kodomô <i>ga orimásû ka.</i> (or <i>imásû ka.</i>)	Is there a boy?
子供 ガ オリマス カ. (イマス カ)	
Hái, kodomô <i>ga orimásû.</i> (or <i>imásû.</i>)	Yes, there is a boy.
ハイ, 子供 ガ オリマス. (イマス)	
Nezumî <i>ga imásû ka.</i> ネズミガイマスカ.	Are there rats?
Hái, <i>imásû.</i> はい, イマス.	Yes, there are.
Isû <i>ga arimásû ka.</i> 椅子ガイリマスカ.	Are there chairs?
Hái, <i>arimásû.</i> はい, アリマス.	Yes, there are.

Arimásû アリマス corresponds also to the present of **to have** and is preferably used instead of *môtte imásû* 持ッテイマス when referring to animate beings.

Otôsan <i>wa musukô ga arimásû.</i>	The father has a son.
オ父サン ハ 息子 ガ アリマス.	
Watashî <i>wa inû ga arimásû.</i>	I have a dog.
私 ハ 犬 ガ アリマス.	
Watashitachî <i>wa ômu ga arimásû.</i>	We have a parrot.
私達 ハ オーム ガ アリマス.	

As shown in the three above examples, when *arimásû* アリマス is used to translate **to have**, its object is followed by *ga* ガ and not by *wo* ヲ. The postposition *wo* ヲ is used after the object when **to have**, translated by *môtte imásû* 持ッテイマス, refers to the possession of things, whether animate or inanimate.

In colloquial speech, however,*ga arimásū* ガアリマス is often used even when **to have** refers to inanimate things.

Watashí wa uchi ga arimásū. I have a house.
私 ハ 家 ガ アリマス。

Watashitachí wa niwá ga arimásū. We have a garden.
私達 ハ 庭 ガ アリマス。

As an independent word, *arimásū* アリマス means **there is** or **there are**, so that, literally translated, the two above sentences would correspond to *There is a house for me*, and *There is a garden for us*.

There was and There were

orimáshīta オリマシタ *imáshīta* イマシタ *arimáshīta* アリマシタ

What has been said as to the use of *orimásū*, *imásū*, *arimásū*, may be applied to the use of *orimáshīta*, *imáshīta*, *arimáshīta*: *orimáshīta* or *imáshīta* is used for persons; *imáshīta* for animals; *arimáshīta* for inanimate objects.¹

<i>Kodomó ga orimáshīta ka.</i> (or <i>imáshīta ka.</i>)	{ Was there a child?
子供 ガ オリマシタ カ. (イマシタ カ)	{ Were there children?
<i>Hái, kodomó ga orimáshīta.</i> (or <i>imáshīta.</i>)	{ Yes, there was a child.
ハイ, 子供 ガ オリマシタ. (イマシタ)	{ Yes, there were children.
<i>Nezumí ga imáshīta ka.</i>	{ Was there a rat?
ネズミ ガ イマシタ カ.	{ Were there rats?
<i>Hái, nezumí ga imáshīta.</i>	{ Yes, there was a rat.
ハイ, ネズミ ガ イマシタ.	{ Yes, there were rats.
<i>Isú ga arimáshīta ka.</i>	{ Was there a chair?
椅子 ガ アリマシタ カ.	{ Were there chairs?
<i>Hái, arimáshīta.</i>	{ Yes, there was.
ハイ, アリマシタ.	{ Yes, there were.

N. B. The use of *orimásū* and *orimáshīta* indicates a higher degree of politeness than is indicated by *imásū* and *imáshīta*.

Arimáshīta アリマシタ corresponds also to the past of **to have** and is used instead of *mótte imáshīta* 持ッテイマシタ when referring to animate beings.

Watashí wa umá ga arimáshīta. I had a horse.
私 ハ 馬 ガ アリマシタ.

Watashitachí wa jochū ga arimáshīta. We had a maidservant.
私達 ハ 女中 ガ アリマシタ.

¹ When fictitious persons are introduced at the beginning of an imaginary story, *arimáshīta*, and not *imáshīta*, is used in referring to them, even though they are supposed to have existed as living beings in the past, as in the well known expression: *Once upon a time there was an old man, etc.* In this case the fictitious persons are considered as inanimate objects.

It is understood that all notes given regarding the use of *arimásu* アリマス apply also to the use of *arimáshita* アリマシタ.

Vocabulary

candle	<i>rōsoku</i>	ローソク	cheap	<i>yasui</i>	安い
cat	<i>neko</i>	猫	diligent	<i>kimbén</i>	勤勉
daughter	<i>musūme</i>	娘	intelligent	<i>kashikōi</i>	賢い
garden	<i>niwá</i>	庭	large	<i>ōkii</i>	大きい
house	<i>uchi, ie</i>	家	poor	<i>bimbō</i>	貧乏
newspaper	<i>shimbūn</i>	新聞	rich	<i>kanemochi</i>	金持
son	<i>musukō</i>	息子	small	<i>chiisai</i>	小さい
university	<i>daigaku</i>	大学	tasty	<i>oishii</i>	おいしい

Bring me..... (*Watakūshi ni*) *mōtte kitē kudasai*. (私に) 持って来て下さい

Translated literally, *mōtte kitē kudasai* corresponds to *having coming please=bring.....please*.

Bring me a chair. *Isu wo mōtte kitē kudasai*. 椅子を持って来て下さい

Bring me some water. *Mizu wo mōtte kitē kudasai*. 水を持って来て下さい

I am satisfied. *Watakūshi wa manzoku desu*. 私は満足です

Exercise Renshū 練習

1. *Watashi wa bimbō desu soshite anata wa kanemochi desu*. 2. *Otokō-no-ko wa kashikōi desu*. 3. *Niku wa yasui deshita ka.—Hái, yasui deshita*. 4. *Otokō-no-ko to onnā-no-ko wa kimbén desu*. 5. *Uchi wa chiisai deshita ka.—Hái, chiisai deshita*. 6. *Kudámono wa oishii deshita ka*. 7. *Daigaku ga arimásu ka.—Hái, arimásu*. 8. *Niwá ga arimáshita ka.—Hái, arimáshita*. 9. *Onnā-no-ko ga orimásu ka.—Hái, orimásu*. 10. *Shimbūn wo mōtte kitē kudasai*. 11. *Anata wa manzoku desu ka.—Hái, manzoku desu*. 12. *Kodomō wa néko ga arimásu ka.—Hái, néko ga arimásu*. 13. *Watashitachi wa ié to niwá ga arimáshita*.

1. 私は貧乏ですそして貴方ハ金持です。 2. 男ノ子ハ賢イです。 3. 肉ハ安いデシタカ。—ハイ, 安いデシタ。 4. 男ノ子ト女ノ子ハ勤勉です。 5. 家ハ小さいデシタカ。—ハイ, 小さいデシタ。 6. 果物ハおいしいデシタカ。 7. 大学ガアリマスカ。—ハイ, アリマス。 8. 庭ガアリマシタカ。—ハイ, アリマシタ。 9. 女ノ子ガオリマスカ。—ハイ, オリマス。 10. 新聞ヲ持って来テ下さい。 11. 貴方ハ満足デスカ。—ハイ, 満足です。 12. 子供ハ猫ガアリマスカ。—ハイ, 猫ガアリマス。 13. 私達ハ家ト庭ガアリマシタ。

1. I am poor and you are rich. 2. The boy is intelligent. 3. Was the meat cheap?—Yes, it was cheap. 4. The boy and girl are diligent. 5. Was the house small?—Yes, it was small. 6. Was the fruit tasty? 7. Is there a

university?—Yes, there is. 8. Was there a garden?—Yes, there was. 9. Is there a girl?—Yes, there is. 10. Bring me a newspaper. 11. Are you satisfied?—Yes, I am satisfied. 12. Has the child a cat?—Yes, he has a cat. 13. We had a house and a garden.

Sixth Lesson 第六課

Negative Form of To Be *Désũ*

The negative form of *désũ* (am, is, are) is *de wa arimasén* デハアリマセン and *de wa arimasén déshĩta* デハアリマセンデシタ is the negative form of *déshĩta* デシタ (was, were).

Grammatically analyzed, the first element *de* デ of the two negative expressions is the root of *désũ* デス to be; *wa* ハ substantivizes the preceding word, so that *de wa* デハ corresponds to the being or to be (noun); *arimasén* アリマセン in this case corresponds to am, is or are not, and *arimasén déshĩta* アリマセンデシタ to was or were not.

De wa arimasén デハアリマセン then would correspond to the being is not (=am, is, are not), and *de wa arimasén déshĩta* デハアリマセンデシタ to the being was not (=was, were not).

In language regarded below the standard of cultivated speech, *jā arimasén* ジャアリマセン is used instead of *de wa arimasén* デハアリマセン and *jā arimasén déshĩta* ジャアリマセンデシタ instead of *de wa arimasén déshĩta* デハアリマセンデシタ.

<i>Watashĩ wa Yamadá de wa arimasén.</i>	I am not Mr. Yamada.
私 ハ 山田 デ ハ アリマセン.	(I Yamada the being is not.)
<i>Hakubokú de wa arimasén.</i>	It is not chalk.
ハクボク デ ハ アリマセン.	(Chalk the being is not.)
<i>Watashĩ wa kanemochĩ de wa arimasén.</i>	I am not rich.
私 ハ 金持 デ ハ アリマセン.	(I rich the being is not.)
<i>Káre wa kimbén de wa arimasén.</i>	He is not diligent.
彼 ハ 勤勉 デ ハ アリマセン.	(He diligent the being is not.)
<i>Káno-jo wa rikō de wa arimasén déshĩta.</i>	She was not clever.
彼女 ハ 利口 デ ハ アリマセン デシタ.	(She clever the being was not.)
<i>Watashitachĩ wa bimbō de wa arimasén déshĩta.</i>	We were not poor.
私達 ハ 貧乏 デ ハ アリマセン デシタ.	(We poor the being was not.)

Note that *de wa arimasén* or *de wa arimasén déshĩta* is used only when the word that precedes the negative is a noun, as in the first two examples or an adjective of quality that does not belong to the group of words classified as true adjectives. See

Lesson 21 on the *Adjective of Quality and its Adverbial Form*, pages 128 and 129.

There is (was) not, There are (were) not

there is not	<i>orimasén</i>	オリマセン
there are not	<i>imasén</i>	イマセン
	<i>arimasén</i>	アリマセン
there was not	<i>orimasén déshita</i>	オリマセンデシタ
there were not	<i>imasén déshita</i>	イマセンデシタ
	<i>arimasén déshita</i>	アリマセンデシタ

Referring to human beings, *orimasén* オリマセン and *imasén* イマセン are used, *orimasén* indicating a higher degree of polite speech than is indicated by *imasén*; referring to animals only *imasén* イマセン is used, while *arimasén* アリマセン is used when referring of inanimate objects.

kokó ni コゝニ here

sokó ni ソコニ there

asokó ni アソコニ over there

Sokó ni kodomó ga orimásu ka.

Is any child there?

ソコニ 子供 ガ オリマス カ.

There is no child here.

Kokó ni kodomó ga orimasén.

コゝニ 子供 ガ オリマセン.

Sokó ni kodomotachi ga imásu ka.

Are any children there?

ソコニ 子供達 ガ イマス カ.

There are no children here.

Kokó ni kodomotachi ga imasén.

コゝニ 子供達 ガ イマセン.

Neko ga sokó ni imásu ka.

Is a cat there?

猫 ガ ソコニ イマス カ.

Asokó ni keikán ga orimashita ka.

Was a policeman over there?

アソコニ 警官 ガ オリマシタ カ.

Asokó ni keikán ga orimasén déshita.

There was no policeman over there.

アソコニ 警官 ガ オリマセン デシタ.

Sokó ni inu ga imasén déshita ka.

Was not a dog there?

ソコニ 犬 ガ イマセン デシタ カ.

There was no dog there.

Inu ga sokó ni imasén déshita.

犬 ガ ソコニ イマセン デシタ.

Mizu ga arimasén.

There is no water.

水 ガ アリマセン.

Ki ga arimasén.

There are no trees.

木 ガ アリマセン.

Gyūnyū ga arimasén déshita.

There was no milk.

牛乳 ガ アリマセン デシタ.

Ringó ga arimasén déshita.

There were no apples.

リンゴ ガ アリマセン デシタ.

The above negative forms *arimasén* and *arimasén deshīta* are also used in expressing the negative meaning of the verb *to have*.

- Otōsan wa musukō ga arimāsū ka.* Has the father a son?
 父サンハ 息子 ガ アリマス カ。
Otōsan wa musukō ga arimasén. The father has not a son.
 父サンハ 息子 ガ アリマセン。
Anāta wa inu ga arimashīta ka. Had you a dog?
 貴方 ハ 犬 ガ アリマシタ カ。
Watashī wa inu ga arimasén deshīta. I had no dog.
 私 ハ 犬 ガ アリマセン デシタ。

Vocabulary

aunt	<i>obā</i>	伯母 ^バ	policeman	<i>omāwarisan</i> ¹	オ巡 ^マ リサン
child	<i>kodomō</i>	子 ^コ 供 ^{ドモ}		<i>keikān</i> ²	警 ^{ケイ} 官 ^{カン}
doctor	<i>ishā</i>	医 ^イ 者 ^{シャ}	people	<i>hitōbito</i>	人 ^{ヒト} 々 ^{タビ}
green-grocer	<i>yaoyā</i>	八百 ^ヤ 屋 ^ヤ	person	<i>hitō</i>	人 ^{ヒト}
horse	<i>umā</i>	馬 ^{ウマ}	soldier	<i>heitaī</i>	兵 ^{ヘイ} 隊 ^{タイ}
match	<i>māchi</i>	マッヂ	student	<i>sēito</i> ³	生 ^{セイ} 徒 ^ト
monkey	<i>sāru</i>	猿 ^{サル}		<i>gakūsei</i> ⁴	学 ^{ガク} 生 ^{セイ}
			wolf	<i>ōkami</i>	狼 ^{オウ}

Exercise *Renshū* 練習^{シュ}

1. *Ishā ga orimāsū ka.*—*Hái, orimāsū.*—*Iié, orimasén.* 2. *Heitaī ga imāsū ka.*—*Hái, imāsū.*—*Iié, imasén.* 3. *Keikān ga orimashīta ka.*—*Hái, orimashīta.*—*Iié, orimasén deshīta.* 4. *Sēito ga imashīta ka.*—*Hái, imashīta.*—*Iié, imasén deshīta.* 5. *Umā ga imāsū ka.*—*Hái, imāsū.*—*Iié, imasén.* 6. *Ōkami ga imashīta ka.*—*Iié, ōkami ga imasén deshīta.* 7. *Inkitsubō ga arimāsū ka.*—*Hái, arimāsū.*—*Iié, arimasén.* 8. *Māchi ga arimāsū ka.*—*Māchi ga arimasén.* 9. *Ishā wa musūmé ga arimāsū ka.*—*Iié, musūmé ga arimasén.* 10. *Musukō ga arimāsū.* 11. *Ojisān ga arimāsū ka.*—*Iié, arimasén.* 12. *Obā ga arimāsū.* 13. *Yaoyā wa sāru wo mōtte imāsū.* 14. *Watashitachi wa kodomō ga arimasén.*

1. 医^イ者^{シャ}ガ オ^オリマス^カ。—ハイ、オリマス。—イ、エ、オリマセン。
 2. 兵^{ヘイ}隊^{タイ}ガ イマス^カ。—ハイ、イマス。—イ、エ、イマセン。 3. 警^{ケイ}官^{カン}ガ オ^オリマシタ^カ。—ハイ、オリマシタ。—イ、エ、オリマセンデシタ。 4. 生^{セイ}徒^トガ イマシタ^カ。—ハイ、イマシタ。—イ、エ、イマセンデシタ。 5. 馬^{ウマ}ガ イマス^カ。—ハイ、イマス。—イ、エ、イマセン。 6. 狼^{オウ}ガ イマシタ^カ。—イ、エ、狼^{オウ}ガ イマセンデシタ。 7. インキ壺^{ビン}ガ アリマス^カ。—ハイ、アリマス。—イ、エ、アリマセン。 8. マッヂガ アリマス^カ。—マッヂガ アリマセン。 9. 医^イ者^{シャ}ハ 娘^メガ アリマス^カ。—イ、エ、娘^メガ アリマセン。

1 colloq. speech 2 formal speech 3 pupil 4 scholar (one who attends a school)

息子ガアリマス。 10. 伯父サンガアリマスカ。ーイ、エ、アリマセン。
伯母ガアリマス。 11. 八百屋ハ猿ヲ持ッテイマス。 12. 私達ハ子供ガ
アリマセン。

1. Is there a doctor?—Yes, there is.—No, there is not. 2. Are there soldiers?
—Yes, there are.—No, there are not. 3. Was there a policeman?—Yes, there
was.—No, there was not. 4. Were there students?—Yes, there were.—No,
there were not. 5. Is there a horse?—Yes, there is.—No, there is not.
6. Were there wolves?—No, there were no wolves. 7. Is there an inkstand?—
Yes, there is.—No, there is not. 8. Are there matches?—No, there are no
matches. 9. Has the doctor a daughter?—No, he has not a daughter; he has
a son. 10. Have you an uncle?—No, I have not; I have an aunt. 11. The
green-grocer has a monkey. 12. We have no children.

Seventh Lesson 第七課

Demonstrative Adjectives and Pronouns

Adjectives			Pronouns		
this	<i>konó</i>	コノ	this	<i>koré</i>	是 _レ , コレ
these	<i>korérano</i>	是 _レ 等 _ヲ ノ	these	<i>koréra</i>	是 _レ 等 _ヲ
that	<i>anó</i>	アノ	that	<i>aré</i>	アレ
	<i>sonó</i>	ソノ		<i>soré</i>	ソレ
those	<i>arérano</i>	アレ等 _ヲ ノ	those	<i>aréra</i>	アレ等 _ヲ
	<i>sorérano</i>	ソレ等 _ヲ ノ		<i>soréra</i>	ソレ等 _ヲ

Sonó, sorérano, soré, soréra, are used when indicating objects that are near to the persons spoken to, or when referring to things previously spoken of. *Sonó, sorérano*, have often the meaning of a weak *that* or *those*, and correspond in many cases to the English *the* when this article refers to something already mentioned.

Anó アノ, *arérano* アレ等_ヲノ, *aré* アレ, *aréra* アレ等_ヲ are used when referring to objects that are far from the speaker and the person spoken to.

The other demonstrative adjectives and pronouns are used as in English.

Konó *sakaná wa umái désü.*
コノ 魚 ハ 旨イ デス。

This fish is tasty.

Korérano *hon wa omoshirói désü.*
是等ノ 本 ハ 面白イ デス。

These books are interesting.

Anó *nikú wa mazúi désü.*
アノ 肉 ハ マズイ デス。

That meat is tasteless.

Arérano *kimonó wa takái désü.*
アレ等ノ 着物 ハ 高イ デス。

Those kimonos are dear.

<i>Sonó bōshi wa chiūsai dēsū.</i> ソノ 帽子 ハ 小サイ デス.	That hat is small.
<i>Soréranō empitsū wa nagai dēsū.</i> ソレ等ノ 鉛筆 ハ 長イ デス.	Those pencils are long.
<i>Koré wa oishii dēsū.</i> コレ ハ オイシイ デス.	This is tasty.
<i>Koréra wa mazui dēsū.</i> コレ等 ハ マヅイ デス.	These are tasteless.
<i>Aré wa takai dēsū.</i> アレ ハ 高イ デス.	That is dear.
<i>Aréra wa takai dēsū.</i> アレ等 ハ 高イ デス.	Those are dear.
<i>Soré wa yasui dēsū.</i> ソレ ハ 安イ デス.	That is cheap.
<i>Soréra wa yasui dēsū.</i> ソレ等 ハ 安イ デス.	Those are cheap.

Most adjectives ending in *i* may be used predicatively in the present tense, without being followed by *dēsū*. This omission, however, renders the speech less polite. See Lesson 10, Page 58.

<i>Konó sakaná wa umai.</i> コノ 魚 ハ 旨イ.	This fish is tasty.
<i>Koréranō hon wa omoshirōi.</i> コレ等ノ 本 ハ 面白イ.	These books are interesting.
<i>Anó nikú wa mazui.</i> アノ 肉 ハ マヅイ.	That meat is tasteless.
<i>Sonó bōshi wa chiūsai.</i> ソノ 帽子 ハ 小サイ.	That hat is small.
<i>Aré wa utsukushi.</i> アレ ハ 美シイ.	That is beautiful.

The plural form of the demonstrative adjectives and pronouns is not used in Japanese as often as in English. In most cases the singular instead of the plural form is used.

<i>Konó hon wa omoshirōi.</i> コノ 本 ハ 面白イ.	{ This book is interesting.
<i>Anó kimono wa takai.</i> アノ 着物 ハ 高イ.	{ These books are interesting.
<i>Sonó bōshi wa chiūsai.</i> ソノ 帽子 ハ 小サイ.	{ That kimono is dear.
<i>Koré wa umai.</i> コレ ハ 旨イ.	{ Those kimonos are dear.
<i>Soré wa yasui.</i> ソレ ハ 安イ.	{ That hat is small.
	{ Those hats are small.
	{ This is tasty.
	{ These are tasty.
	{ That is cheap.
	{ Those are cheap.

It is only when the singular form of the demonstrative adjective or pronoun might appear ambiguous that the plural form is used.

Korérano iè wa furúi.

コレ等ノ 家 ハ 古イ。

These houses are old.

Sorérano kodomó wa otonashíi.

ソレ等ノ 子供 ハ オトナシイ。

Those children are quiet.

In using the singular form in the two above sentences, it may be thought that one is speaking of only one house or child.

Note that even with the plural demonstrative adjective the following noun is used in the singular.

It is only by practice that one can learn when it is preferable to use the plural form instead of the singular.

Vocabulary

lantern (paper) <i>chōchin</i>	チョウチン	interesting <i>omoshirōi</i>	面白シイ
mountain <i>yamá</i>	山	new <i>atarashii</i>	新シイ
ship <i>fune</i>	船, 舟	old ¹ { <i>furui</i>	古イ
big <i>ōkii</i>	大キイ	{ <i>toshiyori</i>	年寄
brave <i>isamashii</i>	勇マシイ	{ <i>otonashii</i>	オトナシイ
dear (expensive) <i>takái</i>	高カイ	quiet ² { <i>shizuka-na</i>	静シカナ
far <i>tōi</i>	遠トイ	tasteless <i>mazui</i>	マズイ

Is that a university? *Soré wa daigakú désū ka.* ソレハ大学デスカ。

It is. *Sō désū.* ソーデス (*lit.* So is.)

Exercise *Renshū* 練習

1. Konó yamá wa utsūkushii. 2. Korérano heitai wa isamashii. 3. Anó hito wa ōkii. 4. Sonó onna wa bimbō désū. 5. Sonó daigakú wa tōi déshita ka.—Hái, tōi déshita. 6. Sonó fune wa chiisai déshita ka.—Hái, chiisai déshita. 7. Arérano gakusēi wa rikō désū. 8. Koré wa Fújisan désū. 9. Koré wa yasui désū ka.—Takái désū. 10. Aré wa chōchin désū ka.—Sō désū. 11. Soré wa atarashii désū ka.—Furui désū. 12. Aré wa takái déshita ka.—Yasui déshita. 13. Sonó uchi wa ōkii déshita ka.—Iié, chiisai déshita. 14. Otōsan wa toshiyori désū ka.—Iié, wakái désū.—Okāsan wa toshiyori désū. 15. Sorérano kodomó wa otonashii déshita.

1. コノ山ハ美シイ。 2. コレ等ノ兵隊ハ勇マシイ。 3. アノ人ハ大キイ。 4. ソノ女ハ貧乏デス。 5. ソノ大学ハ遠イデシタカ。—ハイ、遠イデシタ。 6. ソノ舟ハ小サイデシタカ。—ハイ、小サイデシタ。 7. アレ等ノ学生ハ利口デス。 8. コレハ富士山デス。 9. コレハ安イデスカ。—高イデス。 10. アレハチョウチンデスカ。—ソーデス。 11. ソレハ新シイデスカ。—古イデス。 12. アレハ高イデシタカ。—安イデシタ。

1. *Toshiyori* said of age; *furui* in other cases.

2. *Otonashii* said of people and animals; *shizuka-na* of people and places.

13. ソノ家ハ大キイデシタカ。—イ、エ、小サイデシタ。 14. オ父サンハ年寄デスカ。—イイエ、若イデス。—オ母サンハ年寄デス。 15. ソレ等ノ子供ハオトナシイデシタ。

1. This mountain is beautiful. 2. These soldiers are brave. 3. That man is big. 4. That woman is poor. 5. Was the university far?—Yes, it was far. 6. Was the ship small?—Yes, it was small. 7. Those students are clever. 8. This is Mount Fuji. 9. Are these cheap?—They are dear. 10. Is that a paper-lantern?—It is. 11. Is that new?—It is old. 12. Was that dear?—It was cheap. 13. Was the house large?—No, it was small. 14. Is the father old?—No, he is young.—The mother is old. 15. Those children were quiet.

Eighth Lesson 第八課

Cardinal Numbers

1	<i>ichi</i>	一 or 壱	<i>hitotsu</i>	一ツ
2	<i>ni</i>	二 or 弍	<i>fütatsu</i>	二ツ
3	<i>san</i>	三 or 参	<i>mitsu, mittsu</i>	三ツ
4	<i>shi, yo, yon</i>	四	<i>yotsu, yottsü</i>	四ツ
5	<i>go</i>	五	<i>itsutsu</i>	五ツ
6	<i>roku</i>	六	<i>mutsu, muttsü</i>	六ツ
7	<i>shichi, nana</i>	七	<i>nandatsu</i>	七ツ
8	<i>hachi</i>	八	<i>yatsu, yattsü</i>	八ツ
9	<i>ku or kyü</i>	九	<i>kokónotsu</i>	九ツ
10	<i>jū</i>	十 or 拾	<i>tō</i>	十

The first set of numerals is of Chinese, and the second set of Japanese, derivation.

shi 四 *four* and *shichi* 七 *seven* are in some cases avoided because their similarity in sound may lead to confusion. When avoided, their equivalent *yo* or *yon* for *four*, and *nana* for *seven*, are used.

Shi is also discarded sometimes to avoid that in combination with the following noun it may be mistaken for some homonymous word, or from a superstitious fear of the homonym *shi* 死 *death*.

The first set of numerals is generally used for counting.

Korérano pen wo kazóete kudasái.

Count these pens, please.

コレ等ノ ペン ヲ カゾエテ 下サイ。

Ichí, ní, san, shi, go. 一, 二, 三, 四, 五。

One, two, three, four, five, etc.

1 To indicate money values on notes, certificates, contracts, cheques, receipts, or to indicate prices of goods, the figures 壱, 弍, 参 and 拾 are almost invariably used instead of the simpler ones 一, 二, 三 and 十, which may be easily altered.

The second set is used only for things, not for persons, and they usually follow the noun. In case they precede the noun they may take the particle *no* but more often than not *no* is omitted.

There are three ways of counting from one to ten. However, the two given above are generally used in modern Japanese, while the third one, which will be given later, is obsolete, and rarely used.

<i>Isu ga arimásu ka.</i>	椅子ガアリマスカ。	Are there chairs?
<i>Hái, mitsu arimásu.</i>	ハイ、三ツアリマス。	Yes, there are three.
<i>Ringó wo mitsu mōtte imásu.</i>	リンゴヲ三ツ持ッテイマス。	} I have three apples.
<i>Mitsu no ringó wo mōtte imásu.</i>	三ツノリンゴヲ持ッテイマス。	
<i>Mitsu ringó wo mōtte imásu.</i>	三ツリンゴヲ持ッテイマス。	

Above eleven there is only one set of numerals, which is formed by the first ten numerals of Chinese derivation.

11	<i>jū-ichí</i>	十一	26	<i>ni-jū-rokú</i>	二十六
12	<i>jū-ni</i>	十二	27	<i>ni-jū-shichí</i>	二十七
13	<i>jū-san</i>	十三	28	<i>ni-jū-hachí</i>	二十八
14	<i>jū-shi</i> or <i>jū yon</i>	十四	29	<i>ni-jū-ku</i>	二十九
15	<i>jū-go</i>	十五	30	<i>san-jū</i>	三十 or 卅
16	<i>jū-rokú</i>	十六	31	<i>san-jū-ich</i>	三十一
17	<i>jū-shichí</i>	十七	32	<i>san-jū-ni</i>	三十二
18	<i>jū-hachí</i>	十八	34	<i>san-jū-shi</i>	三十四
19	<i>jū-ku</i>	十九	37	<i>san-jū-shichí</i>	三十七
20	<i>ni-jū</i>	二十 or 廿	40	<i>shi-jū</i> or <i>yonjū</i>	四十
21	<i>ni-jū-ichí</i>	二十一	41	<i>shi-jū-ichí</i>	四十一
22	<i>ni-jū-ni</i>	二十二	43	<i>shi-jū-san</i>	四十三
23	<i>ni-jū-san</i>	二十三	45	<i>shi-jū-go</i>	四十五
24	<i>ni-jū-shi</i>	二十四	50	<i>go-jū</i>	五十
25	<i>ni-jū-go</i>	二十五	51	<i>go-jū-ichí</i>	五十一

Numeratives

When counting objects, the Japanese often use a class of words called *numeratives*, whose function may be compared to that of the English *head* in the expression *six head of cattle*.

The following are among the most common numeratives:

Nin 人 *person*, used to indicate human beings, as in

ichí-nin 一人, *ni-nin* 二人, *san-nin* 三人, *yo-nin* 四人, etc.

Hitori 一人 and **futari** 二人 are more commonly used than *ichí-nin* and *ni-nin*, although the Chinese character used is the same.

Between the numerative and the noun following *no* ノ is used.

Hítóri no kodomó ga imásu. 一人ノ子供ガイマス。 There is one child.

San-nin no kodomó ga imásu. 三人ノ子供ガイマス。 There are three children.

Hiki 匹 fellow, used in counting animals (quadrupeds, fishes, insects).

Note that when a numeral is followed by a noun or numerative, the end sound of the numeral and the first sound of the noun or numerative, may either or both suffer modification, as in the following examples. See Lesson 41.

ippiki 一匹 one, *ni-hiki* 二匹 two, *san-biki* or *sámbiki* 三匹 three, *shi-hiki* 四匹 four, *go-hiki* 五匹 five, *roku-hiki* or *roppiki* 六匹 six, *shichi-hiki* 七匹 seven, *hachi-hiki* 八匹 eight, *ku-hiki* 九匹 nine, *jippiki* 十匹 ten.

Inú ga imásu ka. 犬ガイマスカ。 Are there any dogs?

Shi-hiki imásu. 四匹イマス。 There are four.

A noun in the objective case is generally put before the numerative without **no**, although the numerative before the object is grammatically correct.

Watashi wa inú wo ippiki mótte imásu. I have one dog.

私 ハ 犬 ヲ 一匹 持ッテイマス。

Anó onná-no-hito wa néko wo sámbiki mótte imásu. That woman

アノ 女ノ人 ハ 猫 ヲ 三匹 持ッテイマス。 has three cats.

or

Watashi wa ippiki no inú wo mótte imásu.

私 ハ 一匹 ノ 犬 ヲ 持ッテイマス。

Anó onná wa sámbiki no néko wo mótte imásu.

アノ 女 ハ 三匹 ノ 猫 ヲ 持ッテイマス。

Wa 羽 feather, used in counting birds.

ichi-wa 一羽 one, *ni-wa* 二羽 two, *samba* 三羽 three, *shi-wa* or *yómba* 四羽 four, *go-wa* 五羽 five, *roku-wa* or *róppa* 六羽 six, *shichi-wa* 七羽 seven, *hachi-wa* 八羽 eight, *ku-wa* 九羽 nine, *jéppa* 十羽 ten.

Watashi wa háto wo ichi-wa mótte imásu. I have one pigeon.

私 ハ 鳩 ヲ 一羽 持ッテイマス。

Senséi wa ahirú wo sámba mótte imáshita. (Our) teacher

先生 ハ アヒルヲ 三羽 持ッテイマシタ。 had three ducks.

Satsu 冊 volume, used in counting books.

issatsu 一冊 one, *ni-satsu* 二冊 two, *san-satsu* 三冊 three, *yon-satsu* or *shi-satsu* 四冊 four, *go-satsu* 五冊 five, *roku-satsu* 六冊 six, *naná-satsu* or *shichi-satsu* 七冊 seven, *hassatsu* 八冊 eight, *kyū-satsu* 九冊 nine, *jissatsu* 十冊 ten.

Watashi wa hon ga issatsu arimásu.

私 ハ 本 ガ 一冊 アリマス。

or

Watashi wa hon wo issatsu mótte imásu.

私 ハ 本 ヲ 一冊 持ッテイマス。

I have
one book.

Hassatsu no hon ga arimásu. 八冊ノ本ガイマス。 There are eight books.

A numeral may, when the meaning is clear, be followed by a numerative without the object:

Anáta wa hon wo mótte imásu ka. Have you books?
貴方 ハ 本 ヲ 持ッテ イマス カ。

Jissatsu mótte imásu. 十冊持ッテ イマス。 I have ten.

Hon 本 *trunk*, used in counting round, long objects, as trees, sticks, legs, fingers, needles, cigars, fans, ropes, etc.

ippon 一本, *ni-hon* 二本, *sámbon* 三本, *shi-hon* or *yon-hon* 四本,
go-hon 五本, *róppon* 六本, *shichí-hon* or *nanáhon* 七本, *hachí-hon*
八本, *ku-hon* or *kyū-hon* 九本, *jíppon* 十本。

Uchiwa wo ippon mótte kitē kudasai. Bring me one fan.
ウチワ ヲ 一本 持ッテ 来テ 下サイ。

Hári wo go-hon kudasai. 針ヲ五本下サイ。 Give me five needles.

Mái 枚 *pieces*, used in counting flat things, as paper, cloth, clothes, blankets, coins, boards, dishes, etc. This numerative does not suffer any alteration.

ichí-mái 一枚, *ni-mái* 二枚, *san-mái* or *sámmai* 三枚。

Kami wo yo-mái kudasai. 紙ヲ四枚下サイ。 Give me four sheets of paper.

Mōfu wo rokū-mái mótte kitē kudasai. Bring me six blankets.

毛布 ヲ 六枚 持ッテ 来テ 下サイ。

There are about thirty numeratives used to indicate the groups into which objects are classified. For a full list of numeratives see Lesson 41.

The Conjunction *and*.

When three or more nouns follow one another and the last two are joined by *and*, this word may be translated by both Japanese conjunctions, *to* ト and *soshité* ソシテ, following each other in succession. When using the double conjunction *to soshité* トソシテ the speaker's voice dwells a little on the first conjunction *to* ト. The use of *to soshité* トソシテ corresponds more or less to the use of the English *and then*.

Watashi wa ringó to nashi to soshité orēnji ga sukí desu.

私 ハ リンゴ ト 梨 ト ソシテ オレンジ ガ 好キ デス。

I like apples, pears, and oranges.

Watashi wa inu ni-hiki to néko sámbiki to soshité háto róppa mótte imásu.

私 ハ 犬 二匹 ト 猫 三匹 ト ソシテ 鳩 六羽 持ッテ イマス。

or

Watashi wa ni-hiki no inu to sámbiki no néko to soshité róppa no háto wo

私 ハ 二匹 ノ 犬 ト 三匹 ノ 猫 ト ソシテ 六羽 ノ 鳩 ヲ
mótte imásu. I have two dogs, three cats, and six pigeons.
持ッテ イマス。

Without the use of *soshité* ソシテ no pause should be made after uttering the last conjunction *to*.

Watashi wa inu ni-hiki to néko sámbiki to háto róppa mótte imásu.

When the numerative is used, the last two words of a succession of nouns may be joined by *soshité* ソシテ only, without *to* ト.

Watashí wa inú ni-hikí to néko sámbiki soshité háto róppa mótte imásü.

Note that the case-particle *wo* may be used or omitted after a noun that precedes a numerative. Ex.:

Watashí wa inú wo ippikí mótte imásü.
Watashí wa inú ippikí mótte imásü. } I have a dog.

Vocabulary

blanket	<i>mōfu</i>	毛布 ^フ	fan	<i>sensū</i> ³	扇子 ^ス
				<i>uchíwa</i> ⁴	ウチワ
canary	<i>kanariyá</i>	カナリヤ	goldfish	<i>kíngyo</i>	金魚 ^{ギョ}
cane	<i>tsúe</i> ¹	杖 ^ヱ	goose	<i>gachō</i>	鵞 ^ガ 鳥 ^{チウ}
	<i>sütékkí</i> ²	ステッキ	needle	<i>hári</i>	針 ^ハ
cow	<i>meushí</i>	牝牛 ^{ウシ}	pigeon	<i>háto</i>	鳩 ^ト
dish	<i>sará</i>	皿 ^サ	sheep	<i>hitsují</i>	羊 ^{ヒツジ}
	<i>o-sará</i>	オ皿	umbrella	<i>kōmorigasa</i> ⁵	コウモリ傘
duck	<i>ahirú</i>	アヒル		<i>amagása</i> ⁶	雨傘 ^{アマガサ}

Exercise Renshū 練習

1. Anó onná-no-hító wa san-nin kodomó ga arimásü. 2. Watashí wa musükó ga fütari to musümé ga yo-nin arimásü. 3. Séito ga imáshíta ka.—Go-nin séito ga imáshíta. 4. Watashitachí wa go-hikí no umá to sámbiki no ushí to soshité ni-jippikí no hitsují wo mótte imásü. 5. Anó otokó-no-ko wa roppikí no inú to ni-hikí no néko ga arimásü. 6. Watashí wa kíngyo ga jū-sámbiki arimásü. 7. Anáta wa gachō wo mótte imáshíta ka.—Jū-rokú-wa mótte imáshíta. 8. Anó onná-no-ko wa háto wo ni-jū-go-wa mótte imásü. 9. Watashí wa kanariyá wo rokú wa mótte imáshíta. 10. Ahirú ga imáshíta ka.—Hái, jippa imáshíta. 11. Hon wo mótte imásü ka.—Go-satsú hon wo mótte imásü. 12. Empitsú ga arimásü ka.—Hái, empitsú ga shi-hon to pen ga sámbon arimásü. 13. Sütékkí wo mótte imásü ka.—Sütékkí wo shi-hon mótte imásü. 14. Amagása wo ni-hon mótte kité kudasái. 15. Mōfu wo ni-mái kudasái. 16. O-sará ga arimásü ka.—Jū-mái arimásü. 17. Kamí wo jū-go-mái mótte kité kudasái.

1. アノ女ノ人ハ三人子供ガアリマス。 2. 私ハ息子ガ二人ト娘ガ四人アリマス。 3. 生徒ガイマシタカ。—五人生徒ガイマシタ。 4. 私達ハ五匹ノ馬ト三匹ノ牛トソシテ廿匹ノ羊ヲ持ッテイマス。 5. アノ男ノ子ハ六匹ノ犬ト二匹ノ猫ガアリマス。 6. 私ハ金魚ガ十三匹アリマス。 7. 貴方ハ鵞鳥ヲ持ッテイマシタカ。—十六羽持ッテイマシタ。 8. アノ女ノ子ハ鳩ヲ廿五羽持ッテイマス。 9. 私ハカナリヤヲ六羽持

1 cane for support 2 walking stick 3 folding fan 4 round, non-folding fan
 5 Western style umbrella 6 Japanese style, made of paper

ッテイマシタ。10. アヒルガイマシタカ。—ハイ、十羽イマシタ。11. 本ヲ持ッテイマスカ。—五冊本ヲ持ッテイマス。12. 鉛筆ガアリマスカ。—ハイ、鉛筆ガ四本トペンガ三本アリマス。13. ステッキヲ持ッテイマスカ。—ステッキヲ四本持ッテイマス。14. 雨傘ヲ二本持ッテ来テ下サイ。15. 毛布ヲ二枚下サイ。16. オ皿ガアリマスカ。—十枚アリマス。17. 紙ヲ十五枚持ッテ来テ下サイ。

1. That woman has three children. 2. I have two sons and four daughters. 3. Were there any students?—There were five students. 4. We have five horses, three cows, and twenty sheep. 5. That boy has six dogs and two cats. 6. I have thirteen goldfish. 7. Had you any geese?—I had sixteen geese. 8. That girl has twenty-five pigeons. 9. I had six canaries. 10. Were there any ducks?—Yes, there were ten ducks. 11. Have you any books?—I have five books. 12. Are there any pencils?—Yes, there are four pencils and three pens. 13. Have you any canes?—I have four canes. 14. Bring me two umbrellas. 15. Give me two blankets. 16. Are there any dishes?—There are ten. 17. Bring me fifteen sheets of paper.

Ninth Lesson 第九課

Much, Many

Both **much** and **many** are translated by *takūsán* followed by **no** when used as adjectives of quantity before a noun:

much milk *takūsán no gyūnyū* 沢山ノ牛乳
many flowers *takūsán no haná* 沢山ノ花

Anáta wa takūsán no o-kané wo mōtte imásu ka.
貴方 ハ 沢山 ノ オ金 ヲ持ッテイマス カ。

Have you much money?

Ii, takūsán mōtte imasen.

No, I have not much.

イ、エ、沢山 持ッテイマセン。

Takūsán no mōfu ga arimásu ka.

Are there many blankets?

沢山 ノ 毛布 ガ アリマス カ。

Hái, takūsán no mōfu ga arimásu.

Yes, there are many blankets.

ハイ、沢山 ノ 毛布 ガ アリマス。

Hái, takūsán arimásu.

Yes, there are many.

ハイ、沢山 アリマス。

Anó hito wa takūsán no jimen wo mōtte imáshita ka.

アノ 人 ハ 沢山 ノ 地面 ヲ持ッテイマシタ カ。

Had that man much land?

Ii, takūsán mōtte imasen deshita.

No, he had not much.

イ、エ、沢山 持ッテイマセン デシタ。

Hái, takūsán mōtte imáshita.

Yes, he had much.

ハイ、沢山 持ッテイマシタ。

How much, How many

When asking the quantity of something, **how much** is translated by *ikura* イクラ or by the more polite word *ikahodó* イカホド. Both *ikura* and *ikahodó* may precede or follow the noun they refer to. When they precede the noun these two words may be followed by *no*.

Satō ga ikahodó arimásu ka.
砂糖 ガ イカホド アリマス カ.

How much sugar
is there?

Nikú wo ikura mōtte imásu ka.
肉 ヲ イクラ モッテ イマス カ.
Ikura nikú wo mōtte imásu ka.
イクラ 肉 ヲ モッテ イマス カ.

How much meat
have you?

The construction used in the first two sentences is the one generally used in ordinary conversation.

When asking the price of something, *ikura* or *ikahodó* is put after the numeral or object inquired about.

Konó sakaná wa ikura désu ka.
コノ 魚 ハ イクラ デス カ.

How much is this fish?
How much for this fish?
How much does this fish cost?

Konó sakaná wa ikahodó désu ka.
コノ 魚 ハ イカホド デス カ.

Hyakú yen désu.
百 円 デス.

One hundred yen.

Hitótsu ikura. or Hitótsu ikahodó.
一ツ イクラ, 一ツ イカホド.
Hitótsu ikura (ikahodó) désu ka.
一ツ イクラ (イカホド) デス カ.

How much for one?

How much and how many may be expressed also by *dóno-kurai* ドノクライ, which is sometimes pronounced *dóno-gurai* ドノグライ.

Mizú ga dóno-kurai arimásu ka.
水 ガ ドノクライ アリマス カ.

How much water is there?

Yon kokú arimásu.
四 石 アリマス.

There are four koku.¹

Kōhī wo dóno-kurai mōtte imásu ka.
コーヒーヲ ドノクライ モッテ イマス カ.

Dóno-kurai (no) kōhī wo mōtte imásu ka.
ドノクライ (ノ) コーヒーヲ モッテ イマス カ.

How much coffee have you?

Go pōndo mōtte imásu.
五 ポンド モッテ イマス.

I have five pounds.

San gin mōtte imásu.
三 斤 モッテ イマス.

I have three kin.²

¹ One *kokú* is about 36 lbs. ² One *kin* is about 1½ lb.

Hito ga dōno-kurai imashita ka.
 人 ガ ドノクライ イマシタ カ。

Dōno-kurai (no) hito ga imashita ka.
 ドノクライ (ノ) 人 ガ イマシタ カ。

Yon-jū-nin imashita. or Shi-jū-nin orimashita. There were forty people.
 四十人 イマシタ。 四十人 オリマシタ。

The word *kurai* implies an approximate quantity, so that *dōno-kurai* really means *about how much, about how many*; however, the Japanese sometimes use this expression when in English the word *about* would not be used.

Japanese people are fond of using expressions conveying a vague idea of approximation, uncertainty or ambiguity, as if they were afraid of using expressions which, while giving the exact conception of what one wants or is asking, might, in their belief, give the person spoken to an impression of abruptness or impoliteness.

Dōno-kurai. ドノクライ { (About) how much?
 { (About) how many?

Konō-kurai. コノクライ { (About) so much.
 { (About) so many.

How many?

How many is also translated by *ikutsu* イクツ, or by *iku* 幾 or *nan* 何 followed by the numerative and the noun. *Ikutsu, iku, or nan* ask for the exact number, not an approximation.

Tamago ga ikutsu arimāsū ka.
 卵子 ガ イクツ アリマス カ。

Ikutsu (no) tamago ga arimāsū ka.
 イクツ (ノ) 卵子 ガ アリマス カ。

} How many eggs are there?

The first construction is preferred and is more colloquial.

Ni-jū arimāsū. There are twenty.
 廿 アリマス。

Sēito ga iku-nin imāsū ka.
 生徒 ガ 幾人 イマス カ。

Iku-nin (no) sēito ga imāsū ka.
 幾人 (ノ) 生徒 ガ イマス カ。

} How many students are there?

Sēito ga san-jū-nin imāsū. There are thirty students.
 生徒 ガ 三十人 イマス。

San-jū-nin imāsū. There are thirty.
 三十人 イマス。

Takusan (no) tamago ga arimashita. There were many eggs.
 沢山 (ノ) 卵子 ガ アリマシタ。

Ikutsu arimashita ka. How many were there?
 イクツ アリマシタ カ。

Go-jū arimashita. There were fifty.
 五十 アリマシタ。

Takūsán (no) seito ga orimáshita.
 沢山 (ノ) 生徒 ガ オリマシタ。

There were many students.

Iku-nin orimáshita ka.

How many were there?

幾人 オリマシタ カ。

There were thirty.

San-jū-nin orimáshita.

三十人 オリマシタ。

Anó hitó wa umá ga iku-hiki arimásu ka.

アノ 人 ハ 馬 ガ 幾匹 アリマス カ。

Anó hitó wa umá ga nan-biki arimásu ka.

アノ 人 ハ 馬 ガ 何匹 アリマス カ。

Anó hitó wa nan-biki (no) umá ga arimásu ka.

アノ 人 ハ 何匹 (ノ) 馬 ガ アリマス カ。

Anó hitó wa iku-hiki (no) umá ga arimásu ka.

アノ 人 ハ 幾匹 (ノ) 馬 ガ アリマス カ。

How many horses
has that man?

Jippiki (no) umá ga arimásu.

十匹 (ノ) 馬 ガ アリマス。

He has ten horses.

Jippiki arimásu. 十匹アリマス。

He has ten.

Anáta wa hon wo iku-satsu mótte imásu ka.

貴方 ハ 本 ヲ 幾 冊 持ッテイマス カ。

Anáta wa hon wo nan-satsu mótte imásu ka.

貴方 ハ 本 ヲ 何 冊 持ッテイマス カ。

Anáta wa iku-satsu (no) hon wo mótte imásu ka.

貴方 ハ 幾冊 (ノ) 本 ヲ 持ッテイマス カ。

Anáta wa nan-satsu (no) hon wo mótte imásu ka.

貴方 ハ 何冊 (ノ) 本 ヲ 持ッテイマス カ。

How many
books
have you?

Kyū-satsu (no) hon wo mótte imásu.

九冊 (ノ) 本 ヲ 持ッテイマス。

I have nine books.

Kyū-satsu mótte imásu. 九冊持ッテイマス。

I have nine.

Note that the numerative used in a question is generally used in the answer.
Ikutsu is generally used when asking the quantity of things that we can handled, as round-shaped fruit, eggs, glasses, electric bulbs, boxes, etc. Whenever possible however, *nan* or *iku* with the numerative is used.

Vocabulary

chicken	<i>niwatori</i>	鶏 ^{ニワトリ}	money	<i>kané</i>	金 ^{カネ}
egg	<i>tamago</i>	卵 ^{タマゴ}		<i>o-kané</i>	オ金 ^{カネ}
farmer	<i>nōfu</i>	農 ^{ノウ} 夫 ^フ	pig	<i>buta</i>	豚 ^{ブタ}
knife	<i>naifu</i>	ナイフ	pound	<i>pōndo</i>	ポンド
land	<i>tochi</i>	土 ^ド 地 ^チ	strawberry	<i>ichigō</i>	苺 ^{イチゴ}

How old are you? *Anáta wa o-ikutsu désu ka.* 貴方ハオイクツデスカ。

Anáta wa nan-sai désu ka. 貴方ハ何オデスカ。

I am eighteen. *Jū-hachi désu.* 十八デス。

I am twenty-two years old. *Ni-jū-ni-sai désu.* 二十二オデス。

I am twenty. *Hátachi désu. or Ni-jū désu.* 廿デス。二十デス。

When the word *sái* 才 is used for asking somebody's age, it is generally repeated in the answer. Note that the word *sái* is more of the literary style.

In telling one's years *hátachi* is often used for twenty.

Exercise *Renshū* 練習

1. Heitai ga takūsán orimásū ka.—Hái, orimásū.—Iié, takūsán orimasén.
2. Takūsán ki ga arimáshīta ka.—Hái, takūsán arimáshīta.—Iié, takūsán arimasén déshīta.
3. Iku-hon arimáshīta ka.—Yon-jū-go-hon arimáshīta.
4. Dóno-kurai pan ga arimásū ka.—Rokú pondo gurai arimásū.
5. Konó bōshi wa ikura désū ka.—Ni-sen yen désū.
6. Shiō wo dóno-kurai mōtte imásū ka.—Jū-go pondo gurai mōtte imásū.
7. Kodomō ga iku-nin imáshīta ka.—San-jū-go-nin imáshīta.
8. Isū wo mōtte kitē kudasái.—Ikutsu désū ka.¹—Tō gurai.
9. Rōsoku wo nan-bon mōtte imásū ka.—Jū-sāmbon mōtte imásū.
10. Anó nōfu wa ushī wo nan-bikí mōtte imáshīta ka.—Ushī wo ni-jippikí to hitsují wo yon-jū-go-hikí to butá wo jū-go-hikí soshítē niwatori wo san-jū-go-wa mōtte imáshīta.
11. Konó yōfuku wa ikura désū ka.—Yon man yen désū.
12. Sará to náifu to saji wa ikutsu arimásū ka.—Sará ga ni-jū-go-mái, náifu ga jū-ni-hon, fōku ga jū-hachí-hon soshítē saji ga jūppon arimásū.
13. Empitsú wo sāmbon mōtte kitē kudasái.
14. Anáta wa ikutsu désū ka.—Jū-go désū.
15. Arérano kodomotachí wa takūsán ichigō wo mōtte imásū. (Colloquially *Anó* instead of *Arérano*)

1. 兵隊ガ沢山オリマスカ.—ハイ, オリマス.—イ、エ, 沢山オリマセン.
2. 沢山木ガアリマシタカ.—ハイ, 沢山アリマシタ.—イ、エ, 沢山アリマセンデシタ.
3. 幾本アリマシタカ.—四十五本アリマシタ.
4. ドノクライパンガアリマスカ.—六ポンドグライアリマス.
5. コノ帽子ハイクラデスカ.—二千元デス.
6. 塩ヲドノクライ持ッテイマスカ.—拾五ポンドグライ持ッテイマス.
7. 子供ガ幾人イマシタカ.—卅五人イマシタ.
8. 椅子ヲ持ッテ来テ下サイ.—イクツデスカ.—十グライ.
9. ローソクヲ何本持ッテイマスカ.—十三本持ッテイマス.
10. アノ農夫ハ牛ヲ何匹持ッテイマシタカ.—牛ヲ廿匹ト羊ヲ四十五匹ト豚ヲ十五匹ソシテ鶏ヲ卅五羽持ッテイマシタ.
11. コノ洋服ハイクラデスカ.—四万円デス.
12. 皿トナイフト匙ハイクツアリマスカ.—皿ガ二十五枚, ナイフガ十二本, フォークガ十八本, ソシテ匙ガ十本アリマス.
13. 鉛筆ヲ三本持ッテ来テ下サイ.
14. 貴方ハイクツデスカ.—十五デス.
15. アレ等ノ子供達ハ沢山苺ヲ持ッテイマス.

1. Are there many soldiers?—Yes, there are.—No, there are not many.
2. Were there many trees?—Yes, there were many.—No, there were not many.
3. How many were there?—There were forty-five.
4. How much bread is there?—There are about six pounds.
5. How much does this hat cost?—It

¹ When in English *how much* or *how many* is used alone as in this case, in Japanese *désū* generally follows the adverb of quantity.

costs two thousand yen. 6. How much salt have you?—I have about fifteen pounds. 7. How many children were there?—There were thirty-five. 8. Bring me some chairs.—How many?—(About) ten. 9. How many candles have you?—I have thirteen. 10. How many cows had that farmer?—He had twenty cows, forty-five sheep, fifteen pigs, and thirty-five chickens. 11. How much does this suit cost?—It costs forty thousand yen. 12. How many dishes, knives, and spoons are there?—There are twenty-five dishes, twelve knives, eighteen forks, and ten spoons. 13. Bring me three pencils. 14. How old are you?—I am fifteen years old. 15. Those children have many strawberries.

Tenth Lesson 第十課

Plural *Fukusū* 複数

In the first lesson it has been said that except in very few cases, no distinction is made between singular and plural number. When the plural number is to be expressed, it is done by adding certain suffixes to the noun.

These suffixes, arranged in decreasing order of politeness, are: *gatá* 方, *tachí* 達, *shū* 衆, *dómo* 共, *ra* 等. All of these are used of persons. In rare cases *ra* is used to indicate the plural of things.

lady	<i>fujín</i>	婦人 ^{フジン}	ladies	<i>fujingatá</i>	婦人方 ^{フジンガタ}
parent	<i>oyá</i>	親 ^{オヤ}	parents	<i>oyatachí</i>	親達 ^{オヤタチ}
retainer	<i>kérai</i>	家来 ^{ケライ}	retainers	<i>keraitachí</i>	家来達 ^{ケライタチ}
merchant	<i>akíndo</i>	商人 ^{アカンド}	merchants	<i>akindoshū</i>	商人衆 ^{アカンドシュ}
student	<i>séito</i>	生徒 ^{セイト}	students	<i>séitora</i>	生徒等 ^{セイトラ}

Note that *shū* is an obsolete suffix, very rarely used in modern speech.

Although these suffixes are very little used in forming the plural of nouns, their singular form being used instead, as already explained in the first lesson, they are, however, used often in forming the plural of personal pronouns:

I	{	<i>watakūshi</i>	私	we	{	<i>watakūshitachi</i>	私達
		<i>watashi</i>	私			<i>watashitachi</i>	私達
						<i>watakūshidómo</i>	私共
						<i>watashidómo</i>	私共
you	{	<i>anátá</i>	貴方	you	{	<i>anátatá</i>	貴方々
						<i>anátatachi</i>	貴方達

Bóku 僕^{ボク} instead of *watashi* and *kimi* 君^{キミ} instead of *anátá*, are often used by young men in familiar speech among themselves. *Omaé* 才前^{オマエ} instead of *anátá* is used in vulgar speech when talking to inferiors.

Anó onná wa haná wo sūkóshi bákari mótte imásū.

アノ 女 ハ 花 ヲ 少シ バカリ 持ッテ イマス。

She (that woman) has a few flowers.

Anó otokó wa níku wo sūkóshi mótte imásū. He (that man)

アノ 男 ハ 肉 ヲ 少シ 持ッテ イマス。 has a little meat.

Anó rōjin wa ikuraka hon ga arimásū ka. Has he (that old person)

アノ 老人 ハ イクラカ 本 ガ アリマス カ。 any books?

Hái, sūkóshi bákari arimásū.

Yes, he has a few.

ハイ, 少シ バカリ アリマス。

Few, Little

Few and little are both translated by *sūkóshi shíká* 少シシカ or *sūkóshi kírí* 少シキリ (lit. but few, but little) followed by the verb in the negative.

Note that few and little mean respectively not many, not much, which explains the use of the negative verb.

Takúsán no kodomó ga imásū ka.

Are there many children?

沢山 ノ 子供 ガ イマス カ。

Íe, sūkóshi shíká imasén. or

イ、エ, 少シ シカ イマセン。

Íe, sūkóshi kírí imasén.

イ、エ, 少シ キリ イマセン。

No, there are few.

There are but few.

Anó obāsan wa takúsán no pan wo mótte imásū ka.

アノ オバアサンハ 沢山 ノ パン ヲ 持ッテ イマス カ。

Has that old woman much bread?

Íe, sūkóshi shíká mótte imasén.

No, she has little.

イ、エ, 少シ シカ 持ッテ イマセン。

Anó hitotachí wa ikuraka pan wo mótte imásū ka. Have they

アノ 人達 ハ イクラカ パン ヲ 持ッテ イマス カ。 any bread?

Hái, sūkóshi bákari mótte imásū.

Yes, they have a little.

ハイ, 少シ バカリ 持ッテ イマス。

Several

Several is translated by *go-rokú* 五六 (five or six) followed by the numerative, or by *sū* 数 (literary style).

several children	<i>sū-nin no kodomó</i>	数人ノ子供
	<i>go-rokú nin no kodomó</i>	五六人ノ子供
several books	<i>sū-satsú no hon</i>	数冊ノ本
	<i>go-rokú satsú no hon</i>	五六冊ノ本
several pencils	<i>sū-hon no empitsú</i>	数本ノ鉛筆
	<i>go-roppón no empitsú</i>	五六本ノ鉛筆
several blankets	<i>sū-mái no mōfu</i>	数枚ノ毛布
	<i>go-rokú mái no mōfu</i>	五六枚ノ毛布

several dogs { *sū-hikí no inú* 数匹ノ犬
go-roppikí no inú 五六匹ノ犬
Anó onná-no-hītó wa go-rokú hikí no néko ga arimáshita.
 アノ 女ノ人 ハ 五六 匹 ノ 猫 ガ アリマシタ。
 That woman had several cats.

Adjectives of Quality

Most adjective in Japanese end in *i*, as *chiisái* 小サイ small, *ōkii* 大キイ large. See Lesson 20.

Anó uchi wa chiisái dēsū. アノ家ハ小サイデス。 That house is small.
Ōkii hakó wo mōtte kitē kudasái. Bring me a large box.
 大キイ 箱 ヲ 持ッテ 来テ 下サイ。

This class of adjectives may be used predicatively without *dēsū* or *déshita*, as already stated in Lesson 7, page 43.

Anó uchi wa chiisái アノ家ハ小サイ。 That house is small.
Konó hakó wa ōkii コノ箱ハ大キイ。 This box is large.

The Conjunction *and*

The conjunction *and* may also be translated by *ya* ヤ instead of *to* ト, after each noun except the last, when it is used to join two or more nouns that are not given as a complete list. In that case it is implied that other similar things are implied but not named.

Sonó fujin wa inú ya néko ga sūki dēsū. ソノ婦人ハ犬ヤ猫ガ好キデス。
 That lady is fond of dogs and cats (besides other animals that she may be fond of).

Pen to empitsū wo mōtte kitē kudasái. ペント鉛筆ヲ持ッテ来テ下サイ。
 Bring me a pen and a pencil. (and nothing else is implied).

In this last example *ya* ヤ could not be used because *pen* and *pencil* form a complete list of what I want.

Ya ヤ is not used when the nouns are preceded or followed by a numerative.

When mentioning two or more nouns that do not form a complete list, *danó* ダノ may be used instead of *ya* ヤ.

Inú danó néko danó ga sūki dēsū. I am fond of dogs and cats.
 犬 ダノ 猫 ダノ ガ 好キ デス。

As *danó* is not a refined expression, it is better to avoid it in polite conversation.

A Few Verbs

Yomimásū. 読ミマス I, you, we, they read. He, she, it reads.
Sūki dēsū. 好スキデス I, you, we, etc. like. He, she likes.
Kiraimásū. 嫌キイマス I, you, etc. dislike. He, she dislikes.
Kirái dēsū. 嫌キイデス I, you, etc. dislike. He, she dislikes.

When using *sūki désū*, *kirái désū*, the object is followed by *ga* ガ; when using *kiraimásū* the object is followed by *wo* を. Since *kiraimásū* indicates a stronger dislike than *kirái désū*, it is not often used.

Anó ojīsan wa takūsán no hon wo yomimásū.

アノオヂイサンハ 沢山 ノ 本 を 読ミマス。

That old man reads many books.

Anó kodomotachi wa kudámono ga sūki désū. Those children like fruit.

アノ 子供達 ハ 果物 ガ 好キ デス。

Anó otokó wa tabakó ga kirái désū.

That man dislikes tobacco.

アノ 男 ハ タバコ ガ 嫌イ デス。

Anó obāsan wa tabakó wo kiraimásū. That old woman dislikes tobacco.

アノオバアサンハ タバコ を 嫌イマス。

Vocabulary

bottle	{ <i>bin</i> ¹ <i>tokkurí</i> ¹	ビン 徳 ^{トク} 利 ^リ	maid-servant	<i>o-tétsudai</i>	オ手伝イ
cook	{ <i>ryōrinin</i> <i>kōkku</i> ²	料 ^{リョウ} 理 ^リ 人 ^ニ コック	merchant	<i>shōnin</i>	商 ^{ショウ} ウ ^ウ 人 ^ニ
doll	<i>ningyō</i>	人 ^ニ 形 ^{コウ}	nephew	<i>oi</i>	甥 ^{オイ}
friend	{ <i>tomodachi</i> <i>yūjin</i> ³	友 ^{トモ} 達 ^{ダチ} 友 ^{ユウ} 人 ^{ジン}	parents	{ <i>oyá</i> <i>ryōshin</i>	親 ^{オヤ} 両 ^{リョウ} 親 ^{シン}
gentleman	<i>shīnshi</i>	紳 ^{シン} 士 ^シ	servant	<i>meshitsūkai</i>	召 ^{メシ} 使 ^シ
lady	<i>fujin</i>	婦 ^フ 人 ^{ジン}	street	{ <i>machí</i> ⁴ <i>tōri</i> ⁵	町 ^{マチ} 通 ^{トウ} リ
lord (feudal)	<i>tonosamá</i>	殿 ^{テン} 様 ^{サマ}	tobacco	<i>tabakó</i>	タバコ
man-servant	<i>gēnan</i>	下 ^ゲ 男 ^{ナン}	to read	<i>yōmu</i>	読 ^{ヨム}

Exercise Renshū 練習

1. Iku-nin kodomó ga imásū ka.—Jū-ni-nin kodomó ga imásū. 2. Anó tonosamá wa takūsán no kērai ga arimáshīta. 3. Anó rōfujin wa nan-nin meshitsūkái ga arimásū ka.—Anó katá wa jochū go-nin to gēnan shichí-nin to ryōrinin ga fūtarí arimásū. 4. Anó hītó wa takūsán no bōshi ga arimásū ka.—Iié, sūkōshi kirí.⁶ 5. Anó rōjin wa oi ga arimásū ka.—Hái, arimásū.—Hái, sū-nin arimásū. 6. Anátatachi wa takūsán no uchi wo mōtte imásū. Watashitachi wa sūkōshi shíká mōtte imasén. 7. Senséi wa hakubokú wo mōtte imáshīta ka.—Sūkōshi mōtte imáshīta. 8. Anó tōri wa nagái déshīta. 9. Konó empitsú wa mijikái. 10. Soréra no ningyō wa takái désū. 11. Shimbún wo

1 *Bin* indicates any kind of bottles; *tokkurí* used only to indicate the bottle for Japanese wine, *saké*. 2 from the English *cook*. 3 The word *yūjin* is used only by men when speaking of their friends. 4 *machí* street with houses or shops. 5 *tōri* thoroughfare. 6 The negative verb after *kirí* or *shíká*, in this case *mōtte imasén*, may be omitted when its omission is clearly understood, as in this example.

sūkóshi mótte kité kudasái. 12. Anó shínshi wa hon wo sūkóshi kirí yomimasén. 13. Anó hītó wa konó niwá ga sūkí désū. 14. Konó budōshu wa takái. 15. Sonó fujingatá wa kodomó ga sūkí désū. Anó katatachí wa néko ga kirái désū. 16. Gyūnyū ga arimásū ka.—Go roppón arimásū. 17. Sokó ni pen ya empitsú ya kamí ga arimáshita. 18. Watashitachí wa yói hītó ga sūkí désū. 19. Watashidómo wa warūi hītó wo kiraimásū. 20. Satō sūkóshi to mizú wo sūkóshi mótte kité kudasái. 21. Anó fujín wa nan sái désū ka.—San-jissái désū.

1. 幾人子供ガイマスカー。十二人子供ガイマス。 2. アノ殿様ハ沢山ノ家来ガアリマシタ。 3. アノ老婦人ハ何人召使ガアリマスカー。アノ方ハ女中五人ト下男七人ト料理人ガ二人アリマス。 4. アノ人ハ沢山ノ帽子ガアリマスカー。イ、エ、少シキリ。 5. アノ老人ハ甥ガアリマスカー。ハイ、アリマス。ハイ、数人アリマス。 6. 貴方達ハ沢山ノ家ヲ持ッテイマス。私達ハ少シシカ持ッテイマセン。 7. 先生ハハクボクヲ持ッテイマシタカー。少シ持ッテイマシタ。 8. アノ通りハ長イデシタ。 9. コノ鉛筆ハ短カイ。 10. ソレヲ人形ハ高イデス。 11. 新聞ヲ少シ持ッテ来テ下サイ。 12. アノ紳士ハ本ヲ少シキリ読ミマセン。 13. アノ人ハコノ庭ガ好キデス。 14. コノブドウ酒ハ高イ。 15. ソノ婦人方ハ子供ガ好キデス。 アノ方達ハ猫ガ嫌イデス。 16. 牛乳ガアリマスカー。五六本アリマス。 17. ソコニペンヤ鉛筆ヤ紙ガアリマシタ。 18. 私達ハ善イ人ガ好キデス。 19. 私共ハ悪イ人ヲ嫌イマス。 20. 砂糖少シト水ヲ少シ持ッテ来テ下サイ。 21. アノ婦人ハ何オデスカ。三十オデス。

1. How many children are there?—There are twelve children. 2. That lord had many retainers. 3. How many servants has that old lady?—She has five maid-servants, seven men-servants, and two cooks. 4. Has she many hats?—No, she has few. 5. Has that old man any nephews?—Yes, he has. —Yes, he has several. 6. You (pl.) have many houses. We have few. 7. Had the teacher any chalk?—He had a little. 8. That street was long. 9. This pencil is short. 10. Those dolls are dear. 11. Bring me a few newspapers. 12. That gentleman reads few books. 13. He likes this garden. 14. This wine is dear. 15. They (those ladies) like children. They dislike cats. 16. Have you any milk?—Yes, I have several bottles. 17. There were there pens, pencils and some paper. 18. We like good people. 19. We dislike bad people. 20. Bring me a little sugar and some water. 21. How old is that lady?—She is thirty years old.

Eleventh Lesson 第十一課

Possessive Adjectives

Shoyū-keiyōshi 所有形容詞

Possessive adjectives are formed by adding *no* ノ to the personal pronouns.

my	<i>watakūshi no</i>	私ノ	our	<i>watakūshitachi no</i>	私達ノ
	<i>watashi no</i>	私ノ		<i>watashitachi no</i>	私達ノ
your	<i>anāta no</i>	貴方ノ		<i>watakūshidōmo no</i>	私共ノ
his	<i>kāre no</i>	彼ノ	your	<i>anatagata no</i>	貴方々ノ
	<i>anō katā no</i>	アノ方ノ		<i>anātatachi no</i>	貴方達ノ
	<i>anō otokō-no-hītō no</i>	アノ男ノ人ノ			
	<i>anō-hītō no</i>	アノ人ノ			
her	<i>kānojo no</i>	彼女ノ	their	<i>kārera no</i>	彼等ノ
	<i>anō katā no</i>	アノ方ノ		<i>anō katatachi no</i>	アノ方達ノ
	<i>anō onnā-no-hītō no</i>	アノ女ノ人ノ		<i>anō hītotaichi no</i>	アノ人達ノ
	<i>anō fujin no</i>	アノ婦人ノ		<i>kānojora no</i>	彼女等ノ
				<i>kānojotachi no</i>	彼女達ノ

In the tenth lesson it was stated that *kāre* and *kārera* are generally avoided when indicating the third person singular and plural of the personal pronoun. The same may be said of the possessive adjectives *his*, *her*, and *their*. Therefore, instead of *kāre no* and *kārera no*, such equivalents as *anō katā no*, *anō otokō no*, *anō katatachi no*, etc., or still better, the names of the persons referred to, followed by *no* ノ, are used. See in the tenth lesson the equivalents given for *he* and *she*, and the remarks made on these two pronouns.

Watashi no bōshi wo mōtte kite kudasai. Bring me my hat, please.

私 ノ 帽子 ヲ 持ッテ 来テ 下サイ。

Watashi wa anāta no hon wo mōtte imāsū. I have your book.

私 ハ 貴方 ノ 本 ヲ 持ッテ イマス。

Anō fujin no kimono wa kirei desū. That lady's kimono is pretty.

アノ 婦人 ノ 着物 ハ キレイ デス。

Watashidōmo no sensei wa ōkii uchi wo mōtte imāsū.

私共 ノ 先生 ハ 大キイ 家 ヲ 持ッテ イマス。

Our teacher has a large house.

Anō hītotaichi no inu wa otonashii desū. Their dogs are quiet.

アノ 人達 ノ 犬 ハ オトナシイ デス。

When speaking of family relations the Japanese use certain expressions to designate their own relatives, and other expressions when speaking of the relatives of the persons spoken to, or of a third person, without using possessive adjectives:

<i>chichí</i>	父	} my father (ordinary speech)
<i>chichioyá</i>	父親様	
<i>otōsan</i>	オ父サン	} my father (polite speech)
<i>otōsama</i>	オ父様	
<i>otōsan</i>	オ父サン	your, his, or her father
<i>go-sompū samá</i>	御尊父様	your father (very polite)
<i>Otōsan!</i>	オ父サン!	Father! Papa!
<i>háha</i>	母	} my mother (ordinary speech)
<i>hahaoyá</i>	母親様	
<i>Okāsan!</i>	オ母サン	Mother! Mama!
<i>okāsan</i>	オ母サン	my, your, his, or her mother
<i>okāsama</i>	オ母様	your, his, or her mother (very polite)
<i>kānai</i>	家内	} my wife
<i>sái; tsúma</i>	妻	
<i>ókūsama</i>	奥様	your, or his wife
<i>uchí, takú</i>	内, 宅	my husband
<i>dannasamá</i>	旦那様	your husband
<i>go-shūjin</i>	御主人	your husband, your master
<i>ottó</i>	夫	husband (correlative of wife)
<i>tsúma</i>	妻	wife (correlative of husband)
<i>segaré</i>	仲間	} my son
<i>musūkó</i>	息子	
<i>go-shisóku</i>	御子息	your son (literary style)
<i>musúkosán</i>	息子サン	your son (ordinary speech)
<i>musūmé</i>	娘	my daughter
<i>ojōsan</i>	オ嬢サン	your daughter

Its

The possessive adjective **its** is translated by **sonó** ソノ.

Watashí wa issatsu no hon wo mōtte imásū. Sonó pēji wa kiiró dēsū.
私 ハ 一冊 ノ 本 ヲ 持ッテイマス。 ソノ 頁 ハ 黄色 デス。
I have a book. Its pages are yellow.

Musūkó wa iē wo mōtte imásū. Sonó mado wa chiisái.
息子 ハ 家 ヲ 持ッテイマス。 ソノ 窓 ハ 小サイ。
My son has a house. Its windows are small.

A better translation of **its**, and one that is generally used both in spoken and written style, is indicated by **sonó** followed by the noun which the pronoun **its** refers to. In this case the noun is put in the genitive with **no**.

Watashí wa issatsu no hon wo mōtte imásū. Sonó hon no pēji wa kiiró dēsū. I have a book. Its pages are yellow.
私 ハ 一冊 ノ 本 ヲ 持ッテイマス。 ソノ 本 ノ 頁 ハ 黄色 デス。

Musūkó wa iē wo mōtte imásū. Sonó iē no mado wa chiisái.
息子 ハ 家 ヲ 持ッテイマス。 ソノ 家 ノ 窓 ハ 小サイ。

In.....*ni* ニ, *no náka ni* ノ中ニ

When speaking of closed objects, like boxes, drawers, etc., *no náka ni* ノ中ニ is used. In this case *náka* 中 corresponds to *inside*. When speaking of open places, like fields, prairies, etc., only *ni* is used. When speaking of places that have an enclosure, like gardens, and of places like rooms, theatres, etc., both *ni* and *no náka ni* ノ中ニ may be used. In this case *no náka ni* is emphatic.

Sonó *hakó no náka ni empitsú ga arimásū.* In that box there are
ソノ 箱 ノ 中 ニ 鉛筆 ガ アリマス。 pencils.

Konó *hataké ni takūsán no haná ga arimásū.* In this field there are
コノ 畑 ニ 沢山 ノ 花 ガ アリマス。 many flowers.

Niwá *ni ki ga arimásū.* or *Niwá no náka ni ki ga arimásū.*
庭 ニ 木 ガ アリマス。 庭 ノ 中 ニ 木 ガ アリマス。

There are trees in the garden.

Fūtari *no kodomó ga konó heyá (no náka) ni imáshita.*

二人 ノ 子供 ガ コノ 部屋 (ノ 中) ニ イマシタ。

There were two children in this room.

When referring to a place where action is performed, *in* is translated by *de* デ。

Watashi *no musūme wa sonó heyá de nemásū.* My daughter sleeps
私 ノ 娘 ハ ソノ 部屋 デ 寝マス。 in that room.

at.....*ni*ニ,*de*デ

When *at* refers to a place where something or somebody is or stays, *ni* ニ is used, while *de* デ is used when referring to a place where action is performed.

Watashi *no kodomó wa gakkō ni imásū.* My children are at school.
私 ノ 子供 ハ 学校 ニ イマス。

Ima *chichí wa uchí ni imásū.* My father is now at home.
今 父 ハ ウチ ニ イマス。 (lit. Now, father home at is.)

Gekijō *de mätte imáshita.* I was waiting at the theatre.
劇場 デ 待ッテ イマシタ。 (lit. Theatre at, waiting was.)

Ichiba *de konó sakaná wo kaimáshita.* I bought this fish at the market.
市場 デ コノ 魚 ヲ 買イマシタ。 (lit. Market at, this fish bought.)

On, Upon

.....*no ué ni*ノ上ニ,*no ué de*..... ノ上デ

No ué ni ノ上ニ is used when referring to a place where something or someone is or stays, while *no ué de* ノ上デ is used when referring to a place where action is performed.

Anata no bōshi wa sonō isū no ué ni arimāsū.
 アナタノ 帽子 ハ ソノ 椅子 ノ 上 ニ アリマス。

Your hat is **on** that chair.

Neko ga isū no ué de neté imāsū. The cat is sleeping **on** the chair.
 猫 ガ 椅子 ノ 上 デ ネテ イマス。 (lit. Cat, chair **on**, sleeping is.)

Kodomō ga kaigān de asondé imáshita. The children were playing **on**
 子供 ガ 海岸 デ アソンデ イマシタ。 the beach.
 (lit. Children, beach **on**, playing were.)

With verbs of motion, such as *to run*, *to fly*, *to pass*, etc., **no ué wo** ノ上ヲ is used.

Neko ga yāne no ué wo hashitte imāsū.
 猫 ガ 屋根 ノ 上 ヲ 走ッテ イマス。

A cat is running **on** the roof. (lit. Cat, roof's **on**, running is.)

From the above example it may be seen that with verbs of motion, **on** or **upon** is used, in the Japanese translation, as a noun in the accusative case.

Over and Above

To indicate that something is **over** or **above** something else, **no ué ni** ノ上ニ is used.

Dentō wa tsūkué no ué ni sagatte imāsū. An electric lamp is
 電燈 ハ 机 ノ 上 ニ サガッテ イマス。 (hanging) **over** the desk.
 (lit. Electric-lamp, desk **over**, hanging is.)

Chōjō wa kumo no ué ni dēte imāsū. The top of the mountain rises
 頂上 ハ 雲 ノ 上 ニ 出テ イマス。 **above** the clouds.
 (lit. Summit, clouds **above** emerging is.)

When, however, the thing that is *over* or *above* something else has contact with another body, as a bridge whose both ends rest on supports of some kind, only **ni**= is used:

Sonō nagarē ni hashi ga kakatte imāsū.
 ソノ 流れ ニ 橋 ガ カカッテ イマス。

There is a bridge **over** that stream. (lit. That stream **over**, bridge lying is.)

With verbs of motion, such as *to run*, *to fly*, *to pass*, etc., **over** and **above** are translated by **no ué wo** ノ上ヲ.

Hikōki ga hataké no ué wo tondé imāsū. An airplane is flying **over**
 飛行機 ガ 畑 ノ 上 ヲ 飛ンデ イマス。 (or above) the field.
 (lit. Airplane, field's **above**, flying is.)

As in the case of *on* and *upon*, **over** and **above** are used, in the preceding and similar sentences, as nouns in the accusative case.

Below and Under

.....*no shitá ni*ノ下ニ,*no shitá de*ノ下デ

No shitá ni ノ下ニ is used when referring to something that is or stays **below** or **under** something else, while **no shitá de** ノ下デ

is used when referring to a place where action is performed.

Hashi no shitá ni kawá ga arimásu. Under the bridge there is a river.
橋 ノ 下 ニ 川 ガ アリマス。

Watashitachi no shitá ni utsukushii tani ga arimashita.

私達 ノ 下 ニ 美シイ 谷 ガ アリマシタ。

A beautiful valley was below us. (Us below, beautiful valley was.)

Hashi no shitá de mätte imáshita. I was waiting under the bridge.

橋 ノ 下 デ 待ッテ イマシタ。 (lit. Bridge under, waiting was.)

With verbs of motion such as *to run*, *to fly*, *to pass*, etc., *below* or *under* is translated by *no shitá wo* ノ下ヲ。

Jidōsha ga rikukyō no shitá wo tōrimashita. The motorcar passed

自動車 ガ 陸橋 ノ 下 ヲ 通リマシタ。 under the elevated bridge.
(lit. Motorcar, elevated-bridge's under passed.)

Also in this last case *under* is used, in the Japanese translation, as a noun in the accusative case.

Vocabulary

Nouns					
bedroom	<i>shinshitsu</i>	寢室 ^{シム}	teacher	<i>sensēi</i>	先生 ^{センセイ}
bridge	<i>hashi</i>	橋 ^{ハシ}	window	<i>mado</i>	窓 ^{マド}
field	<i>hatake</i>	畑 ^{ハタケ}	Adjectives		
kimono	<i>kimono</i>	着物 ^{キモノ}	beautiful	<i>utsukushii</i>	美 ^{ウツクシイ} シイ
kitchen	<i>daidokorō</i>	台所 ^{ダイショ}	near	<i>chikái</i>	近 ^{チカイ} イ
motor-car	<i>jidōsha</i>	自動車 ^{ジドウシャ}	pretty	{ <i>ktrei</i> <i>ktrei-na</i>	キレイ キレイナ
page	<i>pēji</i>	頁 ^{ペジ}	yellow	<i>ki-irō</i>	黄 ^{キイロ} 色 ^{イロ}
river	<i>kawá</i>	河 ^{カワ} ¹ , 川 ^{カハ} ²	Verbs		
room	<i>heyá</i>	部屋 ^{ヘイヤ}	to dislike	<i>kirau</i>	嫌 ^{キラウ} ウ
school	<i>gakkō</i>	学校 ^{ガクコウ}	I dislike	<i>kirai dēsū</i>	嫌 ^{キライ} イデス

Exercise Renshū 練習

1. Anáta no shinshitsu wa okii dēsū. 2. Watashí no daidokorō wa chiisái dēsū. 3. Koréra no séito wa kimbén dēsū. Kárerá no gakkō wa tōi dēsū. 4. Anáta no musūmé-san wa utsukushii ningyō wo mōtte imásū. 5. Anáta no danná-samá wa niwá ni imásū. 6. Anó otokó-no-ko wa kirei na tokéi wo mōtte imásū. Káre no otōsan wa kanemochi dēsū. 7. Okāsan! Pan wo kudasái. 8. Anáta no okāsan wa wakái dēsū ka.—Hái, wakái dēsū. 9. Chichí wa umá ga hachí-hikí arimásū. Chichí wa umá ga sūkí dēsū. 10. Musukó wa jidōsha wo mōtte imáshita. 11. Watashí wa konó uchi ga kirái dēsū. Konó uchi no heyá wa chiisái dēsū. 12. Konó hakó no náka ni empitsú ga go-hon arimáshita. 13. Anó niwá ni ki ga nan-bon arimáshita ka.—Jū-ni

1 河 a large river 2 川 a small river

hon arimáshita. 14. Watashí no musúkó no gakkō wa chikái désū. 15. Anáta no ókūsan no zasshí wa anó tsūkué no ué ni arimásū. 16. Otōsan! Dōzo sen-yen kudasái. 17. Warewaré wa sóra no shítá ni orimásū. 18. Sóra wa warewaré no ué ni arimásū. 19. Anáta no jibiki wa anó tēburu no shítá ni arimásū. 20. Watashí no niwá ni takūsán no haná ga arimásū. Watashitachí wa haná ga sūki désū. 21. Anáta no musūmé-san to mūsukó-san wa niwá ni orimásū. O-futarí tomó¹ ki no shítá ni orimásū. 22. Takūsán no torí ga anó oká no ué wo tondé imásū.²

1. 貴方ノ寢室ハ大キイデス。 2. 私ノ台所ハ小サイデス。 3. コレ等ノ生徒ハ勤勉デス。 彼等ノ学校ハ遠イデス。 4. 貴方ノ娘サンハ美シイ人形ヲ持ッテイマス。 5. 貴方ノダンナ様ハ庭ニイマス。 6. アノ男ノ子ハキレイナ時計ヲ持ッテイマス。 彼ノオ父サンハ金持デス。 7. オ母サン! パンヲ下サイ。 8. 貴方ノオ母サンハ若イデスカ。—ハイ、若イデス。 9. 父ハ馬ガ八匹アリマス。 父ハ馬ガ好キデス。 10. 息子ハ自動車ヲ持ッテイマシタ。 11. 私ハコノ家が嫌イデス。 コノ家ノ部屋ハ小サイデス。 12. コノ箱ノ中ニ鉛筆ガ五本アリマシタ。 13. アノ庭ニ木ガ何本アリマシタカ。—十二本アリマシタ。 14. 私ノ息子ノ学校ハ近イデス。 15. 貴方ノ奥サンノ雑誌ハアノ机ノ上ニアリマス。 16. オ父サン! ドーゾ千円下サイ。 17. 我々ハ空ノ下ニオリマス。 18. 空ハ我々ノ上ニアリマス。 19. 貴方ノ字引ハアノテーブルノ下ニアリマス。 20. 私ノ庭ニ沢山ノ花ガアリマス。 私達ハ花ガ好キデス。 21. 貴方ノ娘サント息子サンハ庭ニオリマス。 オ二人トモ木ノ下ニオリマス。 22. 沢山ノ鳥ガアノ丘ノ上ヲ飛ンデイマス。

1. Your bedroom is large. 2. My kitchen is small. 3. These students are diligent. Their school is far. 4. Your daughter has a beautiful doll. 5. Your husband is in the garden. 6. That boy has a pretty watch. His father is rich. 7. Mother! Give me some bread. 8. Is your mother young?—Yes, she is young. 9. My father has eight horses. He likes horses. 10. My son had a motor-car. 11. I dislike this house; its rooms are small. 12. In this box there were five pencils. 13. How many trees were there in that garden?—There were twelve. 14. My son's school is near. 15. Your wife's magazines are on that desk. 16. Father! Please give me one thousand yen. 17. We are below the sky. 18. The sky is above us. 19. Your dictionary is under that table. 20. In my garden there are many flowers. We like flowers. 21. Your daughter and son are in the garden. They are both under a tree. 22. Many birds are flying over that hill.

1 *fūtarí tomó* both; the *o* before this expression is an honorific 2 *tondé imásū* are flying (*lit.* flying are)

Twelfth Lesson 第十二課

Where?

Dóko どこ, **dóko ni** どこニ, **dóko de** どこデ, **dóko wo** どこヲ

What has been said in the preceding lesson as to the use of the postpositions **ni** ニ, **de** デ, **wo** ヲ after *no ue* ノ上 (on, over, above) and *no shita* ノ下 (below, under), applies also to **dóko** どこ (where).

Dóko ni どこニ is therefore used referring to a place where something or someone is or stays, **dóko de** どこデ when referring to a place where action is performed, and **dóko wo** どこヲ with verbs of motion, such as *to run*, *to fly*, *to pass*, etc.

Note that no postpositions are used when **dóko** どこ is followed by **désu** デス (is, are) or **deshita** デシタ (was, were).

Nagasaki-shi wa dóko ni arimásu ka.

長崎市 ハ どこ ニ アリマス カ.

Nagasaki-shi wa dóko desu ka.

長崎市 ハ どこ デス カ.

} Where is the city of Nagasaki?

Kyūshū ni arimásu. or Kyūshū desu.

九州 ニ アリマス. 九州 デス.

It is in Kyushu.

Dóko ni chichi wa imásu ka.

どこ ニ 父 ハ イマス カ.

Where is my father?

Niwa ni imásu.

庭 ニ イマス.

He is in the garden.

Dóko de koré wo kaimáshita ka.

どこ デ コレ ヲ 買イマシタ カ.

Where did you buy this?

(Where this bought?)

Dóko wo sagashimáshita ka.

どこ ヲ サガシマシタ カ.

Where did you search?

(sagashimáshita past of to search)

Dóko どこ takes the postposition **e** へ, instead of **wo** ヲ, when followed by verbs of motion that indicate direction towards a place, as *to go*, *to come* for instance.

Note that the postposition **e** へ is used after all adverbs of place whenever direction towards a locality is to be expressed.

Dóko e ikimásu ka.

どこ へ 行キマス カ.

Where do you go? (ikimásu 行

キマス I, you, we, they go; he, she goes)

Gakkō e ikimásu.

学校 へ 行キマス.

I go to school.

When a question is connected with another question, the conjunction **and** is generally translated by **soshité** ソシテ or **sorekará** ソレカラ, as in the following example:

Watashí no bōshi wa dōko ni arimāsū ka. Where is my hat?
 私 ノ 帽子 ハ ドコ ニ アリマス カ.

Anō bōshikake ni arimāsū. It is on that hatrack.
 アノ 帽子掛 ニ アリマス.

Soshitē (or sorekarā) watashí no sūtekki wa. And my stick?
 ソシテ (ソレカラ) 私 ノ ステッキ ハ.

Here *Kokó* ココ

There *Asokó* アソコ, *Sokó* ソコ

These three adverbs take different postpositions as *dōko* ドコ, according to the various cases described above.

Asokó アソコ is used when the thing or the person referred to is far from both the speaker and the person spoken to, while *sokó* ソコ is used when the thing or person referred to is far from the speaker and near the person spoken to.

Watashí no bōshi wa dōko ni arimāsū ka. } Where is my hat?
 私 ノ 帽子 ハ ドコ ニ アリマス カ.
Watashí no bōshi wa dōko desū ka. }
 私 ノ 帽子 ハ ドコ デス カ.

Kokó ni arimāsū. コハニアリマス. } It is here.
Kokó desū. コハデス.

Asokó ni arimāsū. アソコニアリマス. } It is there.
Asokó desū. アソコデス.

Sokó ni arimāsū. ソコニアリマス. } There it is.
Sokó desū. ソコデス.

Kodomotachi wa dōko ni imāsū ka. Where are the children?
 子供達 ハ ドコ ニ イマス カ.

Asokó ni imāsū. アソコニイマス. They are there.

Dōko de sonó saifū wo mitsūkemashita ka.
 ドコ デ ソノ サイフ ラ 見ツケマシタ カ.

Where did you find that purse? (*mitsūkemashita* past of *mitsuke-rú* to find)

Kokó de mitsūkemashita. I found it here.
 コハ デ 見ツケマシタ.

Asokó (Sokó) de mitsūkemashita. I found it there.
 アソコ (ソコ) デ 見ツケマシタ.

Kokó e irasshái. コハヘイラッシャイ. Come here.=Come to this place.
 (*irasshái* イラッシャイ is the imperative of both verbs *to go* and *to come*)
 (See page 162)

Asokó (Sokó) e irasshái. Go there.

アソコ (ソコ) ヘイラッシャイ.

Senshū watashí wa kokó wo torimashita. Last week I passed by here.

先週 私 ハ コハヲ 通りマシタ.
 (*torimashita* past of *tōru* to pass by—*kokó* used here as accusative noun)

Kokó wo gorán nasái. コハゴランナサイ. Look here. (*gorán nasái* is a polite imperative expression for *look!*)

All three adverbial expressions may be used also in the nominative case, as in the following examples:

Kokó wa samúi. コハ寒イ. It is cold here.=This place is cold. (*samúi* corresponds to the adjective *cold* as well as to the expression *it is cold*)

Asokó (Sokó) wa atsúi. アソコ(ソコ)ハ暑イ. It is hot there.=That place is hot. (*atsúi*=hot, it is hot)

Ordinal Numbers

The ordinal numbers are formed by the Chinese cardinal numbers, preceded or not by the word *dái* 第 and followed by *bammé* 番目 or *ban-me*. *Bammé* is a contraction of *ban-me*.

Ban 番 stands for *number* and *me* 目 for *gradation*. *Dái* 第 means *order* or *ordinal*, and its use is emphatic.

Ichí-bammé 一番目 given below for the first, would then correspond, translated literally, to: one, number of gradation, and *dái-ichí-bammé* 第一番目 would emphasize the "order of the first gradation number."

1 st	<i>ichí-bammé</i>	一番目	or	<i>dái-ichí-bammé</i>	第一番目
2 nd	<i>ni-bammé</i>	二番目	"	<i>dái-ni-bammé</i>	第二番目
3 rd	<i>san-bammé</i>	三番目	"	<i>dái-san-bammé</i>	第三番目
4 th	<i>yo-bammé</i>	四番目	"	<i>dái-yon-bammé</i>	第四番目
5 th	<i>go-bammé</i>	五番目	"	<i>dái-go-bammé</i>	第五番目
6 th	<i>rokú-bammé</i>	六番目	"	<i>dái-rokú-bammé</i>	第六番目
7 th	<i>shichí-bammé</i>	七番目	"	<i>dái-shichí-bammé</i>	第七番目
8 th	<i>hachí-bammé</i>	八番目	"	<i>dái-hachí-bammé</i>	第八番目
9 th	<i>ku-bammé</i>	九番目	"	<i>dái-ku-bammé</i>	第九番目
10 th	<i>jū-bammé</i>	十番目	"	<i>dái-jū-bammé</i>	第十番目
11 th	<i>jū-ichí-bammé</i>	十一番目	"	<i>dái-jū-ichí-bammé</i>	第十一番目
12 th	<i>jū-ni-bammé</i>	十二番目	"	<i>dái-jū-ni-bammé</i>	第十二番目

Between the ordinal number and the following noun, the particle *no* is used.

Ni-bammé no hakó wa ōkái. or *Dái-ni-bammé no hakó wa ōkái.*

二番目 ノ 箱 ハ 大キイ. 第二番目 ノ 箱 ハ 大キイ.
The second box is large.

Go-bammé no hakó wa chiúsái. or *Dái-go-bammé no hakó wa chiúsái.*

五番目 ノ 箱 ハ 小サイ. 第五番目 ノ 箱 ハ 小サイ.
The fifth box is small.

Ni-bammé no gūsūmé wa Pékin ni imásū.

二番目 ノ 娘 ハ 北京 ニ イマス.

Dái-ni-bammé no musūmé wa Pékin ni imásū.

第二番目 ノ 娘 ハ 北京 ニ イマス.

} My second daughter is
in Peking.

When a numerative is used with an ordinal number, *ban* is omitted.

Ni-hon-me no empitsú wo kudasái.

二本目 ノ 鉛筆 ヲ 下サイ

Dái-ni-hon-me no empitsú wo kudasái.

第二本目 ノ 鉛筆 ヲ 下サイ

Sámbiki-me no inú wa asokó ni imásū.

三匹目 ノ 犬 ハ アソコニ イマス

Dái-sámbiki-me no inú wa asokó ni imásū.

第三匹目 ノ 犬 ハ アソコニ イマス

Please give me
the second pencil.

The third dog is there.

Vocabulary

	Nouns				
bank	<i>ginkō</i>	銀 ^ギ 行 ^{コウ}	stick	<i>sūtēkki</i>	ステッキ
city	<i>shi</i>	市 ^シ		Adjectives	
dictionary	<i>jibiki</i>	字 ^ジ 引 ^{ビキ}	black	<i>kurōi</i>	黒 ^{クロ} イ
handkerchief	<i>hankechi</i>	ハンケチ	brown	<i>chairō</i>	茶 ^{チャ} 色 ^{イロ}
hatrack	<i>bōshikake</i>	帽 ^{ボウシ} 子 ^{カケ} 掛 ^ケ	cold	<i>samui</i>	寒 ^{サムイ} イ
hill	<i>oká</i>	丘 ^カ	cool ¹	<i>suzushii</i>	涼 ^{スズシイ} イ
letter	<i>tegami</i>	手 ^テ 紙 ^シ		<i>tsumetái</i>	冷 ^{ツメタイ} イ
place	<i>bashō</i>	場 ^{バシヨウ} 所 ^{ショ}	grey	<i>nezumiirō</i>	鼠 ^{ネズミ} 色 ^{イロ}
	<i>tokorō</i>	所 ^{トコロ}	hot	<i>atsui</i>	暑 ^{アツイ} イ
purse	<i>saifū</i>	財 ^{サイフ} 布 ^フ	warm	<i>ataakái</i>	暖 ^{アタカイ} イ
			white	<i>shirōi</i>	白 ^{シロイ} イ

Exercise Renshū 練習

1. Hakodaté shi wa dōko désū ka.—Hokkaidō désū. 2. Anáta no musūko-sán wa dōko ni imásū ka.—Gakkō ni imásū. 3. Konó tegamí wa dōko ni arimáshīta ka.—Soré wa anáta no tsūkué no ué ni arimáshīta. 4. Konó tebūkuro wa dōko ni arimáshīta ka.—Anó hakó no náka ni arimáshīta. 5. Watashí no shimbún wa dōko désū ka.—Sonó isū no ué ni arimásū. 6. Tōkyō Ginkō wa dōko désū ka.—Sokó désū. 7. Kokó ni anáta no saifū ga arimásū. Sokó ni anáta no hankechí to bōshi ga arimásū. 8. Kokó wa suzushii désū ka.—Hái, suzushii désū. 9. Sokó wa atatakái désū ka.—Hái, atatakái désū. 10. Dái-san-gan² wo kudasái. 11. Dái-ni-bammé no musūkosán wa dōko désū ka.—Ōsaka ni orimásū. 12. Shi-hikí no umá ga imásū. Dái-ichí-ban-me wa shíro³, dái-ni-ban-me wa kúro³, dái-san-ban-me wa chairō, dái-yo-ban-me wa nezumí irō désū. 13. Watashí no kamiiré wa dōko ni arimáshīta ka.—Dái-san-ban-mé no tsūkué no ué ni arimáshīta. 14. Dái-ichí-ban-me no fujín wa watashí no senséi désū. 15. Anáta no uchí wa dōko désū ka.—Asokó désū. 16. Watashí no kodomotachí wa dōko ni orimáshīta ka.—Kokó ni orimáshīta.

1 *Suzushii* said of weather; in other cases *tsumetái* is used. 2 Modified pronunciation of *kan* (volume). 3 When two or more true adjectives are in succession and all depend on one verb, as in this sentence, their final *i* is dropped.

1. 函館市ハドコデスカ。—北海道デス。 2. 貴方ノ息子サンハドコニイマスカ。—学校ニイマス。 3. コノ手紙ハドコニアリマシタカ。—ソレハ貴方ノ机ノ上ニアリマシタ。 4. コノ手袋ハドコニアリマシタカ。—アノ箱ノ中ニアリマシタ。 5. 私ノ新聞ハドコデスカ。—ソノ椅子ノ上ニアリマス。 6. 東京銀行ハドコデスカ。—ソコデス。 7. コハニ貴方ノ財布ガアリマス。—ソコニ貴方ノハンケチト帽子ガアリマス。 8. ココハ涼シイデスカ。—ハイ、涼シイデス。 9. ソコハ暖カイデスカ。—ハイ、暖カイデス。 10. 第三巻ヲ下サイ。 11. 第二番目ノ息子サンハドコデスカ。—大阪ニオリマス。 12. 四匹ノ馬ガイマス。第一番目ハ白、第二番目ハ黒、第三番目ハ茶色、第四番目ハ黒色デス。 13. 私ノ紙入ハドコニアリマシタカ。—第三番目ノ机ノ上ニアリマシタ。 14. 第一番目ノ婦人ハ私ノ先生デス。 15. 貴方ノ家ハドコデスカ。—アソコデス。 16. 私ノ子供達ハドコニオリマシタカ。—コハニオリマシタ。

1. Where is the city of Hakodate?—It is in Hokkaido. 2. Where are your sons?—They are at school. 3. Where was this letter?—It was on your desk. 4. Where were these gloves?—They were in that box. 5. Where is my newspaper?—There it is on that chair. 6. Where is the Tokyo Bank?—There it is. 7. Here is your purse; there are your handkerchiefs and hat. 8. Is it cool here?—Yes, it is cool. 9. Is it warm there?—Yes, it is warm. 10. Give me the third volume. 11. Where is your second son?—He is in Osaka. 12. There are four horses: the first one is white, the second one is black, the third one is brown, and the fourth is grey. 13. Where was my pocketbook?—It was on the third desk. 14. The first lady is my teacher. 15. Where is your house?—It is there. 16. Where were my children?—They were here.

Thirteenth Lesson 第十三課

Interrogative pronouns and Adjectives

Gimón daiméishi to gimón keiyōshi

疑問代名詞ト疑問形容詞

<i>dónata</i>	ドナタ	Who? (in polite speech)
<i>dáre</i>	ダレ	Who? (in ordinary speech)
<i>dóre</i>	ドレ	} Which? (among several)
<i>dóno</i>	ドノ	

Dóre ドレ is used as a pronoun, *dóno* ドノ as an adjective.

Dóre désu ka. ドレデスカ. Which is it?

Dóno haná désu ka. ドノ花デスカ. Which flower?

<i>dóchira</i>	ドチラ	} Which? (of the two) (used as pronoun)
<i>dóchi</i>	ドッチ	
<i>Dóchira</i> ドチラ is more polite than <i>dóchi</i> ドッチ.		
<i>dóchira no</i>	ドチラノ	} Which? (of the two) (used as adjective)
<i>dóchi no</i>	ドッチノ	
<i>dónata no</i>	ドナタノ	} Whose?
<i>dáre no</i>	ダレノ	
<i>náni</i> or <i>nan</i>	何, 何ン	What? (pronoun)
<i>nan no</i> ¹	何ンノ	What? (adjective)

When used subjectively, *dónata*, *dáre*, *dóchi*, *dóchira*, *náni* do not require any particle when followed by *désū*; they take *ga* in other cases. *Ga* is also used after the subject of a sentence in answer to a question that has one of the above interrogatives except when *désū* is used.

<i>Konó hito wa dónata (dare) désū ka.</i> コノ 人 ハ ドナタ (ダレ) デス カ.	Who is this person?
<i>Watashi no tomodachi désū.</i> 私ノ友達デス.	He is my friend.
<i>Dónata (dare) ga anó heyá ni imásū ka.</i> ドナタ (ダレ) ガ アノ 部屋 ニ イマス カ.	Who is in that room?
<i>Háha ga imásū.</i> 母ガ イマス.	My mother is there.
<i>Dóre ga súki désū ka.</i> ドレガ 好キデス カ.	Which do you like?
<i>Koré ga súki désū.</i> コレガ 好キデス.	I like this.
<i>Dóno hon ga omoshirói désū ka.</i> ドノ 本 ガ 面白イ デス カ.	Which book is interesting?
<i>Anó hon ga omoshirói.</i> アノ 本 ガ 面白イ.	That book is interesting.
<i>Anó hikidashi ni nani ga arimásū ka.</i> アノ 引出シ ニ 何 ガ アリマス カ.	What is there in that drawer?
<i>Shashín ga arimásū.</i> 写真ガ アリマス.	There are photographs.
<i>Koré wa nan désū ka.</i> コレハ 何ンデス カ.	What is this?
<i>Koré wa nan no shokubutsu désū ka.</i> コレハ 何ンノ 植物 デス カ.	What plant is this?
<i>Koré wa nettái shokubutsu désū.</i> コレハ 熱帯 植物 デス.	It is a tropical plant.

Kochirá コチラ or *kotchi* コッチ instead of *koré* コレ, *achirá* アチラ or *atchi* アッチ instead of *aré* アレ, and *sochirá* ソチラ or *sotchi* ソッチ instead of *soré* ソレ are often used in answer to *dóchira* ドチラ.

The use of *kochirá* コチラ, *achirá* アチラ and *sochirá* ソチラ is more polite than the use of *kotchi* コッチ, *atchi* アッチ and *sotchi* ソッチ.

¹ See Lesson 31, page 218.

Dóchira (*dóchi*) *ga anáta no bōshi dēsū ka.* Which is your hat?

ドチラ (ドッチ) ガ 貴方 ノ 帽子 デス カ。

Kochirá *ga watashí no bōshi dēsū.* This is my hat.

コチラ ガ 私 ノ 帽子 デス。

Dóchira no kimonó ga súki dēsū ka. Which kimono do you like?

ドチラ ノ 着物 ガ 好き デス カ。

Kochirá *ga súki dēsū.* コチラガ好きデス。 I like **this**.

Achirá *ga súki dēsū.* アチラガ好きデス。 I like **that**.

All the above interrogative pronouns, followed by the particle *no* ノ, may be used as interrogative or demonstrative adjectives:

Sochirá (*sochi*) *no hakó ni nani ga arimásū ka.* What is there in **that** box?

ソチラ (ソッチ) ノ 箱 ニ 何 ガ アリマス カ。

Kochirá (*kochi*) *no hakó ni tokéi ga arimásū.* In **this** box there is a watch.

コチラ (コッチ) ノ 箱 ニ 時計 ガ アリマス。

It and *they* are generally omitted in answers. When *it* or *they* is expressed, the *demonstrative pronoun* or the noun used in the question is repeated in the answer.

Aré wa dónata no (dare no) kutsú dēsū ka. Whose shoes are **those**?

アレ ハ ドナタ ノ (ダレ ノ) 靴 デス カ。

Aré wa watashi no kutsú dēsū.

アレ ハ 私 ノ 靴 デス。

They are my shoes.

Watashí no kutsú dēsū. 私ノ靴デス。

Watashí no dēsū. 私ノデス。

They are mine.

Aré wa dare no uchi dēsū ka.

アレ ハ ダレ ノ 家 デス カ。

Whose house is **that**?

Watashí no dēsū. 私ノデス。

It is mine.

When a noun is omitted, as in the last two answers, *no* ノ has the function of a *pronoun*.

Possessive Case *Shoyūkaku* 所有格

The *possessive case* is formed by adding the particle *no* ノ to the possessor.

Watashí no niisan no uchi. 私ノ兄サンノ家。 My elder brother's house.

Anáta no tomodachi no jidōsha. 貴方ノ友達ノ自動車。 Your friend's motorcar.

In a few cases, the use of *no* ノ alters the meaning of a word without it, as in the following expressions:

otōsan no ko a father's child

オトサン ノ 子

obasan no ko an aunt's child

オバサン ノ 子

otōsan-ko a father's pet child

オトサン子

obasan-ko an aunt's pet child

オバサン子

Tarō wa otōsan-ko desū.
太郎 ハ オ父サン子 デス。

Taro is my father's pet child.

Hanakō wa okāsan-ko desū.
花子 ハ オ母サン子 デス。

Hanako is my mother's pet child.

Kāre wa watashī no obasan no ko desū.
彼 ハ 私 ノオバサンノ 子 デス。

He is my aunt's child (son).

Indefinite Pronouns

Futēi daiméishi 不定代名詞

dōnata ka	ドナタカ	} somebody (in positive and interr. sentences)
dāre ka	ダレカ	} anybody (in interrogative sentences)
dōnata mo	ドナタモ	} everybody, anybody
dāre mo	ダレモ	} (with positive verb)
dōnata mo	ドナタモ	} nobody, not anybody
dāre mo	ダレモ	} (with negative verb)

See the beginning of this lesson for the use of *dōnata* and *dāre*.

Ano heya ni dōnata ka (dāre ka) imāsū ka.
アノ 部屋 ニ ドナタ カ (ダレ カ) イマス カ。

Is there somebody (or anybody) in that room?

Hai, dōnata ka imāsū. ハイ, ドナタカイマス。 Yes, there is somebody.

Iie, dōnata mo (dāre mo) imasen.
イエエ, ドナタ モ (ダレ モ) イマセン。 } No, there is nobody.
} No, there is not anybody.

Dōnata mo imāsū. ドナタモイマス。 Everybody is in.

Dōnata mo (dāre mo) imasen.
ドナタ モ (ダレ モ) イマセン。 Nobody is in.
(lit. Everybody is not in.)

When **everybody** is used in the interrogative, it is translated by *mināsan* 皆サン (polite) or by *minā* 皆 (less polite). *Minā*, which also corresponds to *all*, is often pronounced *minna* ミンナ, in which case it is emphatic.

Mināsan wa dōko ni imāsū ka.
皆サン ハ ドコ ニ イマス カ。

Where is everybody?

Mināsan wa asoko ni imāsū.
皆サン ハ アソコ ニ イマス。

Everybody is there.

Vocabulary

bag	fukuro	袋 ^{フクロ}	secretary	hishō	秘書 ^{ヒショ}
flag	hata	旗 ^{ハタ}	shirt	shātsu	シャツ
mirror	kagami	鏡 ^{カガミ}	shoe	kutsu	靴 ^{カブツ}
office	jimusho	事務 ^{ジムショ} 所 ^{ショ}	trousers	zubōn	ズボン
overcoat	gaitō	外套 ^{ガイト}	vase (for flowers)	karō	花瓶 ^{カリン}

Who are you? *Anáta wa dónata desū ka.* 貴方ハドナタデスカ。

I am Mr. Sumikura. *Watashi wa Sumikurá¹ desū.* 私ハ角倉デス。

Are you Mr. Fukushima? *Anáta wa Fukushima² San desū ka.*

貴方ハ福島サンデスカ。

No, I am not Mr. Fukushima; I am Mr. Ishikawa.

Ii, watashi wa Fukushima² de wa arimasén. Ishikawá desū.

イ、エ、私ハ福島デハアリマセン。石川デス。

What colour is this book?

Konó hon wa nani iro desū ka.

コノ本ハ何色デスカ。

It is yellow.

Kiiró desū. 黄色デス。

What colour are those flowers?

Sonó haná wa nani iro desū ka?

ソノ花ハ何色デスカ。

They are red.

Aka desū. 赤デス。

Exercise Renshū 練習

1. Dáre ga watashí no jibikí wo mótte imásū ka.—Anáta no otōsan ga mótte imásū. 2. Anó fujín wa dónata desū ka.—Háha desū. 3. Koréra no kodomó wa dáre desū ka.—Watashí no musukó to musumé desū. 4. Watashí no inkitsubó wo mótte imásū ka.—Ii, mótte imasén.—Dáre ga mótte imásū ka.—Anáta no nēsan ga mótte imásū. 5. Dóchira ga anáta no gaitō desū ka.—Kótchi desū. 6. Dóchira ga otōsan no shátsu desū ka.—Kochirá desū. 7. Dótchi no inú ga súki desū ka.—Kochirá ga súki desū. Achirá wa kirái desū. 8. Anó fukuró no náka ni nání ga arimásū ka.—Chiisái kagamí to hankechi ga arimásū. 9. Koré wa nan desū ka.—Soré wa kabin desū. 10. Koré wa dáre no zubón desū ka.—Anáta no desū. 11. Anáta wa dáre no tokéi wo mótte imáshīta ka.—Watashí no áni no tokéi wo mótte imáshīta. 12. Anáta no obasán no uchí wa dóko desū ka.—Anó okina niwá no náka desū. 13. Uchí no o-ishá no musukosán wa Indonéshiya ni imásū. 14. Watashí no senséi no gakkō wa anó tōri ni arimásū. 15. Anáta no heyá ni dáre ka imásū.—Dáre desū ka.—Anáta no ojisan desū. 16. Jimúsho ni dáre ka imásū ka.—Hái, anáta no hishó ga imásū. 17. Machí ni takūsán no hītó ga imáshīta. Minná chiisái hatá wo mótte imáshīta. 18. Anó ié ni dáre ka imásū ka.—Ii, imasén.

1. ダレガ私ノ字引ヲ持ッテイマスカ。—貴方ノオ父サンガ持ッテイマス。 2. アノ婦人ハドナタデスカ。—母デス。 3. コレ等ノ子供ハダレデスカ。—私ノ息子ト娘デス。 4. 私ノインキ壺ヲ持ッテイマスカ。—イ、エ、持ッテイマセン。—ダレガ持ッテイマスカ。—貴方ノ姉サンガ持ッテイマス。 5. ドチラガ貴方ノ外套デスカ。—コッチデス。 6. ドチラガオトウサンノシャツデスカ。—コチラデス。 7. ドッチノ犬ガ好キデスカ。—コチラガ好キデス。 アチラハ嫌イデス。 8. アノ袋ノ中ニ何ガアリマスカ。—小サイ鏡トハンケチガアリマス。 9. コレハナン

¹ In telling one's own name the title of courtesy *San* is not used.

デスカ。—ソレハ花瓶デス。 10. コレハダレノズボンデスカ。—貴方ノデス。 11. 貴方ハ誰ノ時計ヲ持ッテイマシタカ。—私ノ兄ノ時計ヲ持ッテイマシタ。 12. 貴方ノ伯母サンノ家ハドコデスカ。—アノ大キナ庭ノ中デス。 13. ウチノオ医者ノ息子サンハイインドネシヤニイマス。 14. 私ノ先生ノ学校ハアノ通りニアリマス。 15. 貴方ノ部屋ニダレカイマス。—ダレデスカ。—貴方ノ伯父サンデス。 16. 事務所ニダレカイマス。—ハイ, 貴方ノ秘書ガイマス。 17. 町ニ沢山ノ人ガイマシタ。皆ンナ小サイ旗ヲ持ッテイマシタ。 18. アノ家ニダレカイマス。—イ、エ, イマセン。

1. Who has my dictionary?—Your father has it. 2. Who is that lady?—She is my mother. 3. Who are these children?—They are my sons and daughters. 4. Have you my inkstand?—No, I have not.—Who has it?—Your elder sister has it. 5. Which is your overcoat?—This is. 6. Which are your father's shirts?—These are. 7. Which dog do you like?—I like this. I do not like that. 8. What is there in that bag?—There is a small mirror and some handkerchiefs. 9. What is this?—It is a flower vase. 10. Whose trousers are these?—They are yours. 11. Whose watch had you?—I had my elder brother's watch. 12. Where is your aunt's house?—It is in that large garden. 13. Our doctor's son is in Indonesia. 14. My teacher's school is in that street. 15. There is somebody in your room.—Who is it?—It is your uncle. 16. Is there anybody in my office?—Yes, your secretary is there. 17. There were many people in the street. Everybody had a small flag. 18. Is there anybody in that house?—No, there isn't.

Fourteenth Lesson 第十四課

Yes and No

We have already given the Japanese translation of **yes** and **no** (*hai* はい and *iie* い、エ).

Whenever a question is put in the affirmative, the Japanese translation of these two adverbs corresponds to the English. However, when the question is put in the negative, *hai* はい is used for **no**, and *iie* い、エ for **yes**:

Anáta wa inú ga arimasén ka. 貴方ハ犬ガアリマセンカ。 Haven't you a dog?

Hái, arimasén.

はい, アリマセン。

No, I have not.

Iie, arimasú.

いいエ, アリマス。

Yes, I have.

This opposite use of **yes** and **no** in answer to a negative question may seem strange at first; however, if we consider the use of these adverbs from a Japanese point of view, we shall soon understand.

To a negative question in English, the positive or negative answer refers to what is said in the answer, that is: if the thought answer is positive, we use the positive adverb *yes*, while if the thought answer is negative we use the negative adverb *no*.

In Japanese, however, to the same question *Haven't you a dog?*, the positive or negative adverb in the answer refers to the negative idea expressed in the question. Therefore, when the Japanese answer *Hái, arimasén* (Yes, I have not.), the affirmative adverb *hái* (yes) means *It is true (that I haven't)*; when they answer *Iié, arimásü* (No, I have.), the negative adverb *iié* (no) means: *It is not true (that I haven't)*, therefore I have.

Anáta wa ojōsan ga arimasén ka.

Have you not a daughter?

貴方 ハオ嬢サンガアリマセンカ。

Hái, arimasén. はい、アリマセン。

No, I have not.

Iié, arimásü. イイエ、アリマス。

Yes, I have.

Konó niwá ni sakurá ga arimasén dēshita ka. Wasn't there a cherry tree

コノ庭ニ桜ガアリマセンデシタカ。 in this garden?

Hái, arimasén dēshita. はい、アリマセンデシタ。 No, there was not.

Iié, arimáshita. イイエ、アリマシタ。 Yes, there was.

Sonó kodomotachi wa hahaoyá ga arimasén ka. Haven't those children

ソノ子供達ハ母親ガアリマセンカ。 a mother?

Hái, arimasén. はい、アリマセン。

No, they haven't.

Iié, arimásü. イイエ、アリマス。

Yes, they have.

But

As an adversative conjunction *but* is generally translated by *ga* ガ.

Watashí wa taítēi āsa kōhī wo nomimásü ga chichí to háha wa

私ハ大抵朝コーヒーヲ飲ミマスガ父ト母ハ
o-cha wo nomimásü. I generally drink coffee in the morning, but my father
オ茶ヲ飲ミマス。 and mother drink tea.

Instead of *ga* one may use *kéredomo* ケレドモ, which seems to be more emphatic than *ga*. *Kéredomo* corresponds also to *however*.

Anáta wa pen wo mōtte imásü ka.

Have you a pen?

貴方ハペンヲ持ッテイマスカ。

Iié, pen wa¹ mōtte imasén, kéredomo empitsú wo mōtte imásü.

イイエ、ペンハモッテイマセンケレドモ鉛筆ヲ持ッテイマス。

No, I have not a pen but I have a pencil.

Watashí no uchi wa chiisái dēsü, kéredomo (or ga) sumiyōi² dēsü.

私ノ家ハ小サイデスケレドモ(ガ)住ミヨイデス。

My house is small; however, it is comfortable.

But, as well as *however*, may be translated also by *shikáshi* 併シ or by the more formal expression *shikáshi nágara* 併シナガラ.

1 See Lesson 20, page 123 for the use of *wa* instead of *wo*.

2 *sumiyōi* comfortable; to live in

In colloquial language both *shikáshi* and *shikáshi nágara* may be used by men, but not by women, while *ga* and *kéredomo* may be used by anybody:

Watashí wa tsuma ga arimásu shikáshi kodomó ga arimasén.
 私 ハ 妻 ガ アリマス 併シ 子供 ガ アリマセン。
 I have a wife but have no children.

Possessive Adjective

When speaking in English of the shopkeepers from whom we generally buy our home supplies, the possessive adjective is used:

Our baker has brought the bread.

Your grocer sells too dear.

In Japanese, however, instead of *our*, *uchi no* ウチノ (of the home) is used, and, instead of *your*, *o-takú no* オ宅ノ (of your home) is used.

Uchí no sakanayá wa yasú desu.
 ウチ ノ 魚屋 ハ 安イ デス。

Our fishmonger is (sells) cheap.

O-takú no nikúya wa takái.
 オ宅 ノ 肉屋 ハ 高イ。

Your butcher is (sells) dear.

The *possessive adjective*, however, is used in Japanese as in English, when we indicate a shopkeeper that generally supplies the needs of a single person, and not of the whole family.

Watashí no yōfukuya wa jōzu desu.
 私 ノ 洋服屋 ハ 上手 デス。

My tailor is skilful.

Anata no tokoyá wa doko desu ka.
 貴方 ノ 床屋 ハ どこ デス カ。

Where is your barber?

Sonó tōri ni kutsúya ga arimásu.
 ソノ 通り ニ 靴屋 ガ アリマス。

In that street there is a shoemaker.

Note that *ya*, at the end of the words *sakanayá*, *nikúya*, *yōfukuya*, and *tokoyá*, means *shop*. However, these words also indicate the persons that keep the shops, so that *sakanayá* means both *fishmonger* and the *shop selling fish*; the same may be said of the other three words.

In sentences like the ones given above, the Japanese refer to the *shop* and not to the shopkeeper, which explains the use of *arimásu* instead of *imásu*, in the last example. (It has been said already that *arimásu* is used for things, and *imásu* or *orimásu* for persons and animals. See Lesson 5)

When addressing a shopkeeper, the word *san* サン is placed after the word indicating the trade or occupation he or she is engaged in.

Pan-ya San, pan wo ni-kin todokete kudasái.
 パン屋 サン パンヲ 二斤 届ケテ 下サイ。

(Mr. Baker) please deliver two kin² of bread.

1 *todokete kudasái*=please deliver 2 one *kin*=about one pound

Wish to have and Want to have

*hoshii, hoshii désû, hoshii no désû.*¹

欲シイ, 欲シイ デス, 欲シイ ノ デス.

The three expressions are here given in their increasing degree of politeness. The object of any of the three expressions is followed by *ga*.

Anata wa nani ga hoshii (no) désû ka. What do you wish to have?

貴方 ハ 何 ガ 欲シイ (ノ) デス カ.

Udedokei ga hoshii. 腕時計ガ欲シイ.

I wish to have a wrist-watch.

Biru ga hoshii désû. ビールガ欲シイデス.

I wish to have some beer.

Dochira ga hoshii désû ka.

Which do you wish to have?

どちら ガ 欲シイ デス カ.

Kochira ga hoshii désû. コチラガ欲シイデス. I wish to have this one.

With, In company with

..... *to* ト, *to isshô* ト一緒, *to isshô ni* ト一緒ニ

The three expressions are here given in their increasing degree of emphatic force.

Ojōsan wa dōko ni imāsū ka.

Where is your daughter?

お嬢サン ハ どこ ニ イマス カ.

Okāsan to niwā ni imāsū.

お母サント 庭 ニ イマス.

Okāsan to isshô ni niwā ni imāsū.

お母サント 一緒 ニ 庭 ニ イマス.

She is in the garden **with** her mother.

Chichī wa obā to isshô ni imāsū.

My father is **with** my aunt.

父 ハ 伯母 ト 一緒 ニ イマス.

Ni is dropped after *isshô* when *désû* is used.

Otōsan to isshô deshita. お父サント一緒デシタ. I was **with** my father.

With (instrumental) *de* デ

Me de mimāsū. 眼で見マス.

We see **with** our eyes.

Mimi de kikimāsū. 耳で聞キマス.

We hear **with** our ears.

Koppū de mizu wo nomimāsū.

We drink water **with** a cup.

コップ デ 水 ヲ 飲ミマス.

(Cup with water drink.)

Vocabulary

Nouns

barber *tokoyā* 床屋^ヤ
butcher *nikūya* 肉屋^ヤ
cherry tree *sakurā no ki* 桜^ノ木^{*}

boiled egg *yudē-tamago* ユデ玉^{タマゴ}
ear *mimi* 耳^{ミミ}
eye *me* 眼^メ

¹ This third expression is emphatic and used by women.

exercise ¹	<i>undo</i>	運動	tailor	<i>yōfukuya</i>	洋服屋
	<i>renshū</i>	練習	time	<i>himá</i>	暇
	<i>renshū-mondai</i>	練習問題		<i>jikán</i>	時間
fishmonger	<i>sakanaya</i>	魚屋	tongue	<i>shīta</i>	舌
fountain	<i>funsui</i>	噴水	Adjectives		
gas	<i>gásu</i>	ガス	comfortable ³		
library ²	<i>toshókan</i>	図書館	happy	<i>shiawase</i>	仕合
	<i>toshóshitsu</i>	図書室		<i>kōfuku</i>	幸福
nose	<i>haná</i>	鼻	unhappy	<i>fukō</i>	不幸
parrot	<i>ōmu</i>	オウム		<i>fushiawase</i>	不仕合
rose	<i>bará</i>	バラ	Verbs		
shoemaker	<i>kutsúya</i>	靴屋	to correct	<i>naosu</i>	直す

The rose smells good (sweet). *Bará wa yói niōi (or kaori) ga shimásū.*
 バラ ハ ヨイニオイ (香り) ガ シマス。
 (lit. Rose good smell makes.)

Gas smells bad. *Gásu wa iyá-ña niōi ga shimásū.*
 ガス ハイヤナ 臭イ ガ シマス。

Have you time to write a letter? *Tegami wo kaku jikán ga arimásū ka.*
 手紙 フ 書ク 時間 ガ アリマス カ。
 (lit. Letter to write time have?)

No, I have no time now. *Ii, ima arimasén.* イイエ, 今アリマセン。
 (lit. No. now haven't.)

Yes, I have time. *Hai arimásū.* はい, アリマス。 (Yes, have)

Exercise Renshū 練習

1. Konó tōri ni kutsúya ga arimasén ka.—Ii, arimásū.—Hái, arimasén.
2. Kokó ni funsui ga arimasén déshita ka.—Ii, arimáshita.—Hái, arimasén déshita.
3. Anáta no otōsan wa okii toshóshitsu wo mōtte imasén ka.—Ii, mōtte imásū.—Hái, mōtte imasén.
4. Anó fujin wa jochū ga san-nin arimasén déshita ka.—Ii, arimáshita.—Hái, arimasén déshita.
5. Anáta wa ōmu wo ni-wa mōtte imasén déshita ka.—Hái, mōtte imasén déshita, keredomo háto wo ni-wa mōtte imáshita.
6. Watashí wa chichí wa⁴ arimásū ga háha ga arimasén.
7. Anó rōjin wa kanemochi désū shikashi anó hito wa fushiawase désū.
8. Uchí no kutsúya wa bímbo désū ga kōfuku désū.
9. Uchí no

1 *undo*=physical exercise; *renshū* or *renshū-mondai*=study, lesson

2 *toshókan* public library; *toshóshitsu* private library

3 The word *comfortable* is rendered in Japanese by a verb indicating *what the thing spoken of is comfortable for*, followed by the adjective *yói* ヨイ (good or it is good), so that *comfortable for living in* as a house, a place, etc., is translated by *sumi* 住 (from *sumu* to live) + *yói* ヨイ = *sumiyói* 住ミヨイ = *good to live in*. *Comfortable for wearing*, as suits, dresses, and kimonos, is translated by *ki* 着 (from *kiru* to wear) + *yói* ヨイ = *kiyói* 着キヨイ = *good to wear*. *Comfortable* (shoes) *hakiyói* 穿キヨイ; (hats) *kaburiyói* 被リヨイ (*kaburu* to put on, wear); for sleeping *neyói* (neru, to sleep) etc.

4 See Lesson 20, page 123.

sakanayá wa sakaná wo mótte imasén déshíta ka.—Iié, mótte imáshíta.—Hái, mótte imasén déshíta. 10. Náni ga hoshíi no désū ka.—Sūpu to yudé-tamágo ga hoshíi désū. 11. Anáta no chiisái musūmesán wa náni ga hoshíi no désū ka.—Amé ga hoshíi no désū. 12. Anáta no musūkosán wa senséi to iss hó désū. 13. Haná de kagimásū. 14. Warewaré wa nikú wo fōku to náifu de tabemásū. 15. Haná wa yói niói ga shimásū. 16. Inki wa yói niói ga shimasén. 17. Konó renshūmondai wo naosu jikán ga arimásu ka.—Hái, jikán ga arimásū.—Iié, arimasén. 18. Shítá de ajiwaimásū.

1. コノ通りニ靴屋ガアリマセンカ。—イ、エ、アリマス。—ハイ、アリマセン。 2. コノ噴水ガアリマセンデシタカ。—イ、エ、アリマシタ。—ハイ、アリマセンデシタ。 3. アナタノオ父サンハ大キイ図書室ヲ持ッテイマセンカ。—イ、エ、持ッテイマス。—ハイ、持ッテイマセン。 4. アノ婦人ハ女中ガ三人アリマセンデシタカ。—イ、エ、アリマシタ。—ハイ、アリマセンデシタ。 5. 貴方ハオウムヲ二羽持ッテイマセンデシタカ。—ハイ、持ッテイマセンデシタ。ケレドモ鳩ヲ二羽持ッテイマシタ。 6. 私ハ父ハアリマスガ母ガアリマセン。 7. アノ老人ハ金持デス。然シアノ人ハ不仕合セデス。 8. ウチノ靴屋ハ貧乏デスガ幸福デス。 9. ウチノ魚屋ハ魚ヲ持ッテイマセンデシタカ。—イ、エ、持ッテイマシタ。—ハイ、持ッテイマセンデシタ。 10. 何ガ欲シイノデスカ。—スープトユデ玉子ガ欲シイデス。 11. 貴方ノ小サイ娘サンハ何ガ欲シイノデスカ。—飴ガ欲シイノデス。 12. 貴方ノ息子サンハ先生ト一緒デス。 13. 鼻デ嗅ギマス。 14. 我々ハ肉ヲフォークトナイフデ食べマス。 15. 花ハヨイニオイガシマス。 16. インキハヨイニオイガシマセン。 17. コノ練習問題ヲ直ス時間ガアリマスカ。—ハイ、時間ガアリマス。—イ、エ、アリマセン。 18. 舌デ味ワイマス。

1. Is there not a shoemaker in this street?—Yes, there is.—No, there is not. 2. Was there not a fountain here?—Yes, there was.—No, there was not. 3. Hasn't your father a large library?—Yes, he has.—No, he has not. 4. Hadn't that lady three servants?—Yes, she had.—No, she hadn't. 5. Hadn't you two parrots?—No, I hadn't, but I had two pigeons. 6. I have a father, but I have no mother. 7. That old man is rich, but he is unhappy. 8. Our shoemaker is poor, but he is happy. 9. Hadn't our fishmonger any fish?—Yes, he had.—No, he hadn't. 10. What do you want to have?—I want to have some soup and boiled eggs. 11. What does your little daughter wish to have?—She wishes to have some candy. 12. Your son is with his teacher. 13. We smell with the nose. 14. We eat meat with fork and knife. 15. Flowers smell good. 16. Ink does not smell good. 17. Have you time to correct this exercise?—Yes, I have time.—No, I haven't. 18. We taste with our tongue.

Fifteenth Lesson 第十五課

The verb *Dōshi* 動詞

The Japanese verb has no infinitive. In dictionaries verb forms are given in the present tense of the indicative mood, invariably ending in the sound *u*.

<i>taberu</i> 食 ^タ ベル	to eat	I, you, we, they eat; he, she, it eats.
<i>miru</i> 見 ^ミ ル	to see	I, you, we, they see; he, she, it sees
<i>tobu</i> 飛 ^ト ブ	to fly	I, you, we, they fly; he, she, it flies
<i>nomu</i> 飲 ^ノ ム	to drink	I, you, we, they drink; he, she, it drinks

As is may be seen, there is no distinction as to person.

For the convenience of grammatical explanation, we shall call this form of the present tense of the indicative mood *simple present*, to distinguish it from another present, formed with a suffix which is given in the next page.

Nippōjin wa hashi de taberu. The Japanese eat with chopsticks.
日本人 ハ 箸 デ 食ベル. (lit. Japanese chopsticks with eat.)

Denshōbato wa hayaku tobu. The carrier-pigeon flies fast.
伝書鳩 ハ 速ク 飛ブ. (lit. Carrier-pigeon fast flies.)

Watashitachi wa koppu de mizu wo nomu. We drink water with a cup.
私達 ハ コップ デ 水 ヲ 飲ム. (We cup with water drink.)

Me de miru. 眼デ見ル. We see with our eyes. (lit. Eyes with see.)

Classification of Japanese Verbs

Japanese verbs are divided into two classes. To Class I belong the verbs whose simple present ends in *ru* preceded by a syllable ending in *e* or *i*.

<i>de-ru</i> = <i>dēru</i>	出 ^デ ル	to go out
<i>i-ru</i> = <i>irū</i>	居 ^イ ル	to be, there is (are)
<i>mi-ru</i> = <i>mīru</i>	見 ^ミ ル	to see
<i>mi-e-ru</i> = <i>miēru</i>	見 ^ミ エル	to be visible
<i>ta-be-ru</i> = <i>tabēru</i>	食 ^タ ベル	to eat

To Class II belong verbs whose simple present has the next to the last syllable ending in either *a*, *o*, or *u*.

<i>sa-ku</i> = <i>sakū</i>	咲 ^サ ク	to bloom
<i>ka-u</i> = <i>kaū</i>	買 ^カ ウ	to buy
<i>to-bu</i> = <i>tobū</i>	飛 ^ト ブ	to fly
<i>nu-ru</i> = <i>nurū</i>	塗 ^ヌ ル	to paint, to plaster, to daub, etc.

Among this second class of verbs there are some that end in *ru* like those of Class I, but in this case *ru* is preceded by another syllable ending in one

of the vowels *a*, *o*, or *u*, as *nuru* 塗ル to paint, to plaster, or by two vowels, as *kāeru* 帰ル, to return.

There are several verbs like *miēru* belonging to *Class I*, and as *kāeru* belonging to *Class II*. The correct classification of such verbs can be learned only by study and practice.

Class I

By dropping the final syllable *ru* of the verbs of this class, we obtain their **simple verbal stems**:

taberu 食ベル to eat *tabe* 食べ
miru 見ル to see *mi* 見

And by adding the suffix *másū* マス to the verbal stem, we obtain a second form of the **present tense** of verbs of *Class I*. The *u* of *másū* is almost silent.

tabemásū 食べマス I, you, we, they eat; he, she, it eats
demásū 出マス I, you, we, they go out; he, she, it goes out
mimásū 見マス I, you, we, they see; he, she, it sees

The *negative form* of the second present tense is obtained by adding the suffixed *masén* マセン to the verbal stem.

tabemasén 食べマセン I, you, etc. do not eat; he, etc. does not eat
demasén 出マセン I, you, etc. do not go out; he, etc. does not go out
mimasén 見マセン I, you, etc. do not see; he, etc. does not see

Phonetic Rule. The stress on the *a* of the suffix *másū* and on the *e* of the negative suffix *masén* is regularly maintained throughout the conjugation of Japanese verbs.

This second form of the present is used in colloquial speech more than the simple present and is considered more polite.

Nippónjin wa háshi de tabemásū. The Japanese eat with chopsticks.

日本人 ハ 箸 デ 食べマス。

Ōbeijin wa háshi de tabemasén. Western people do not eat with chopsticks.

欧米人 ハ 箸 デ 食べマセン。

Denshobáto wa háyaku tobimásū. The carrier pigeon flies fast.

伝書鳩 ハ 速ク 飛ビマス。

Gachō wa háyaku kakemasén. The goose does not run fast.

ガチョウ ハ 速ク 駈ケマセン。

Me de mimásū. 眼デ見マス。 We see with our eyes.

Kurai tokoró de monó ga miemasén. { In dark places things are not seen.
暗イ 所 デ 物 ガ 見エマセン。 { In dark places we do not see (things).

Me de monó wo mimásū. 眼デ物ヲ見マス。 We see things with our eyes.

From the last two examples it may be seen that *miru* 見ル takes the accusative particle *wo* ヲ, while *miēru* 見エル takes the nominative particle *ga* ガ. *Miru* is an active verb, *miēru* (=to be seen) corresponds to the passive form of "to see," which explains the different use of *wo* and *ga*.

Class II

The verbs belonging to this class are divided into six groups, and have an enlarged verbal stem in *i*, as shown below:

Group 1	<i>kógu</i>	漕 ^二 グ	to row	<i>kogi</i>	漕 ^キ ギ
	<i>káku</i>	書 ^カ ク	to write	<i>kaki</i>	書 ^キ キ
Group 2	<i>dásu</i>	出 ^ダ ス	to take out	<i>dashi</i>	出 ^シ シ
	<i>kasú</i>	貸 ^カ ス	to rent	<i>kashi</i>	貸 ^シ シ
Group 3	<i>tátsu</i>	立 ^タ ツ	to stand	<i>tachi</i>	立 ^チ チ
	<i>mátsu</i>	待 ^マ ツ	to wait	<i>machi</i>	待 ^チ チ
Group 4	<i>tobú</i>	飛 ^ト ブ	to fly	<i>tobi</i>	飛 ^ビ ビ
	<i>yómu</i>	読 ^ヨ ム	to read	<i>yomi</i>	読 ^ミ ミ
	<i>shinú</i>	死 ^シ ヌ	to die	<i>shini</i>	死 ^ニ ニ
Group 5	<i>áru</i>	アル	to be, there to be	<i>ari</i>	アリ
	<i>yabúru</i>	破 ^ヤ ル	to tear	<i>yaburi</i>	破 ^リ リ
Group 6	<i>iú</i>	云 ^イ ウ	to say	<i>ii</i>	云 ^イ イ
	<i>kaú</i>	買 ^カ ウ	to buy	<i>kai</i>	買 ^イ イ
	<i>núu</i>	縫 ^ヌ ウ	to sew	<i>nui</i>	縫 ^イ イ

The final *u* of the verbs of group 6 is always preceded by another vowel.

Note that with the exception of the verbs belonging to group 2 and group 3, the extended verbal stem of the verbs of Class II is formed by changing the termination *u* of the verb into *i*. Verbs of group 2 change *su* ス into *shi* シ, and verbs of group 3 change *tsu* ツ into *chi* チ.

By adding the suffix *másu* マス for the positive, and *masén* マセン for the negative, to the enlarged stem in *i* of the verbs of Class II, we obtain their second present tense.

<i>kakimásu</i>	書 ^カ キマス	I write	<i>kakimasén</i>	書 ^キ マセン	I do not write
<i>dashimásu</i>	出 ^ダ シマス	I take out	<i>dashimasén</i>	出 ^シ マセン	I do not take out
<i>tachimásu</i>	立 ^タ チマス	I stand	<i>tachimasén</i>	立 ^チ マセン	I do not stand
<i>yomimásu</i>	読 ^ヨ ミマス	I read	<i>yomimasén</i>	読 ^ミ マセン	I do not read
<i>arimásu</i>	アリマス	there is	<i>arimasén</i>	アリマセン	there is not
<i>yaburimásu</i>	破 ^ヤ リマス	I tear	<i>yaburimasén</i>	破 ^リ マセン	I do not tear
<i>kaimásu</i>	買 ^カ イマス	I buy	<i>kaimasén</i>	買 ^イ マセン	I do not buy

Examples

Watashi wa takúsan no tegami wo kakimásu. I write many letters.

私 ハ 沢山 ノ 手紙 ヲ 書キマス。

Musumé wa takúsan no tegami wo kakimasén. My daughter does not

娘 ハ 沢山 ノ 手紙 ヲ 書キマセン。 write many letters.

Watashi wa Mainichi to Asahi shimbún wo yomimásu.

私 ハ 毎日 ト 朝日 新聞 ヲ 読ミマス。

I read the Mainichi and the Asahi newspapers. (*Mainichi* and *Asahi* are the titles of two of the most important newspapers in Japan.)

Chichi wa zasshi wo yomimasén. My father does not read magazines.

父 ハ 雑誌 ヲ 読ミマセン。

Watashitachi wa hitsuyō-na monō wo kaímásū. We buy useful things.

私達 ハ 必要 ナ 物 ヲ 買イマス。

Watashidōmo wa fuhitsuyō-na monō wo kaímásén. We do not buy useless things.

私共 ハ 不必要 ナ モノ ヲ 買イマセン。

Often, Generally, Sometimes

often *tabitabi* 度々^{たびたび}, *shibashiba* (formal speech) 屢々^{しばしば},
yōku (colloq. speech) ヨク

generally *taitēi* 大抵^{たいてい}, *taigāi* 大概^{たいがい}

sometimes *tokidoki* 時々^{ときどき}

Watashi wa tabitabi shibai e ikimásū. I often go to the theatre.
私 ハ 度々 芝居 へ 行キマス。

Chichi wa taitēi yūgata tegami wo dashimásū. My father generally posts
父 ハ 大抵 夕方 手紙 ヲ 出シマス。 his letters in the evening.

Haha wa taigāi (taitēi) āsa kōhī wo nomimásū.
母 ハ 大概 (大抵) 朝 コーヒー ヲ 飲ミマス。

My mother generally drinks coffee in the morning.

Watashidōmo wa anō kojiki wo tabitabi tōri de mimásū.
私共 ハ アノ 乞食 ヲ 度々 通り デ 見マス。

We often see that beggar in the street.

Nippōn de wa tokidoki saigai¹ wo tomonau² jishin ga arimásū.
日本 デ ハ 時々 災害 ヲ トモナウ 地震 ガ アリマス。

In Japan sometimes there are disastrous earthquakes.

Nichiyō wa dōko e ikimásū ka. Where do you go on Sunday?
日曜 ハ どこ へ 行キマス カ。

Taitēi Atami e ikimásū. I generally go to Atami.
大抵 熱海 へ 行キマス。

Vocabulary

Nouns					
beer	<i>bīru</i>	ビール	earthquake	<i>jishin</i>	地 ^シ 震 ^ン
beggar	<i>kojiki</i>	乞 ^ガ 食 ^シ	evening	<i>yūgata</i>	夕 ^タ 方 ^ガ
carrier-pigeon	<i>denshobāto</i>	伝 ^デ 書 ^シ 鳩 ^{バト}		<i>yōru</i>	夜 ^ヨ
chimney	<i>entotsū</i>	煙 ^{エン} 突 ^ツ	foot	<i>ashi</i>	足 ^{アシ}
chopsticks	<i>hāshi</i>	箸 ^{ハシ}	ham	<i>hāmu</i>	ハム
club	<i>kūrabu</i>	クラブ	language ³	<i>kotobā</i>	言 ^{コト} 葉 ^バ
			novel	<i>shōsetsu</i>	小 ^{ショ} 説 ^{セツ}

¹ calamity, disaster ² to accompany, to go with; *saigai wo tomonau jishin* earthquake accompanied by disaster ³ In compounds *go* 語 is used instead of *kotobā*, as in *Nihōn-go* 日本語 the Japanese language.

piano	<i>pianó</i>	ピアノ	Adverbs		
poetry	<i>shi</i>	詩	fast	<i>háyaku</i>	速
violin	<i>vaiorín</i>	ヴァイオリン	Verbs		
Adjectives			to clean	<i>migakú</i>	ミガク
disastrous	<i>saigái wo tomonáu</i>	災害ヲトモナウ	to go	<i>ikú</i> ¹	行イク
useful	<i>hitsuyō-na</i>	必 ² 要 ³ ナ		<i>yukú</i> ²	行ユク
useless	<i>fuhitsuyō-na</i>	不 ² 必 ² 要 ³ ナ	to play ³	<i>asobú</i>	遊 ³ ブ
				<i>hikú</i>	弾 ³ ク
			to speak	<i>hanásu</i>	話 ³ ス
			to walk	<i>arúku</i>	歩 ³ ク

Do you speak French? *Anáta wa Fūransú-go wo hanashimásu ka.*

貴方 ハ フランス語 ヲ 話シマス カ。

Yes, I do. Yes, I speak it. *Hái, hanashimásu.* はい, ハナシマス。

No, I don't. No, I do not. *Iié, hanashimasén.* いいえ, ハナシマセン。

How do you do? *Go-kigén wa ikága désu ka.* 御機嫌ハイカガデスカ。
(lit. Your health how is?—*kigén* state of one's health, *ikága* how?)

How are you? *Ikága désu ka.* イカガデスカ。

I am very well, thank you. *Arigató, tasshá désu.* Arigató jōbu désu.

アリガトウ 達者 デス。アリガトウ 丈夫 デス。

(*tasshá, jōbu* healthy, well and strong, hale and hearty, etc.—*jōbu* is more colloquial than *tasshá*.)

Good-bye. *Sayonára.* サヨナラ。

Exercise Renshū 練習

1. *Anáta wa Nihón-go wo hanashimásu ka.*—*Iié, Nihón-go wa⁴ hanashimasén ga Shiná-go wo hanashimásu.* 2. *Biru wo nomimásu ka.*—*Iié, nomimasén, keredomo budooshu wo nomimásu.* 3. *Ashí de arukimásu.* 4. *Wareware wa náifu to fōku de nikú wo tabemásu.* 5. *Asa náni wo tabemásu ka.*—*Taitéi hámu to tamágo to yakí-pan wo tabemásu.* 6. *Dáre ga anáta no kutsu wo migakimásu ka.*—*Jochū ga migakimásu.* 7. *Nan de tabemásu ka.*—*Kuchí de tabemásu.* 8. *Anáta no musūmesán wa yūgata náni wo shimásu ka.*—*Taitéi hon wo yomimásu.* 9. *Anáta wa tabitabí Nikkō e ikimásu ka.*—*Iié, tabitabí ikimasén ga Háyama e tabitabí ikimásu.* 10. *Anáta wa yūgata taitéi dóchira e ikimásu ka.*—*Taitéi kúrabu e ikimásu.* 11. *Anáta no ojōsan wa pianó wo hikimásu ka.*—*Pianó wa hikimasén ga vaiorín wo hikimásu.* 12. *Anáta wa ikutsu kotobá wo hanashimásu ka.*—*Shi-ká-kokú⁵-gō hanashimásu: Itarí-gō, Fūransú-go, Supéin-go, soshíté Eigó désu.* 13. *Anáta wa tokidokí shōsetsu wo yomimásu ka.*—*Hái, tokidokí yomimásu, keredomo shi wo mōtto⁶ yomimásu.*

1 *ikú* colloq. speech 2 *yukú* formal speech 3 *asobú* for amusements; *hikú* for musical instruments 4 See Lesson 20 page 123 for the use of *wa* instead of *wo*. 5 *Shi-ká-kokú* 四カ国 four countries, *Shi-ká-kokú-go* 四カ国語 the languages of four countries 6 *mōtto* もっと in this case means *more often*

Watashí wa shi ga sūkí désū. 14. Ani to watashí wa tabitabí Kamakurá e ikimásū. Kamakurá wa chiisái shi désū. 15. Anó entotsú no ué no tori ga miemásū ka.—Miemásén. 16. Kónó kimono wa íkura désū ka.—Ni-man yen désū.—Takái désū.—Sayonára.

1. 貴方ハ日本語ヲ話シマスカ。—イ、エ、日本語ハ話シマセンガ支那語ヲ話シマス。 2. ビールヲ飲ミマスカ。—イ、エ、飲ミマセン、ケレドモブドウ酒ヲ飲ミマス。 3. 足デ歩キマス。 4. 我々ハナイフトフォークデ肉ヲ食ベマス。 5. 朝、何ヲ食ベマスカ。—大抵ハムト玉子トヤキパンヲ食ベマス。 6. 誰ガ貴方ノ靴ヲミガキマスカ。—女中ガミガキマス。 7. 何ンデ食ベマスカ。—口デ食ベマス。 8. 貴方ノ娘サンハ夕方何ヲシマスカ。—大抵本ヲ読ミマス。 9. 貴方ハ度々日光ヘ行キマス。—イ、エ、度々行キマセンガ葉山ヘ度々行キマス。 10. 貴方ハ夕方大抵ドチラヘ行キマス。—大抵クラブヘ行キマス。 11. 貴方ノオ嬢サンハピアノヲ弾キマス。—ピアノハ弾キマセンガヴァイオリンヲ弾キマス。 12. 貴方ハイクツ言葉ヲ話シマス。—四ヵ国語話シマス。イタリー語、フランス語、スペイン語ソシテ英語デス。 13. 貴方ハ時々小説ヲ読ミマス。—ハイ、時々読ミマス、ケレドモ詩ヲモット読ミマス。私ハ詩ガ好キデス。 14. 兄ト私ハ度々鎌倉ヘ行キマス。鎌倉ハ小サイ市デス。 15. アノ煙突ノ上ノ鳥ガ見エマス。—見エマセン。 16. コノ着物ハいくらデスカ。—貳万円デス。—高イデス。—サヨナラ。

1. Do you speak Japanese?—No, I do not speak Japanese, but I speak Chinese. 2. Do you drink beer?—No, I do not, but I drink wine. 3. We walk with our feet. 4. We eat meat with knives and forks. 5. What do you eat in the morning?—I generally eat ham and eggs and toast. 6. Who cleans your shoes.—My servant cleans them. 7. With what do you eat?—I eat with my mouth. 8. What does your daughter do in the evening?—She generally reads books. 9. Do you often go to Nikkō?—No, I do not, but I often go to Hayama. 10. Where do you generally go in the evening?—I generally go to the club. 11. Does your daughter play the piano?—She does not play the piano, but she plays the violin. 12. How many languages do you speak?—I speak four languages: Italian, French, Spanish, and English. 13. Do you sometimes read novels?—Yes, I do sometimes, but I more often read poetry. I like poetry. 14. My elder brother and I often go to Kamakura. Kamakura is a small city. 15. Do you see a bird on top of that chimney?—No, I do not. 16. How much does this kimono cost?—It costs 20,000 yen.—It is dear.—Good-bye.

Sixteenth Lesson 第十六課

Past tense *káko* 過^り去^り

The positive form of the **past definite** of all verbs is obtained by adding the suffix *máshita* マシタ to the simple stem of verbs of Class I and the *i*-stem of verbs of Class II, and the negative form by adding *masén déshita* マセンデシタ.

What in Japanese corresponds to the English **past tense** corresponds also to the **perfect tense**.

Phonetic Rule. The stress on the first *a* of the suffix *máshita* is regularly maintained throughout the conjugation of Japanese verbs in the past tense.

Class I

Positive Conjugation

<i>déru</i> 出ル	<i>de</i> 出	<i>demáshita</i> 出マシタ	I went out
<i>míru</i> 見ル	<i>mi</i> 見	<i>mimáshita</i> 見マシタ	I saw
<i>iru</i> 居ル	<i>i</i> 居	<i>imáshita</i> 居マシタ	(there) was, were

Negative

<i>demasén déshita</i>	出マセンデシタ	I did not go out
<i>mimasén déshita</i>	見マセンデシタ	I did not see
<i>imasén déshita</i>	居マセンデシタ	(there) was not, were not

Class II

Positive Conjugation

<i>káku</i> 書ク	<i>kaki</i> 書キ	<i>kakimáshita</i> 書キマシタ	I wrote
<i>dásu</i> 出ス	<i>dashi</i> 出シ	<i>dashimáshita</i> 出シマシタ	I took (or put) out
<i>tátsu</i> 立ツ	<i>tachi</i> 立チ	<i>tachimáshita</i> 立チマシタ	I stood
<i>yómu</i> 読ム	<i>yomi</i> 読ミ	<i>yomimáshita</i> 読ミマシタ	I read
<i>tóru</i> 取ル	<i>tori</i> 取リ	<i>torimáshita</i> 取リマシタ	I took
<i>áru</i> アル	<i>ari</i> アリ	<i>arimáshita</i> アリマシタ	(there) was
<i>óru</i> 居ル	<i>ori</i> 居リ	<i>orimáshita</i> 居リマシタ	(there) were
<i>kái</i> 買ウ	<i>kai</i> 買イ	<i>kaimáshita</i> 買イマシタ	I bought

Negative

<i>kakimasén déshita</i>	書キマセンデシタ	I did not write
<i>dashimasén déshita</i>	出シマセンデシタ	I did not take (or put) out
<i>tachimasén déshita</i>	立チマセンデシタ	I did not stand
<i>yomimasén déshita</i>	読ミマセンデシタ	I did not read
<i>torimasén déshita</i>	取リマセンデシタ	I did not take

<i>arimasén dëshita</i>	アリマセンデシタ	{ (there) was not
<i>orimasén dëshita</i>	オリマセンデシタ	{ (there) were not
<i>kaimasén dëshita</i>	買イマセンデシタ	I did not buy

Examples

Dāre ga konō tegami wo kokō ni okimāshita ka. Who (has) put this
誰 ガ コノ 手紙 ヲ ココ ニ 置キマシタ カ. letter here?

O-tetsudai ga okimāshita. オ手伝イガ置キマシタ. The maid (has) put it

Kēsa nāni wo tabemāshita ka. { What did you eat this morning?

ケサ 何 ヲ 食ベマシタ カ. { What have you eaten this morning?

Sakanā to gōhan wo tabemāshita. { I ate fish and rice.

魚 ト 御飯 ヲ 食ベマシタ. { I have eaten fish and rice.

Gichō wa enzetsū wo hajimemāshita. The chairman began (to deliver)
議長 ハ 演説 ヲ 始メマシタ. a speech.

Kinō anata wa yōfuku wo kaimāshita ka. Did you buy a suit
キノウ貴方 ハ 洋服 ヲ 買イマシタ カ. yesterday?

Itē, kaimasén dëshita. イイエ, 買イマセンデシタ. No, I did not.

Watashi no tegami wo dushimāshita ka. Did you post my letter?
私 ノ 手紙 ヲ 出シマシタ カ.

Itē, mada dashimasén dëshita. No, I have not posted it yet.

イイエ, マダ 出シマセン デシタ. (*mada* not yet, with negative verb)

Kyō gakkō e ikimāshita ka. { Have you been to school to-day?

キョウ 学校 ヘ 行キマシタ カ. { Did you go to school to-day?

Itē, gakkō e ikimasén dëshita. No, I did not go to school.

イイエ, 学校 ヘ 行キマセン デシタ.

Senshū eppeshiki ga arimasén dëshita ka.—Arimāshita.

先週 閱兵式 ガ アリマセン デシタ カ.—アリマシタ.

Wasn't there a military review last week?—There was.

Sensēi wa dōko ni imāshita ka. Where was the teacher?

先生 ハ ドコ ニ イマシタ カ.

Gakkō ni imāshita. 学校ニイマシタ. He was in the school.

Desiderative

By affixing *tāi* 度イ to the simple stem of verbs of Class I and to the extended stem in *i* of the verbs of Class II, we obtain the desiderative form.

The suffix *tāi* means *like to, wish to, should like to*.

Phonetic Rule. Verbs in the desiderative conjugation with *tāi* are stressed on the *a* of the said suffix.

Class I

miru 見ル *mi* 見 *mitāi* 見度イ I, you, etc. wish to see

taberu 食ベル *tabe* 食ベ *tabetāi* 食ベ度イ I, you, etc. wish to eat

Class II

<i>káku</i> 書ク	<i>kaki</i> 書キ	<i>kakitái</i> 書キ度イ	I, you, etc. wish to write
<i>dásu</i> 出ス	<i>dashi</i> 出シ	<i>dashitái</i> 出シ度イ	I, you, etc. wish to take out
<i>tátsu</i> 立ツ	<i>tachi</i> 立チ	<i>tachitái</i> 立チ度イ	I, you, etc. wish to stand
<i>yómu</i> 読ム	<i>yomi</i> 読ミ	<i>yomitái</i> 読ミ度イ	I, you, etc. wish to read
<i>tóru</i> 取ル	<i>tori</i> 取リ	<i>toritái</i> 取リ度イ	I, you, etc. wish to take

For the negative form of the desiderative see Lesson 22.

Désu デス generally follows the verb in the desiderative form, and the object of a desiderative verb may be followed by *wo*, or by *ga* when the object is to be emphasized.

Shōsetsu wo yomitái désū. 小説ヲ読ミ度イデス。 } I wish to read a novel.
Shōsetsu ga yomitái désū. 小説ガ読ミ度イデス。 }
Ueno no dōbutsuen wo (or ga) mitái désū. I wish to see the Ueno
 上野 ノ 動物園 ヲ (ガ) 見度イ デス。 Zoological Garden.

Without **désū** the desiderative form is less polite.

Nihon shokū ga tabetái. 日本食ガ食べ度イ。 I wish to eat Japanese food.

No ノ sometimes follows the verb in the desiderative form.

Dóchira no hon ga yomitái no désū ka. Which book do you wish
 ドチラ ノ 本 ガ 読ミタイ ノ デス カ。 to read?
Kochira ga yomitái (no) désū. I wish to read this one.
 コチラ ガ 読ミ度イ (ノ) デス。

The use of *no* ノ, as in the two above examples, gives the sentence a tone of gentleness, for which reason it is more of the feminine speech than men's.

It and Them

When *it* and *them*, in answer to a question, are used in the objective case, their translation is omitted in Japanese.

Sashimi ga sukí désū ka. 刺身ガ好キデスカ。 Do you like raw fish?

Hái, sukí désū. はい, 好キデス。 Yes, I like it.

Ii, sukimasén. いいえ, 好キマセン。 No, I do not like it.

Ii, kirái désū. いいえ, 嫌イデス。 No, I dislike it.

Dare ga konó shātsu wo koshiraemáshita ka. Who made this shirt?
 誰 ガ コノ シャツ ヲ コシラエマシタ カ。

Háha ga koshiraemáshita. 母ガコシラエマシタ。 My mother made it.

Doko de koréra no hon wo kaimáshita ka. Where did you buy
 どこ デ コレ等 ノ 本 ヲ 買イマシタ カ。 these books?

Marūzen de kaimáshita. I bought them at the Maruzen Book Store.

丸善 デ 買イマシタ。

I *sashimi* sliced raw fish

The conjunction *and*

When two or more clauses are joined by **and**, the **verbal suffix** is sometimes used only for the verb of the last clause; in the other clause or clauses only the **verbal stem** is used. This construction generally indicates a habit, and it is possible only when the verbs are used in the same tense.

Asa chichī wa cha wo nōmi, watashī wa kōhī wo nomimāsū.
朝 父 ハ 茶 ヲ 飲ミ, 私 ハ コーヒー ヲ 飲ミマス。

In the morning my father drinks tea **and** I drink coffee.

Mai asa chichī wa cha wo nōmi, hāha wa gyūnyū wo nōmi, watashī wa kōhī wo nomimāsū. Every morning my father drinks tea, my mother drinks milk, **and** I drink coffee.

As it may be seen, the conjunction **and** is not used in such Japanese sentences as the above. **And**, however, may be translated by *soshitē* ソシテ, in which case the **verbal suffix** may be used for the stems of the verbs of all the clauses or only for the stem of the verb of the last clause. In such a case, the voice should dwell a little on the word *soshitē* ソシテ, as it is done in the case of the English expression... **and then**...

Musūkō wa hīrumā ginkō de hatarakī (māsū), soshitē, yōru daigakū e ikimāsū. (hīrumā daytime, during the day; ginkō bank, yōru nighttime, at night; daigakū university)

During the day my son works in a bank **and** in the evening he goes to the university.

When two adjectives not belonging to the class of true adjectives are used predicatively and joined by the conjunction **and**, it is the second adjective that is followed by *dēsū* デス or *deshita* デシタ, as the case may be, while the first adjective is followed by *de* デ, which is the stem of the two verbal expressions. This is done for euphonic reason, that is, for not repeating the sound of the same word.

Anō onnā wa namakemonō de o-shāberi dēsū. That woman is lazy **and** talkative.
アノ 女 ハ ナマケ者 デ オシャベリ デス。

Vocabulary

Nouns			
building	<i>tatemono</i>	建 ^テ 物 ^{モノ}	furniture <i>kāgu</i> 家 ^カ 具 ^グ
	<i>birudingu</i>	ビル ^{ビル} デ ^デ ィ ^ィ ン ^ン グ ^グ	home <i>katēi</i> 家 ^カ 庭 ^{テイ}
cinema	<i>éiga</i>	映 ^{エイ} 画 ^ガ	jewel <i>hōseki</i> 宝 ^{ホウ} 石 ^{セキ}
	<i>shinema</i>	シ ^シ ネ ^ネ マ ^マ	rice <i>komé</i> ³ 米 ^メ
cousin	<i>itōko</i>	従 ^ヰ 兄 ^イ 弟 ^ニ ¹	school building <i>kōsha</i> 校 ^{コウ} 舎 ^{シャ}
		従 ^ヰ 姉 ^シ 妹 ^{メイ} ²	shirt <i>shātsu</i> ⁴ シ ^シ ャ ^ャ ツ ^ツ
			work <i>shigotō</i> 仕 ^シ 事 ^ジ

1 male cousin 2 female cousin 3 *komé* 米 raw rice; *gōhan* 御飯 or *meshi* 飯 cooked rice; The word *meshi* is considered vulgar. 4 *Kīnu no shātsu* 絹ノシ^シャ^ャツ^ツ silk shirt; *momēn no shātsu* 木綿ノシ^シャ^ャツ^ツ cotton shirt

Verbs		
to find	sagasú 探サス	every day <i>mái nichí</i> 毎日 ^ニ
to finish	<i>oe-rú</i> 終 ^ヲ エル	every morning <i>mái ása</i> 毎朝 ^ニ
	<i>shimau</i> 仕 ^シ 舞 ^マ ウ	this morning <i>késa</i> ケサ
to put into	<i>...no náka ni ire-rú</i>	to-day <i>kyō</i> キョウ
	<i>...ノ中ニ入レル</i>	<i>kōnnichi</i> 今日 ^ニ
to sell	<i>urú</i> 売 ^{ウル}	yesterday <i>kinō</i> 昨日 ^ニ (キノウ)
every night	<i>mái ban</i> 毎晩 ^ニ	<i>sakujitsu</i> 昨日 ^ニ
	<i>mái ban</i> 毎晩 ^ニ	last evening <i>sakuban</i> 昨晩 ^ニ
every evening	<i>mái yū</i> 毎夕 ^ニ	<i>yūbe</i> ユウベ

Exercise *Renshū* 練習

1. Yūbe de kakemasén deshīta ka.—Iié, de kakemashīta. Shibai e ikimashīta.—Hái, de kakemasén deshīta. Uchí ni imashīta. 2. Shibai ni takūsán hitō ga imashīta ka.—Hái, takūsán imashīta. 3. Anáta wa nani wo urimashīta ka.—Furui kágu wo urimashīta. 4. Ikutsu tamágo wo kaimashīta ka.—Tō kaimashīta. 5. Watashí wa kinō omoshirōi shōsetsu wo yomimashīta. 6. Anáta no kodomō ga anáta no kínu no shátsu wo yaburimashīta. 7. Anáta no shigotō wo oemashīta ka.—Iié, máda oemasén deshīta. 8. Dáre no saifú wo mitsukemashīta ka.—Anáta no musūmesán no saifú wo mitsukemashīta. 9. Dáre ga watashí no hōseki wo konō hakó e iremashīta ka.—Anáta no o-tétsudai ga iremashīta. 10. Inú ga watashí no heyá ni imashīta ka.—Iié, inú wa imasén deshīta ga néko ga imashīta. 11. Watashí no jibiki wa dōko ni arimashīta ka.—Anáta no tsuké no ué ni arimashīta. 12. Watashí no itōko wa anáta to issō ni imashīta ka.—Iié, anō katá no sensēi to issō ni imashīta. 13. Kokō ni sū-ko¹ no kaichūdōkei ga arimasū. Dōre ga kaitái desū ka.—Koré ga kaitái desū. 14. O-cha wo nomitái desū ka.—Iié, o-cha wa nomitaku arimasén ga kōhī ga íppai nomitái desū. 15. Anáta no musūmesán wa dōko e ikitái no desū ka.—Eiga e ikitái no desū. 16. Námbon empitsú ga kaitái no desū ka.—Go-hon kaitái no desū. 17. Watashí no musukó wa Itarī-go ga naraitái no desū. 18. Watashí no tebūkuro wo mitsukemashīta ka.—Iié, mitsukemasén deshīta.—Hái, mitsukemashīta.—Dōko ni arimashīta ka.—Anáta no shindái no ué ni arimashīta. 19. Atarashī kōsha wo mimashīta ka.—Iié, mimasén deshīta.—Hái, mimashīta. 20. Watashí wa ása shimbún wo yōmi yūgata hon wo yomimashū.

1. ユウベ出カケマセンデシタカ。—イ、エ、出カケマシタ。芝居へ行キマシタ。—ハイ、出カケマセンデシタ。家ニイマシタ。2. 芝居ニ沢山人ガイマシタカ。—ハイ、沢山イマシタ。3. 貴方ハ何ヲ売リマシタカ。—古イ家具ヲ売リマシタ。4. イクツ玉子ヲ買イマシタカ。—十買イマシタ。5. 私ハキノウ面白イ小説ヲ読ミマシタ。6. 貴方ノ子供ガ貴方ノ絹ノシャツヲ破リマシタ。7. 貴方ノ仕事ヲ終エマシタカ。—イ

1. *ko* 個 is the numerative used in counting watches, clocks, and other things that have no special auxiliary numeral, as bundles, parcels, etc.

イエ, マダ終エマセンデシタ. 8. 誰ノ財布ヲ見ツケマシタカ.—貴方ノ娘サンノ財布ヲ見ツケマシタ. 9. 誰ガ私ノ宝石ヲコノ箱ヘ入レマシタカ.—貴方ノお手伝イガ入レマシタ. 10. 犬ガ私ノ部屋ニイマシタカ.—イエ, 犬ハイマセンデシタガ猫ガイマシタ. 11. 私ノ字引ハドコニアリマシタカ.—貴方ノ机ノ上ニアリマシタ. 12. 私ノイトコハ貴方ト一緒ニイマシタカ.—イエ, アノ方ノ先生ト一緒ニイマシタ. 13. ココニ数個ノ懐中時計ガアリマス. ドレガ買イタイデスカ.—コレガ買イ度イデス. 14. オ茶ヲ飲ミ度イデスカ.—イエ, オ茶ハ飲ミ度クアリマセンガコーヒーガー一杯飲ミ度イデス. 15. 貴方ノ娘サンハドコヘ行キ度イノデスカ.—映画ヘ行キタイノデス. 16. 何本鉛筆ガ買イタイノデスカ.—五本買イタイノデス. 17. 私ノ息子ハイタリ—語ガ習イタイノデス. 18. 私ノ手袋ヲ見ツケマシタカ.—イエ, 見ツケマセンデシタ.—ハイ, 見ツケマシタ.—ドコニアリマシタカ.—貴方ノ寝台ノ上ニアリマシタ. 19. 新シイ校舎ヲ見マシタカ.—イエ, 見マセンデシタ.—ハイ, 見マシタ. 20. 私ハ朝, 新聞ヲ読ミ. 夕方本ヲ読ミマス.

1. Did you not go out last night?—Yes, I went out. I went to the theatre.—No, I did not go out. I remained at home. 2. Were there many people at the theatre?—Yes, there were many. 3. What did you sell?—I sold my old furniture. 4. How many eggs did you buy?—I bought ten. 5. Yesterday I read an interesting novel. 6. Your child tore your silk shirt. 7. Did you finish your work?—No, I have not finished it yet. 8. Whose purse did you find?—I found your daughter's purse. 9. Who put my jewels into this box?—Your maid did. 10. Was my dog in my room?—No, your dog was not in your room, but your cat was there. 11. Where was my dictionary?—It was on your desk. 12. Was my cousin with you?—No, he was with his teacher. 13. Here are several watches; which do you wish to buy?—I wish to buy this one. 14. Do you wish to drink tea?—No, I do not wish to drink tea, but I wish to drink a cup of coffee. 15. Where does your daughter wish to go?—She wishes to go to the cinema. 16. How many pencils do you wish to buy?—I wish to buy five. 17. My son wishes to learn Italian. 18. Did you find my gloves?—No, I did not find them.—Yes, I found them.—Where were they?—They were on your bed. 19. Did you see the new school building?—No, I did not see it.—Yes, I saw it. 20. In the morning I read the newspapers and in the evening I read books.

A Japanese Proverb.

Kangén wa gujin wo yorokobásu. 甘言ハ愚人ヲ喜バス. *lit.* Honeyed words delight fools. = *Fair words please fools.* (*kangén* 甘言 sweet words, *gujin* 愚人 a fool, *yorokobásu* 喜バス to delight)

Seventeenth Lesson 第十七課

English Prepositions and Adverbs

In

In Lesson 11 it has been said that **in** is translated by **no náka ni** ノ中ニ when speaking of closed objects, by only **ni** ニ when speaking of open places like fields, etc., and by both **ni** ニ and **no náka ni** ノ中ニ when speaking of places that have an enclosure, like gardens, etc., or places like rooms, theatres, etc.

Anó niwá ni sú-hon no ki ga arimásu. In that garden there are
アノ庭ニ数本ノ木ガアリマス。 several trees.

Anáta no kimonó wa watashí no tánsú no náka ni arimásu.
貴方ノ着物ハ私ノタンスノ中ニアリマス。
Your kimono is in my wardrobe.

In the above examples and in those in Lesson 11 the preposition **in** refers to the place where a thing stays or exists. However, when **in** refers to a place where an action is performed, **de** デ, instead of **ni** ニ, is used. Also **dóko** どこ (Where?) is followed by **de** when this adverb asks for the place where an action is or was performed, as already explained in Lesson 11.

Sonó utsukushíi kasa wo dóko de kaimáshita ka.

ソノ美シイ傘ヲどこデ買イマシタカ。

Where did you buy that beautiful umbrella? (action performed)

Ôsaka de kaimáshita. 大阪デ買イマシタ。 I bought it in Osaka.

Konó saifú wo tôri de mitsukemáshita. I found this purse

コノ財布ヲ通りデ見ツケマシタ。 in the street.

Takúsán no jokôin¹ ga anô kôjô de hatarakimásu. Many girls work

沢山ノ女工員ガアノ工場デ働キマス。 in that factory.

When emphasis is to be expressed **ni** ニ or **de** デ is followed by **wa** ハ.

Nihón ni wa takúsán no onsén ga arimásu. In Japan there are many
日本ニハ沢山ノ温泉ガアリマス。 hot springs. (existence)

Nihón de wa hitô ga o-komé wo takúsán tabemásu. In Japan people eat
日本デハ人ガオ米ヲ沢山食べマス。 much rice. (action)

In is also translated by **no** ノ, the postposition corresponding to **of** when used to indicate possession, as in the following examples:

(1) Nihón no jokôin¹ ni hitô ga imasu. In Japan a factory girl

Suzumé ga takusan uchi no niwa no ki no ue ni imashita.

雀 ガ 沢山 ウチノ 庭 ノ 木 ノ 上 ニ イマシタ。

Many sparrows were on a tree **in** (=of) my garden.

(lit. Sparrows many, my garden's tree on, were.)

Anata no megane wa watashi no heya no tsukue no ue ni arimashita.

貴方 ノ 眼鏡 ハ 私 ノ 部屋 ノ 机 ノ 上 ニ アリマシタ。

Your eyeglasses were on the desk **in** (=of) my room.

Boku no shirôji zubon wa shinshitsu no yofuku-dansu no naka ni arimashita.

僕 ノ 白イツボンハ 寝室 ノ 洋服ダンス ノ 中 ニ アリマシタ。

My white trousers were in the wardrobe **in** (=of) my bedroom.

From *kará* カラ

Doko kará kimashita ka. どこカラ来マシタカ。Where did you come **from**?

Kyôto kará kimashita. 京都カラ来マシタ。I came **from** Kyôto.

Ameriká kará Nihôn e takusan no kankô-kyaku ga kimasu.

アメリカ カラ 日本 へ 沢山 ノ 観光客 ガ 来マス。

Many tourists come to Japan **from** America.

Kyô watashi wa nagai tegami wo ojisan kará moraimashita.

キョウ 私 ハ 長い 手紙 ヲオジイサンカラ 貰イマシタ。

To-day I have had (received) a long letter **from** my grandfather.

Till, Until, To (as far as), *máde* マデ

Watashi wa mainichi uchi kara eki made arukimasu.

私 ハ 毎日 ウチ カラ 駅 マデ 歩キマス。

Every day I walk from my home **to** the station.

Kinô uchi de anata wo yûgata made machimashita.

キノウ 家 デ 貴方 ヲ 夕方 マデ 待チマシタ。

Yesterday I waited for you at my home **until** evening.

Kyô made. キョウマデ。 **Till** to-day.

Before (place and time), In front of

.....*no máe ni*ノ 前ニ*no máe de*ノ 前デ

Reminder: *Ni* ニ after *máe* 前 is used when referring to a place where a thing stays or exists, while *de* デ is used when referring to a place where action is performed.

Watashi no ie no máe ni yûbinkyoku ga arimasu.

私 ノ 家 ノ 前 ニ 郵便局 ガ アリマス。

In front of my house there is a postoffice. (existence)

Watashi wa anata wo eki no máe de machimashita.

私 ハ アナタ ヲ 駅 ノ 前 デ 待チマシタ。

I waited for you **in front of** the station. (action performed)

With verbs of motion, as *to walk, run, fly*, etc. *máe* 前 is followed by the postposition *wo* を.

Watashi wa Kyūjō no máe wo arukimashita.
私 ハ 宮城 ノ 前 を 歩キマシタ.

I walked **before** the Imperial Palace.

When *máe* 前 refers to time the postposition *ni* に may be omitted, while it is always omitted when *désū* デス or *deshita* デシタ is used.

Ichí nen máe. 一年前. One year **before**.

Teikoku Hōteru wa doko désū ka. Where is the Imperial Hotel?

帝国 ホテル ハ ドコ デス カ.

Hibiya Kōen no máe désū.

It is in front of Hibiya Park.

日比谷 公園 ノ 前 デス.

Behind

.....*no ushirō ni*ノ 後ニ*no ushirō de*ノ 後デ

Reminder: *Ni* に after *ushirō* 後 is used when referring to a place where a thing stays or exists, while *de* デ is used when referring to a place where action is performed.

Uchi no ushirō ni o-miyā ga arimashū. Behind my house there is
ウチ ノ 後 ニ オ宮 ガ アリマス. a shrine.

Anata no otōsan ni rájio hōsōkyoku no ushirō de o-me ni kakarimashita. I met your father behind the radio station. (*o-me ni kakaru* オ
アナタ ノ オ父サン ニ ラジオ 放送局 ノ 後 デ オ目 ニ
目ニカカル polite speech for*ni au*ニ会ウ to meet)

With verbs of motion, as *to walk, run, fly*, etc. *ushirō* 後 is followed by the postposition *wo* を.

Takusan no heitai ga heiji no ushirō wo hashitte imashita.
沢山 ノ 兵隊 ガ 兵營 ノ 後 を 走ッテ イマシタ.

Many soldiers were running behind the barracks.

When *désū* デス or *deshita* デシタ is used no postposition is required.

Tōkyō Ginkō honten wa doko désū ka. Where is the head office of
東京 銀行 本店 ハ ドコ デス カ. Tokyo Bank?

Mitsukoshi no ushirō désū. 三越ノ後デス. It is behind Mitsukoshi.
(Mitsukoshi is the name of a large Department store in Tokyo.)

When? *itsu* 何時

Itsu Asama Maru wa tsukimashita ka. When did the (ship)
イツ 浅間 丸 ハ 着キマシタ カ. Asama Maru arrive?

Sakajitsu tsukimashita. 昨日着キマシタ。 She arrived yesterday.
Itsu kyōkai e ikimāsu ka. When do you go to church?
 イツ 教会 へ行キマス カ。

Nichiyō ni ikimāsu. 日曜ニ行キマス。 I go on Sunday.

On before one of the days of the week is translated by *ni* ニ.

Why? *nāze* 何故

Because *kará* カラ, *nóde* ノデ, *nāzenaraba* ナゼナラバ

All the three conjunctions are used by both men and women; however, *nóde* ノデ is more of the feminine speech.

Nāze anata wa kinō jimāsho wo yasumimashita¹ ka.
 ナゼ アナタ ハ キノウ 事務所 ラ 休ミマシタ カ。

Why were you absent from the office yesterday?

Byōki deshita kará. or *Byōki deshita nóde.* Because I was ill.
 病氣 デシタ カラ, 病氣 デシタ ノデ。

Nāze nihōjin wa sakurá-no-hanā wo shōsan² shimasu ka.
 ナゼ 日本人 ハ 桜ノ花 ラ 賞讃 シマス カ。

Why do the Japanese admire the cherry blossoms?

Nāzenaraba nihōjin ni tōtte³ sakurá-no-hanā wa samurai séishin⁴ no
 ナゼナラバ 日本人 ニトッテ 桜ノ花 ハ 士 精神 ノ
shōchō⁵ desu. Because, to Japanese, the cherry blossom symbolizes the spirit
 象徴 デス。 of the samurai. (*séishin* spirit, *shōchō* symbol)

Nāzenaraba ナゼナラバ is always placed at the beginning of the sentence, while *kará* カラ and *nóde* ノデ are placed at the end, so that the last sentence may be translated as follows:

Nihōjin ni tōtte sakurá-no-hanā wa samurai séishin no shōchō desu
 日本人 ニトッテ 桜ノ花 ハ 士 精神 ノ 象徴 デス
kará (nóde). (*lit.* To Japanese, cherry blossom, samurai spirit's symbol
 カラ (ノデ). is because.)

Both *nāzenaraba* ナゼナラバ and *kará* カラ or *nóde* ノデ may be concurrently used in the same clause, which is thus rendered more emphatic.

Nāzenaraba nihōjin ni tōtte sakurá-no-hanā wa samurai séishin no
 ナゼナラバ 日本人 ニトッテ 桜ノ花 ハ 士 精神 ノ
shōchō desu kará (nóde). (See Note on next page.)
 象徴 デス カラ (ノデ)。

1 *yasumu* 休ム to rest from labour, to take a day off, to lie idle 2 *shōsan* 賞讃
 praise, admiration; *shōsan suru* to admire, to extol, to praise 3 *ni tōtte* ニトッテ to
 4 *séishin* 精神 spirit, mind 5 *shōchō* 象徴 symbol

Note. To understand the reason of the symbolization given above, one must consider this fact: The petals of the cherry blossom leave their calix when still fresh and at the best of their vigour and beauty, and twirling in the air, as if dancing and unmindful of their approaching end, give, to those looking at them, a show of gaiety and merriment before touching the ground that will be their grave. They thus give their young life for a good cause: to show beauty to people, unlike all other flowers whose petals cling to their calix until they wither and rot, as if afraid to die.

Similarly it may be said of the old samurai, who, when still in full vigour, was always ready to give his life for a good cause, just like the cherry blossoms.

Vocabulary

Nouns					
carpenter	<i>dāiku</i>	大工	shrine	{ <i>jinja</i> (Lit.)	神社
church	<i>kyōkai</i>	教会		{ <i>o-miya</i> (Colloq.)	御宮
country ¹	{ <i>inaka</i>	田舎	sister ⁵	{ <i>nēsan</i>	姉
	{ <i>kuni</i>	国		{ <i>imōto</i>	妹
entrance ²	{ <i>iriguchi</i>	入口	spirit	<i>seishin</i>	精神
	{ <i>genkan</i>	玄関	star	<i>hoshi</i>	星
factory	<i>kōjō</i>	工場	station	{ <i>eki</i>	駅
factory girl	<i>jokōin</i>	女工員		{ <i>sūteshon</i>	ステーション
holiday ³	{ <i>yasumi</i>	休み	steamer ⁶	{ <i>funē</i>	船
	{ <i>saijitsu</i>	祭日		{ <i>kisen</i>	汽船
hospital	<i>byōin</i>	病院	sun	<i>taiyō</i>	太陽
hotel ⁴	{ <i>hōteru</i>	ホテル	symbol	<i>shōchō</i>	象徴
	{ <i>yadoya</i>	宿屋	wardrobe	<i>tansu</i>	タンス
market	<i>ichiba</i>	市場	Adjectives		
moon	<i>tsuki</i>	月	busy	<i>isogashii</i>	忙しい
park	<i>kōen</i>	公園	courageous	<i>isamashii</i>	勇ましい
pond	<i>ike</i>	池	ill, sick	<i>byōki</i>	病氣
ring	<i>yubiwa</i>	指輪	wide	<i>hiroii</i>	広い
road	{ <i>dōro</i>	道路	Verbs		
	{ <i>michi</i>	道	to arrive	<i>tsukū</i>	着く
motor ship	<i>hatsudōki-sen</i>	発動機船	to live	<i>sumu</i>	住ム

In the morning. *Asa (ni)*. 朝(ニ) During the day. *Hirumá; chūkan* 昼間

In the afternoon. *Gōgo (ni)*. 午後(ニ) At home. *Uchi ni*. 家ニ

1 *inaka* rural district; *kuni* one's native land 2 *iriguchi* way in, as opposed to way out, entrance to public places; *genkan* entrance of a house 3 *yasumi* recess, holiday, vacation, day off; *saijitsu* national holiday, red letter day 4 *hōteru* foreign style hotel; *yadoya* Japanese style hotel or lodging house, inn 5 *nēsan* elder sister; *imōto* younger sister 6 *funē* any vessel; *kisen* steamer

In the evening. *Yūgata (ni)*. 夕方(ニ) In the country. *Inaká ni*. 田舎ニ

At night or During the night. *Yōru* 夜, *Yōru no aidá ni*. 夜ノ間ニ or *yakán* 夜間

I was at home. *Uchí ni imáshita*. 家ニイマシタ.

I was resting at home. *Uchí de yasunde imáshita*. 家デ休ンデイマシタ.

I thank you very much. *Taihén arigatō gozaimásū*. 大変アリガトウゴザイマス.

Not at all. *Dō itashimáshite*. どうイタシマシテ.

Exercise *Renshū* 練習

1. Nagasaki kará no fúne wa itsu tsukimásū ka.—Gógo tsukimásū. 2. Itsu anáta wa ichiba e ikimásū ka.—Asa ichiba e ikimásū. 3. Konó yubiwa wo dóko de mitsukemáshita ka.—Tōri de mitsukemáshita. 4. Anó kōjō de nan-nin no dáiku ga hataraité¹ imásū ka.—Yon-jū-go nin. 5. Tōkyō kará Yokohamá máde no dōro wa hirói désū. 6. Senshū watashí wa Kyōto kará Ōsaka máde arukimáshita. 7. Tōkyō-ekí no máe ni ōkikute rippá-na tatémono ga arimásū. 8. Anáta no uchí wa dóko désū ka.—Anó yūbinkyoku no máe désū. 9. Teikokú Hóteru no máe ni chiúsái iké ga arimásū. 10. Nikúya wa sakanayá no máe ni kimáshita. 11. Anáta no kodomosán wa itsu gakkō e ikimásū ka.—Asa ikimásū. Soshité² itsu gakkō kará kaerimásū ka.—Gógo gakkō kará kaerimásū. 12. Anáta no ushiró ni ōkina inú ga imásū. 13. Eki wa soréra no tatémono no ushiró désū. 14. Itsu taiyō wa terimásū³ ka.—Taiyō wa hirumá terimásū. 15. Tsukí to hoshí wa yōru kagayakimásū.³ 16. Náze kinō uchí e kimasén déshita ka.—Isogashíi déshita nōde. 17. Náze koréra no séito wa gakkō e ikimasén ka.—Kyō wa saijitsú désū kará. 18. Senséi⁴ wa uchí ni imásū ka.—Iié, uchí ni imasén. Byōin e ikimáshita. 19. Anáta no nīsan wa dóko ni sūnde imásū⁵ ka.—Inaká ni sūnde imásū. Ani wa nōfu désū. 20. Náze imōtosan to issō ni kimasén déshita ka.—Imōtotachi wa uchí de isogashíi déshita nōde. 21. Dōzo mātchi wo kudasái.—Arigatō gozaimásū.—Dō itashimáshite.

1. 長崎カラノ船ハイツ着キマスカ。—午後着キマス。 2. イツ貴方ハ市場ヘ行キマスカ。—朝市場ヘ行キマス。 3. コノ指輪ヲドコデ見ツケマシタガ。—通りデ見ツケマシタ。 4. アノ工場デ何人ノ大工ガ仍イテイマスカ。—四十五人。 5. 東京カラ横浜マデノ道路ハ広イデス。 6. 先週私ハ京都カラ大阪マデ歩キマシタ。 7. 東京駅ノ前ニ大キクテ立派ナ建物ガアリマス。 8. 貴方ノ家ハドコデスカ。—アノ郵便局ノ前デス。 9. 帝国ホテルノ前ニ小サイ池ガアリマス。 10. 肉屋ハ魚屋ノ前ニ来マシタ。 11. 貴方ノ子供サンハイツ学校ヘ行キマスカ。—朝行キマス。—ソシテイツ学校カラ歸リマスカ。—午後学校カラ歸リマス。

1 *hataraité imásū* 仍イテイマス are working.—*hatarakú* 仍ク to work

2 *Tēru* 照ル to shine, generally said of the sun.

3 *Kagayáku* 輝ク to shine, to glitter, etc., said of anything bright, whether it be the sun, the moon, precious stones and metals, or other shining objects.

4 *Senséi* 先生 means teacher, but is also a respectful title used in addressing doctors, professors or other learned persons.

5 *sūnde imásū* 住ンデイマス are living, from *sūmu* 住ム to live (in a place), to dwell

Eighteenth Lesson 第十八課

One and That

The pronoun *one* after *this* and *that* is often omitted in translating into Japanese.

It may be here pointed out that the omission of *one* after *this* and *that* often occurs in English.

Dóchira (dóchi) ga anáta no hon désu ka. Which is your book?
 ドチラ (ドッチ) ガ 貴方 ノ 本 デス カ。

Kochirá (kotchi) désu. コチラ (コッチ) デス。 This (is). This *one* (is).

Achirá (atchi) désu. アチラ (アッチ) デス。 That (is). That *one* (is).

Kokó ni ningyō ga fūtatsu arimásu; dóchira ga sukí désu ka.
 ココ ニ 人形 ガ ニツ アリマス ドチラ ガ 好き デス カ。

Here are two dolls; which *one* do you like?

Kochirá (kotchi) ga sukí désu. I like this *one*.
 コチラ (コッチ) ガ 好き デス。

One may, however, be translated by *hō* 方 or *no hō* ノ方。

Dóchira ga anáta no bōshi désu ka. Konó hō désu ka, anó hō désu ka.
 ドチラ ガ 貴方 ノ 帽子 デス カ。 コノ 方 デス カ, アノ 方 デス カ。

or *Dóchi ga anáta no bōshi désu ka. Kotchi no hō désu ka, atchi no hō désu ka.* Which is your hat, this or that?
 ドッチ ガ 貴方 ノ 帽子 デス カ。 コッチ ノ 方 デス カ, アッチ ノ 方 デス カ。

or Which is your hat, this *one* or that *one*?

Kotchi no hō désu. or *Kochirá no hō désu.* This is. This *one*.
 コッチ ノ 方 デス。 コチラ ノ 方 デス。

As there is no distinction between singular and plural *these* and *those* are translated as *this* and *that*.

Dóchira ga (or dóchira no hō ga) anáta no tebukuro désu ka. Kochirá ga (or dóchira no hō ga) anáta no tebukuro désu ka.
 ドチラ ガ (ドチラ ノ 方 ガ) 貴方 ノ 手袋 デス カ。 コチラ ノ 方 デス カ, アチラ ノ 方 デス カ。 (コノ 方 デス カ, アノ 方 デス カ。) Which are your gloves, these or those.
 デス カ。)

Kochirá no hō désu. コチラノ方デス。 These (are).

Note that the conjunction *or*, as in the two above questions, has been omitted in the Japanese translation. This omission often occurs in similar sentences as in the two questions given above and the one in the next page.

Fūransū-go wo hanashimásu ka Ei-gó wo hanashimásu ka.

フランス語ヲ話シマス カ 英語ヲ話シマス カ.

Do you speak French or English?

(lit. French do you speak, English do you speak?)

Fūransū-go wo hanashimásu. フランス語ヲ話シマス. I speak French.

The expressoinsis not that of andare not those of, followed by the name of the possessor, are rendered by*no de wa arimasén* ノデハアリマセン.

Koré wa watashi no jibiki désu, anata no tomodachi no de wa
コレハ私ノ字引デス. 貴方ノ友達ノデハ
arimasén. This is my dictionary and not your friend's.
アリマセン. (or not that of your friend)

After a qualifying adjective one or ones is generally translated by *no hō* ノ方 or *hō no* 方ノ. *No* ノ in this case is a contraction of *monó* モノ thing.

Watashi no bōshi wo mōtte kitē kudasai. Bring me my hat,
私ノ帽子ヲ持ッテ来テ下サイ. (or hats) please.

Kurōi no désu ka, shirōi no désu ka.

黒イノデスカ, 白イノデスカ.

Kurōi hō désu ka, shirōi hō désu ka.

黒イ方デスカ, 白イ方デスカ.

Kurōi hō no désu ka, shirōi hō no désu ka.

黒イ方ノデスカ, 白イ方ノデスカ.

The black one (ones)
or the white one
(ones)?

Kurōi no désu. or *Kurōi hō désu.* The black one (ones).

黒イノデス. 黒イ方デス.

Watashi wa takai bōshi wo kaimashita ga otōto wa yasui no wo
私ハ高イ帽子ヲ買イマシタガ弟ハ安イノヲ
kaimashita. I bought an expensive hat but my younger brother bought
買イマシタ. a cheap one.

Chichi no tabi to hāha no to wo mōtte kitē kudasai.

父ノ足袋ト母ノトヲ持ッテキテ下サイ.

Bring me my father's and my mother's socks.

Note that *hāha no to wo* 母ノトヲ in the last sentence means *and those of my mother* in the accusative case.

Ano tsūkué no ue ni watashi no empitsū to sensēi no to ga arimasu.

アノ机ノ上ニ私ノ鉛筆ト先生ノトガアリマス.

On that desk there are my pencils and those of my teacher.

On that desk there are my pencil and my teacher's pencil.

The conjunction or

At the beginning of this lesson, in illustrating how to translate the pronoun one, three examples have been given in which the

1. *tabi* Japanese kind of socks

translation of the conjunction **or** has been omitted.

This omission occurs also in other cases, as in expressions of indefinite meaning similar to the following ones:

two **or** three *ni-san* 二三 four **or** five *shi-go* 四五

two **or** three times *ni-san do* 二三度

four **or** five people *shi-go nin* 四五人

five **or** six years *go-rokú nen* 五六年

Anata no heyá ni ni-san nin no fujin ga imáshita.

貴方 ノ 部屋 ニ 二三 人 ノ 婦人 ガ イマシタ。

There were two **or** three ladies in your room.

Watashi no tomodachi wa shi-go nen Chūgoku ni imáshita.

私 ノ 友達 ハ 四五年 中国 ニ イマシタ。

My friend was in China four **or** five years.

The indefinite idea as expressed in the above examples may be emphasized by using the interrogative particle *ka* 力 placed after the first numerative or after the word following the first numeral, as in the sentences below.

The particle *ka* 力 would then correspond to **or**; however, in such cases, it should be uttered in a tone of interrogation, as if one were asking oneself which of the two expressed numbers might be the correct one. Ex:

Anata no heyá ni futari ka, san-nin no fujin ga imáshita.

貴方 ノ 部屋 ニ 二人 カ, 三人 ノ 婦人 ガ イマシタ。

(I am not sure whether) there were two **or** three ladies in your room.

(lit. Your room in, two persons?; three ladies there were.)

(*futari* is here used instead of *ni-nin* for euphonic reason)

Watashi no tomodachi wa yo-nen ka, go-nen Burajiru ni imáshita.

私 ノ 友達 ハ 四年 カ 五年 ブラジル ニ イマシタ。

(I am not sure whether) my friend was in Brazil four **or** five years.

Or is sometimes translated by *to* ト.

Pan to góhan to dóchira ga súki desū ka. Which do you like
パン ト ゴハント ドチラ ガ 好き デス カ. bread **or** rice?

Pan ga súki desū. パン ガ 好き デス. I like bread.

Or may also be translated by *soretomo* ソレトモ, which is an emphatic expression.

Asa nani wo nomimásu ka. O-chá desū ka soretomo kōhī desū ka.

朝 何 ヲ 飲ミマス カ. オ茶 デス カ. ソレトモ コーヒー デス カ.

Which do you drink in the morning tea **or** coffee?

Kōhī wo nomimásu. コーヒー ヲ 飲ミマス. I drink coffee.

For (in favour of) *no tamé ni* ノタメニ

Kono kimono wo dare no tamé ni kaimáshita ka. For whom did you

この 着物 ヲ ダレ ノ タメ ニ 買イマシタ カ. buy this kimono?

Anáta no tamé ni. 貴方ノタメニ For you.
Anáta no musūmesán wa konó haná wo watashí no tamé ni mótte
 貴方ノ娘サンハコノ花ヲ私ノタメニ持ッテ
kimáshita. Your daughter brought these flowers for me.
 来マシタ。

Whom and Whose

Whom is translated by *dónata* ドナタ or *dáre* 誰 followed by the particles corresponding to the postpositions required to indicate the appropriate case.

Dónata is used in polite speech, *dáre* in ordinary speech. (See Lesson 13)

Whom?	<i>Dónata (dare) wo</i>	ドナタ (誰) ヲ
For whom?	<i>Dónata (dare) no táme ni</i>	ドナタ (誰) ノタメニ
From whom?	<i>Dónata (dare) kará</i>	ドナタ (誰) カラ
To whom?	<i>Dónata (dare) ni</i>	ドナタ (誰) ニ
With whom?	<i>Dónata (dare) to</i>	ドナタ (誰) ト
	<i>Dónata (dare) to iss hó ni</i>	ドナタ (誰) ト一緒ニ
Whose?	<i>Dónata (dare) no</i>	ドナタ (誰) ノ

Dáre wo mimáshita ka. 誰ヲ見マシタカ。

Whom did you see?

Konó tegami wo dáre kará uketorimáshita ka.
 コノ手紙ヲ誰カラ受取りマシタカ。

From whom did you receive this letter?

Anó kozútsumi wo dáre ni okurimáshita ka.

To whom did you

アノ小包ヲ誰ニ送りマシタカ。

send that parcel?

Dónata to (or Dónata to iss hó ni) shibai e ikimáshita ka.

ドナタト (ドナタト一緒ニ) 芝居へ行キマシタカ。

With whom did you go to the theatre?

Obāsan to (iss hó ni) ikimáshita.

I went with my grandmother.

オバアサント (一緒ニ) 行キマシタ。

Koré wa dáre no bōshi dēsū ka.

Whose hat is this?

コレハ誰ノ帽子デスカ。

Watashí no bōshi dēsū. 私ノ帽子デス。

It is my hat.

Something, Anything, Nothing

As indefinite pronouns **something** in the positive, and **anything** in the positive-interrogative form, are translated by *nāni ka* 何か。

Nāni ka kudasai. 何か下サイ。

Give me something.

Nāni ka yoi monó wo mótte imásū ka.

Have you anything good?

何かヨイ物ヲ持ッテイマスカ。

Hái, mótte imásū. はい, 持ッテイマス。

Yes, I have.

Iss hó ni is an emphatic expression

Anything in a positive sentence is translated by *nan de mo* 何ンデモ.

Nan de mo sukí desū. 何ンデモ好きデス. I like **anything**.

Nan de mo dekimásū. 何ンデモ出来マス. He can do **anything**.

Idiom: *Nan de mo yoroshii.* 何ンデモヨロシイ. **Anything** will do.

Nothing, or **not anything**, is translated by *nāni mo* 何も when the verb is in the negative.

Nāni ka arimāsū ka. 何カアリマスカ. Is there **something**?

Nāni mo arimasēn. There is **nothing**. There is **not anything**.
何 モ アリマセン.

Nāni ka mōtte imāsū ka. 何カ持ッテイマスカ. Have you **something**?

Nāni mo mōtte imasēn. I have **nothing**. I have **not anything**.
何 モ 持ッテイマセン.

Nāni mo 何も is pronounced *nanni mo* to render it emphatic.

To Have

In English the verb **to have** is often used with the meaning of *to eat*, *to drink* or *to receive*. In Japanese the corresponding verbs *taberu* 食ベル (to eat), *nomu* 飲ム (to drink), and *uketoru* 受取ル or *morau* 貰ウ (to receive), are used as the case may require.

Kēsa sakanā wo tabemāshita. This morning I **had** fish.
ケサ 魚 ヲ 食ベマシタ.

Watashi wa taitēi hirū¹ ni o-cha wo nomimāsū. I generally **have**
私 ハ 大抵 昼 ニ オ茶 ヲ 飲ミマス. tea at lunch.

Kinō ōkina nimotsu wo ryōshin kara uketorimāshita.
キノウ 大キナ 荷物 ヲ 両親 カラ 受取りマシタ.
Yesterday, I **had** a large parcel from my parents.

Instead of *taberu* or *nomu*, the verb *itadaku* 頂ク is often used by the first person in humble speech or referring to an inferior person, as a servant, for instance.

Anāta wa o-hirū² wo tabemāshita ka. Have you **had** your lunch?
貴方 ハ オ昼 ヲ 食ベマシタ カ.

Hāi, itadakimāshita. はい, 頂キマシタ. Yes, I **had** it.

Mēdo wa o-cha wo mō itadakimāshita ka. Has the maid **had**
メイド ハ オ茶 ヲ モウ 頂キマシタ カ. tea already?

Hāi, itadakimāshita. はい, 頂キマシタ. Yes, she has **had** it.

1 *hirū* noon; *hirū ni* at noon or at lunch time

2 *o-hirū* in this example is an abbreviation of *o-hirū gōhan* noon's meal

Vocabulary

Nouns				
charcoal	<i>sumi</i>	炭 <small>スミ</small>	sock ¹	{ <i>kutsushita</i> 靴下 <small>クツシュタ</small> <i>tabi</i> 足袋 <small>タビ</small>
coal	<i>sekitan</i>	石炭 <small>セキタン</small>	tool	<i>shigotō-dōgu</i> 仕事道具 <small>シゴトドウグ</small>
coal dealer	<i>sekitan-ya</i>	石炭屋 <small>セキタンヤ</small>	year	<i>nen</i> 年 <small>ネン</small>
grandmother	<i>obāsan</i>	オバアサン	Verbs	
neighbour	<i>o-tonari</i>	オ隣 <small>トナリ</small>	to receive	<i>uketorū</i> 受取 <small>ウケトル</small>
parcel	<i>kozūsumi</i>	小包 <small>コウブツミ</small>		

English lessons *Eigō no kēiko* 英語ノ稽古

to take lessons *kēiko wo surū* 稽古ヲスル

What is your name? *O-namae wa nan to osshaimasu ka.*

オ名前 ハ 何トオッシャイマスカ。

My name is Joseph. *Jōsefu to iimasu.* ジョセフトイマス。

Just now. *Chōdo ima.* 丁度今. or *Tattā ima.* (colloq.) タッタ今。

A little while ago. A short time ago. *Chotto mae ni.* (colloq.) 一寸前ニ。
Shibāraku mae ni. 暫ク前ニ. or *Sukōshi mae ni.* 少シ前ニ。

Exercise *Renshū* 練習

1. Dōchira ga anata no okāsan no atarashii kimono desu ka; kochira desu ka, achira desu ka.—Achira desu. 2. Dōchi ga anata no shigotō-dōgu desu ka, kochi no hō desu ka, atchi no hō desu ka.—Kochi desu. 3. Watashi no tebukuro wo kudasai.—Dōchira desu ka.—Kurōi hō desu. 4. Anata no imōtosan wa dōchi no bōshi wo kaimashita ka, chiisai no desu ka ōkii no desu ka.—Ōkii no desu. 5. Konō jibiki wa anata no desu ka soretomo anata no sensei no desu ka.—Sensei no desu. 6. Koré wa watashi no hankechi desu. Imōto no de wa arimasen. 7. Watashi wa tokidoki chairō no kutsu wo hakimasu ga taitēi kurōi no wo hakimasu. 8. Anata wa taitēi yūgata nani wo shimasu ka, uchi ni imasu ka soretomo dekakemasu ka.—Taitēi uchi ni imasu. 9. Murā no ie wa chiisai ga tokai no wa ōkii. 10. Empitsū wo ni-sāmbon mōtte kite kudasai. 11. Anō hakō ni pen ga arimasu ka.—Hái, shi-go hon arimasu. 12. Niwa ni iku-nin gurai onnanokō ga imasu ka.—Futari ka san-nin imasu. 13. Koré wa dare no umā desu ka.—Watashi no shūjin no desu. 14. Konō o-kané wa dare no tamé ni desu ka.—Nikūya no tamé ni desu. 15. Anata wa dare ni anata no furūi yōfuku to kutsu wo yarimashita ka.—Kojiki ni. 16. Dare to gakkō e ikimasu ka.—O-tonari no musukosan to. 17. Sekitan wo dōko kara kaimasu ka.—Anō sekitan-ya kara. 18. Kinō anata wa shibai de donata to isshō deshita ka.—Oji to. 19. Nani ka yoi monō wo kudasai.—Nani ga hoshii desu ka.—Nan de mo yoroshii desu. 20. Anata wa dōchira ga hoshii desu ka kōhi desu ka soretomo o-cha desu ka.—Kōhi ga hoshii desu. 21. Dōchira de Nihon-go no kēiko wo shimasu ka.—Anō gakkō de. 22. O-namae wa nan to osshaimasu ka.—Uiriya musu to iimasu.

1 *kutsushita* foreign sock; *tabi* Japanese sock; 2 *soretomo* ソレトモ or

1. ドチラガアナタノオ母サンノ新シイ着物デスカ、コチラデスカアチラデスカ。—アチラデス。
2. ドッチガ貴方ノ仕事道具デスカコッチノ方デスカアッチノ方デスカ。—コッチデス。
3. 私ノ手袋ヲ下サイ。—ドチラデスカ。—黒イ方デス。
4. 貴方ノ妹サンハドッチノ帽子ヲ買イマシタカ、小サイノデスカ大キイノデスカ。—大キイノデス。
5. コノ字引ハ貴方ノデスカソレトモ貴方ノ先生ノデスカ。—先生ノデス。
6. コレハ私ノハンケチデス。妹ノデハアリマセン。
7. 私ハ時々茶色ノ靴ヲハキマスガ大抵、黒イノヲハキマス。
8. 貴方ハ大抵夕方何ヲシマスカ。家ニイマスカソレトモ出カケマスカ。—大抵家ニイマス。
9. 村ノ家ハ小サイガ都会ノハ大キイ。
10. 鉛筆ヲ二三本持ッテ来テ下サイ。
11. アノ箱ニペンガアリマスカ。—ハイ、四五本アリマス。
12. 庭ニ幾人位、女ノ子ガイマスカ。—二人カ三人イマス。
13. コレハ誰ノ馬デスカ。—私ノ主人ノデス。
14. コノお金ハ誰ノタメニデスカ。—肉屋ノタメニデス。
15. 貴方ハ誰ニ貴方ノ古イ洋服ト靴ヲヤリマシタカ。—乞食ニ。
16. 誰ト学校ヘ行キマスカ。—オ隣リノ息子サント。
17. 石炭ヲドコカラ買イマスカ。—アノ石炭屋カラ。
18. キノウ貴方ハ芝居デドナタト一緒デシタカ。—伯父ト。
19. 何カヨイモノヲ下サイ。—何ガ欲シイデスカ。—何ンデモヨロシイデス。
20. 貴方ハドチラガ欲シイデスカコーヒーデスカソレトモオ茶デスカ。—コーヒーガ欲シイデス。
21. ドチラデ日本語ノ稽古ヲシマスカ。—アノ学校デ。
22. オ名前ハ何トオッシャイマスカ。—ウイリヤムスト云イマス。

1. Which is your mother's new kimono, this one or that one?—That one.
2. Which are your working tools, these or those?—These.
3. Give me my gloves.—Which ones?—The black ones.
4. Which hat did your younger sister buy, the small one or the large one?—The large one.
5. Is this your dictionary or your teacher's?—It is my teacher's.
6. These are my handkerchiefs and not those of my younger sister.
7. I sometimes wear brown shoes, but I generally wear black ones.
8. What do you generally do in the evening do you stay at home or do you go out?—I generally stay at home.
9. The houses of a village are small, but those of a city are large.
10. Bring me two or three pencils.
11. Are there any pens in that box?—Yes, there are four or five.
12. How many girls are there in the garden?—(I am not sure whether) there are two or three.
13. Whose horses are these?—They are my master's.
14. For whom is this money?—It is for our butcher.
15. To whom did you give your old suit and shoes?—To a beggar.
16. With whom do you go to school?—With our neighbour's son.
17. From whom do you buy your coal?—From that coal-dealer.
18. With whom were you at the theatre yesterday?—With my uncle.
19. Give me something good.—What do you wish to have?—Anything will do.
20. Which do you wish to have coffee or tea?—I wish to have coffee.
21. Where do you take Japanese lesson?—At that school.
22. What is your name?—My name is Williams.

Nineteenth Lesson 第十九課

Possessive Case *Shoyū-kaké* 所有格

In Lesson 13 it has been said that the possessive case is formed by placing the particle *no* ノ after the noun indicating the possessor.

Ishā no ié wa ōkii. 医者ノ家ハ大キイ。 The doctor's house is large.

When two or more nouns in the possessive case are used one after the other, the particle *no* ノ is repeated after each noun.

Watashī no tomodachī no ishā no ié wa rippā dēsū.

私 ノ 友達 ノ 医者 ノ 家ハ 立派デス。

My friend's doctor's house is fine.

The particle *no* ノ also translates the verb **to belong to**:

Kono tsūkué wa ojī no tomodachī no dēsū. コノ机ハ伯父ノ友達ノデス。

This desk belongs to my uncle's friend. (*lit.* This desk is my uncle's friend's.)

In this case, however, *no* ノ before *dēsū* デス is a contraction of *monó* モノ (thing), so that the literal translation of the above sentence is *This desk is my uncle's friend's property, or thing.*

Monó モノ, in the meaning of *thing*, as well as its abbreviation *no* ノ, is used to form possessive pronouns. In this case, *no monó* ノモノ or simply *no* ノ, follows the personal pronoun as shown below. Note that the use of *no monó* ノモノ is emphatic.

Koré wa dónata no bōshi dēsū ka. Whose hat is this?

コレハ ドナタ ノ 帽子 デスカ。

Watashī no (monó) dēsū. 私ノ (モノ) デス。 It is mine.

Anāta no (monó) dēsū. 貴方ノ (モノ) デス。 It is yours.

Anō katā no dēsū. アノ方ノデス。 It is his.

Kāno-jo no dēsū. 彼女ノデス。 It is hers.

Watashitachī no dēsū. 私達ノデス。 It is ours.

Anatatachī no dēsū. 貴方達ノデス。 It is yours.

Anō katatachī no dēsū. アノ方達ノデス。 It is theirs.

Dēsū デス may be omitted in familiar speech.

Koré wa dare no hon (dēsū ka). コレハダレノ本 (デスカ)。

Whose book (is this)?

Watashī no (monó dēsū). 私ノ (モノデス)。 (It's) mine.

Anāta no (monó dēsū). 貴方ノ (モノデス)。 (It's) yours.

Such expressions as *a friend of mine*, *one of my friends*, etc., are simplified in Japanese and expressed by *watashī no tomodachī* (my friend), etc. Whenever possible the name of the intended friend or other person, as the case may be, should be mentioned.

Watashī no tomodachī no Takáhashi San wa sakunén Itarī e ikimashita.

私 ノ 友達 ノ 高橋 サンハ 昨年 イタリアヘ 行キマシタ。

My friend Mr. Takahashi went to Italy last year.

Between

no aidá niノ間ニ*no aidá de*ノ間デ
Ni ニ after *aidá* 間 is used when referring to something that exists between two places or things, while *de* デ is used when referring to an action performed between two places or things.

Nagoya wa Tōkyō to Ōsaka (to) no aidā ni arimāsū.
名古屋 ハ 東京 ト 大阪 (ト) ノ 間 ニ アリマス。

Nagoya is **between** Tokyo and Osaka.

(lit. Nagoya, Tokyo and Osaka -and- between is.)

Uchi no niwā to tonari no niwā (to) no aidā ni kakine ga arimāsū.
家 ノ 庭 ト 隣リ ノ 庭 (ト) ノ 間 ニ 垣根 ガアリマス。

Between my garden and my neighbour's garden there is a fence.

Anāta no kodomosān wa watashī to watashī no otōto (to) no aidā ni imāshita.
貴方 ノ 子供サン ハ 私 ト 私 ノ 弟 (ト) ノ 間 ニ イマシタ。 Your child was **between** me and my younger brother.

Tōkyō to Yokohamā no aidā de ressha jiko ga okorimāshita.
東京 ト 横浜 ノ 間 デ 列車 事故 ガ 起リマシタ。

A railway accident has occurred **between** Tokyo and Yokohama.

(resshā railway, jiko accident, okorimāshita past of okōru 起ル to happen)

With verbs of motion, such as *to walk*, *to run*, *to fly*, etc., **no aidā wo** ノ 間ヲ is used:

Watashī wa sonō nagai hei no aidā wo arukimāshita. I walked **between** the two long walls.
私 ハ ソノ 長イ 塙 ノ 間 ヲ 歩キマシタ。

Among

.....**no aidā ni** (de)ノ 間ニ (デ)**no nāka ni** (de)
.....ノ 中ニ (デ)**no uchi ni** (de)ノ ウチニ (デ)

Ni ニ in each of the three expressions is used when referring to something that is or exists among other things, while **de** デ is used when referring to an action performed among various things.

Note that the expression with **uchi** ウチ is more of the literary style.

Anāta no jibiki ga watashī no hon no aidā (nāka, uchi) ni arimāshita.
アナタ ノ 字引 ガ 私 ノ 本 ノ 間 (中, ウチ) ニ アリマシタ。
Your dictionary was **among** my books.

Go-rokū nin no kodomotachi ga yabū no aidā (nāka, uchi) ni imāshita.
五六 人 ノ 子供達 ガ ヤブ ノ 間 (中, ウチ) ニ イマシタ。
Some children were **among** the bushes.

Go-rokū nin no kodomotachi ga yabū no nāka (aidā, uchi) de asondē imāshita.
五六 人 ノ 子供達 ガ ヤブ ノ 中 (間, ウチ) デ アソンデ イマシタ。 Some children were playing **among** the bushes. (action performed.)
(yabū bush, asondē imāshita were playing)

Sonō kanē wa kyōdai no aidā (nāka, uchi) de bumpai saremāshita.
ソノ 金 ハ 兄弟 ノ 間 (中, ウチ) デ 分配 サレマシタ。
The money was divided **among** the brothers. (bumpai sarerū to be divided)

Note that **nāka** 中 and **uchi** ウチ have the idea of closeness in space, for which reason, when **among** refers to things that are well separated from one another, only the expression with **aidā** 間 is generally used, as in the following example:

Sorérano shimájima no aidá de go-sô no gyosén ga shizumimáshita.
 ソレ等ノ島々ノ間デ五隻ノ漁船ガ沈ミマシタ。

Five fishing boats sank among those islands. (*sô* 雙 numerative for boats, *gyosén* fishing boat, *shizumimáshita* past of *shizumá* 沈ム to sink)

Only

bákari バカリ, *daké* ダケ, *nómi* ノミ

Anáta wa otôsan to okâsan ga arimásu ka. Have you a father
 貴方ハオ父サントオ母サンガアリマスカ。 and mother?

Ie, chichi bákari desu. イイエ, 父バカリデス。

No, I have **only** a father. No, only my father. (*lit.* No, father only is.)

Takûsan no tegami wo kakimáshita ka. Did you write many letters?
 沢山ノ手紙ヲ書キマシタカ。

Ie, itsu daké. イイエ, 一通ダケ。 No, only one.

N. B. For letters the numerative *tsû* 通 is used. *Itsû* 一通 one letter, *ni-tsû* 二通 two letters, *san-tsû* 三通 three letters, etc.

All

Miná 皆, *zêmbu* 全部, *sûbete* 総テ, スベテ

(*miná* pronounced *minná* when emphasis is to be expressed)

Miná, *sûbete* and *zêmbu* do not take any particle when, used as the subjects or the object of a clause or sentence, indicate the whole of something or all the individuals of a group.

Miná kimáshita. 皆来マシタ。

Zêmbu kimáshita. 全部来マシタ。

Sûbete kimáshita. 総テ来マシタ。

All came.

Kodomotachi wa miná (zêmbu, sûbete) tabemáshita. The children
 子供達ハ皆(全部, 総テ)食べマシタ。 ate all.

When in polite speech one refers to persons, **all** is translated by *minásan* 皆サン or *zêmbu no katá* 全部ノ方 or *sûbete no katá* 総テノ方. *Katá*, in this case, stands for *person*, *individual*.

Minásan kimáshita. 皆サン来マシタ。 All came.

Zêmbu no katá ga kimáshita. 全部ノ方が来マシタ。 All (the persons)

Sûbete no katá ga kimáshita. 総テノ方が来マシタ。 came

When used as adjectives *zêmbu* and *sûbete* take **no** before a noun:

Zêmbu no (or sûbete no) kudámono wo tabemáshita. I ate all

全部ノ(総テノ)果物ヲ食べマシタ。 the fruit.

I literal expression

Miná no 皆ノ before a noun has not the function of an adjective of quantity as *zēmbu no* 全部ノ or *sūbete no* 総テノ has. *Miná no* indicates only the possessive case of *miná* used as a noun:

Miná no kudāmono wo tabemáshita. I, you, he, etc. ate the fruit
皆ノ果物ヲ食べマシタ。 of all (the people).

However, *miná*, as well as *zēmbu*, and *sūbete*, when placed after the noun, corresponds to the English adjective all. In this case *no* is omitted.

Kudāmono wo miná (zēmbu, sūbete) tabemáshita. I ate all the fruit.
果物ヲ皆(全部, 総テ)食べマシタ。

Seito wa miná (zēmbu, sūbete) Tennō-Hēika wo haikán ni¹ ikimáshita.
生徒ハ皆(全部, 総テ)天皇陛下ヲ拝観ニ行キマシタ。

All the students went to see the Emperor.

Sometimes the particle *wa* ハ may be put after *miná*, *zēmbu*, or *sūbete*, followed by a negative verb, in which case the inference is that each of the three expressions refers only to a part of the whole one speaks about:

Miná wa (Zēmbu wa, Sūbete wa) wakarimasén. I do not
皆ハ(全部ハ, 総テハ)解リマセン。 understand it all.

Without the particle *wa*, *Miná wakarimasén* means *I do not understand any part of it. I don't understand it at all.*

Not All

When this expression depends on the verb *to be*, without being followed by an adjective, the subject of the sentence is followed by one of the words *miná*, *zēmbu*, or *sūbete*, preceded or not by *no*, to which the periphrastic expression *de wa arimasén* デハアリマセン is added:

Konó hōndana no hon ga watashí no hon (no) zēmbu de wa arimasén.
コノ本棚ノ本ガ私ノ本(ノ)全部デハアリマセン。

Not all my books are in this bookshelf.

(lit. Of this bookshelf the books, my books all are not.)

When an adjective follows *to be*, or when *not all* depends on another verb, the adjective, or the verb, is followed by *no de wa arimasén* ノデハアリマセン. In this particular case *no* stands for the fact.

Konó yonónaka de sūbete no hito ga kashikōi no de wa arimasén.
コノ世ノ中デ総テノ人ガ賢イノデハアリマセン。

In this world not all people are wise. (In this world all people wise, the fact is not.)

Watashí no musūme zēmbu ga gakkō e ikú no de wa arimasén.

私ノ娘全部ガ学校ヘ行クノデハアリマセン。

Not all my daughters go to school. (My daughters all to school go, the fact is not.)

1 *haikán ni ikú* 拝観ニ行ク to go and see (in very polite speech) 2 When a noun precedes *miná*, *zēmbu* or *sūbete*, the particle *no* may be omitted.

No ノ may be replaced by the word *wáke* ワケ, which is more emphatic.

Konô yonónaka de miná (súbete, zémbu) no hito ga kashikói wáke de
 コノ 世ノ中 デ 皆 (総テ, 全部) ノ 人 ガ 賢イ ワケ デ
wa arimasén. In this world not all people are wise.
 ハ アリマセン. (lit. In this world all people wise are not.)

Watashí no musūmé zémbu (miná, súbete) ga gakkō e ikú wáke de
 私 ノ 娘 全部 (皆, 総テ) ガ 学校 へ行ク ワケ デ
wa arimasén. Not all my daughters go to school.
 ハ アリマセン. (lit. My daughters all to school to go is not.)

Some

Some may be translated by *áru* 或ル when it corresponds to a certain unknown or unspecified.

áru hito 或ル人 some man *áru tokoró* 或ル所 some place
áru kuni 或ル国 some country *áru hon* 或ル本 some book

When **some** is used in the meaning of *some do and some do not*, besides being translated by *áru* 或ル, it may be translated, in increasing degree of emphasis, by *ní yotté* ニヨッテ placed after the noun it modifies, and by both *áru.....ní yotté* 或ル.....ニヨッテ, as in the following examples.

<i>Aru haná wa nōi ga arimasén.</i> 或ル 花 ハ 匂イ ガ アリマセン.	} Some flowers have no smell.
<i>Haná ní yotté wa nōi ga arimasén.</i> 花 ニヨッテ ハ 匂イ ガ アリマセン.	
<i>Aru haná ní yotté wa nōi ga arimasén.</i> 或ル 花 ニヨッテ ハ 匂イ ガ アリマセン.	

Some is idiomatically translated in the following expressions:

itsūka いつカ some day *chikái uchí ni* 近イウチニ some of these days
shibáruku シバラク for some time *sū nen mae* 数年前 some years ago
yáku ni-jū mairu 約二十哩 some twenty miles
oyosó hyakú satsú no hon 凡ソ百冊ノ本 some hundred books

Every

As a distributive adjective before a noun indicating persons or things, every is generally translated by *dōno* ドノ*mo* モ.

Dōno heitai mo teppō to guntō to wo mōtte imashita. Every soldier had a
 ドノ 兵隊 モ 鉄砲 ト 軍刀 ト ヲ持ッテ イマシタ. gun and a sword.
Dōno hako mo kará deshita. Every box was empty.
 ドノ 箱 モ 空 デシタ.

In literary style, **every** is translated by *káku* 各.

kakkokú 各国 every country (*káku*+*kokú*=*kakkokú*)

kakushō 各省 every ministry (*shō* 省 a government ministry)

kákuchi 各地 every place (*chi* 地 a spot, a place)

kákujin 各人 everyone, every person (*káku*+*jin*=*kákujin*)

Sekái kákuchi kará. 世界各地カラ From every corner of the earth.

Soré wa kákujin ga shirubéki désū. Everybody should know it.

ソレハ各人が知ルベキデス。

With words indicating periods of time, **every** is translated by *mái* 毎.

every day *mái nichí* 毎日

every morning *mái ása* 毎朝

every week *mái shū* 毎週

every evening *mái yū* 毎夕

every month { *mái tsūki* 毎月

every night *mái ban* 每晚

mái getsú 毎月

every year *mái nen* 毎年

See Lesson 42 for the use of *gōto* instead of *mái*.

Every Time

Every time is translated by *tabi ni* 度ニ, pronounced *tambí ni* 度ンビニ when emphasis is to be expressed.

Watashi wa omoté ni déru tabi ni anó okina inu wo mikakemāsū.

私 ハ 表 ニ 出ル 度 ニ アノ 大キナ 犬 ヲ 見カケマス。

Every time I go out I notice that big dog.

Omoté 表 corresponds to *outside*, and followed by *ni* ニ or *e* へ, and *déru* 出ル the whole expression means *to go or come out of* a house, hall, theatre, etc.

Everyone, Everybody

In Lesson 13 we have said that the indefinite pronouns **everyone** and **everybody** are translated by *dónata mo* ドナタモ and *dáre mo* ダレモ. By inserting the particle *de* デ between *dónata* ドナタ or *dáre* ダレ and *mo* モ, both pronouns become emphatic and would correspond to the English emphatic expression **everyone of them**.

Dáre de mo kōfuku ga sūki désū.

ダレ デ モ 幸福 ガ 好キ デス。

Everybody (or everyone)

likes happiness.

Dáre de mo (dónata de mo) dekimāsū.

ダレ デ モ (ドナタ デ モ) 出来マス。

Everybody can do it.

Dáre de mo ダレデモ or *dónata de mo* ドナタデモ is generally avoided with a negative verb, *dáre mo* ダレモ or *dónata mo* ドナタモ being used instead.

Dónata mo imasén. ドナタモイマセン. Nobody is in.

(lit. Everybody is not.)

The difference between the expressions *dónata de mo* ドナタデモ, *dáre de mo* ダレデモ and *miná* 皆 *súbete* 総テ or *zēmbu* 全部 is more or less the difference that exists between the English expressions *everyone* and *all*. The first two expressions are thus more emphatic than the last three.

Watakūshi no kyōdai wa dāre de mo Fūransū-go wo hanashimāsu.
私 ノ 兄弟 ハ ダレ デ モ フランス語 ヲ 話シマス。

Everyone of my brothers speaks French.

Watakūshi no kyōdai wa zēmbu (miná, súbete) Fūransū-go wo hanashimāsu.
私 ノ 兄弟 ハ 全部 (皆, 総テ) フランス語 ヲ 話シマス。

All my brothers speak French.

Korérano gakūsei wa miná (zēmbu, súbete) kimbén desū.
コレ等ノ 学生 ハ 皆 (全部, 総テ) 勤勉 デス。

Everyone of these students is diligent. or All these students are diligent.

Everything

Everything is translated by *nan de mo* 何デモ:

Anō misē wa nan de mo yasui desū. アノ店ハ何デモ安いデス。

In that shop everything is cheap. (That shop everything is cheap.)

Everything may also be translated by *miná, zēmbu, súbete*.

Sonō dorobō wa kinko no naka no mono wo miná (zēmbu, súbete) nusumimashita.
ソノ 泥棒 ハ 金庫 ノ 中 ノ 物 ヲ 皆 (全部, 総テ) 盗ミマシタ。

That thief stole everything from the safe.

(lit. That thief the things inside the safe all stole.)

Vocabulary

Nouns					
brother ¹	<i>kyōdai</i>	兄 ^{キョウ} 弟 ^{テイ}	safe	<i>kinko</i>	金 ^{キン} 庫 ^コ
country ²	<i>kuni</i>	国 ^{クニ}	shop	<i>misē</i>	店 ^{ミセ}
crowd	<i>hitogomi</i>	人 ^{ヒト} 込 ^ミ	smell	<i>nioi</i>	匂 ^{ニオイ}
employee	<i>jimūin</i>	事 ^ジ 務 ^ム 員 ^{イン}	store	<i>misē</i>	店 ^{ミセ}
fence	<i>hei</i>	塀 ^{ヘイ}	Adjectives		
gun	<i>teppō</i>	鉄 ^{テツ} 砲 ^{ポウ}	charitable	<i>jizēnshin no aru</i>	慈 ^ジ 善 ^{ゼン} 心 ^{シン} ノアル
manager	<i>shihāinin</i>	支 ^シ 配 ^{ハイ} 人 ^{ニン}	dishonest	<i>fushōjiki-na</i>	不 ^フ 正 ^{ショウ} 直 ^{ジキ} ナ
photograph	<i>shashin</i>	写 ^{シャ} 真 ^{シン}	honest	<i>shōjiki-na</i>	正 ^{ショウ} 直 ^{ジキ} ナ
pocket	<i>kakūshi</i>	カクシ	lazy (person)	<i>namakemonō</i>	ナマケモノ
	<i>poketto</i>	ポケット	wise	<i>kashikōi</i>	賢 ^{カシコイ}

¹ *kyōdai* brothers; *niisan* generally used for one's own as well as for other people's elder brother; *ani* used only for my elder brother; *otōtosan* used for other people's younger brother; *otōto* used only for my younger brother.

² *kuni* for geographical region, kingdom, empire; *ō-kuni* 御国 your native country; *kuni* 国 or *watashi no kuni* 私ノ国 my country

Verbs			
to lose	{ <i>nakusuru</i> 無 ^ナ クスル <i>ushinau</i> 失 ^シ ナウ	to steal	<i>nusumu</i> 盗 ^ヌ スム
to notice ¹	{ <i>chūi suru</i> 注 ^{チュウ} 意 ^イ スル <i>mikake·ru</i> 見 ^ミ カケル		Adverbs
		formerly	<i>moto</i> 元 ^キ
a good deal of, a great deal of		{ <i>takusan no</i>	沢山 ^ノ
a good many of, a great many of		<i>taryō no</i> (Lit. expression)	多量 ^ノ
What have you?	<i>Nani wo anata wa motte imasu ka.</i> 何 ^{ナニ} ヲ 貴方 ^{アナタ} ハ 持ッテイマス ^{モッテイマス} カ。		
This is all that I have.	<i>Kore wa watashi ga motte iru zēmbu desu.</i> コレ ^{コレ} ハ 私 ^{ワタシ} ガ 持ッテイル ^{モッテイル} 全部 ^{ゼンブ} デス ^{デス} 。		
I have nothing at all.	<i>Watashi wa nani mo motte imasen.</i> 私 ^{ワタシ} ハ 何 ^{ナニ} モ 持ッテイマセン ^{モッテイマセン} 。		
How much all together?	<i>Minā (zēmbu) de ikura desu ka.</i> 皆 ^{みな} (全部 ^{ゼンブ}) デ イクラ デス ^{デス} カ。		
Five thousand yen.	<i>Go Sen yen desu.</i> 五千円 ^{ゴセンエン} デス ^{デス} 。		
Did you see the new bridge?	<i>Atarashii hashi wo goran ni narimashita ka.</i> 新 ^{アタラシイ} シイ 橋 ^{ハシ} ヲ 御覧 ^{ゴラン} ニ ナリマシタ ^{ナリマシタ} カ。		
<i>Goran ni naru</i> 御覧ニナル is the polite form of <i>miru</i> 見 ^ミ ル to see.			

Exercise *Renshū* 練習

1. Anata no mēdo no otō wa shōjiki de wa arimasen deshita ka.—Hái, fushōjiki de namakemono² deshita. 2. Tanaka San no yūjin no okasan wa musūmesan to go-issō ni anō fūne ni imasu. 3. Uchi no musukō no sensei no uchi wa anō tatemono no ushirō ni arimasu. 4. Konō saifū wa dōnata no desu ka.—Soré wa anata no otōsan no o-tomodachi no desu. 5. Taiheiyō wa Amerikā to Ajiyā no aidā ni arimasu. 6. Panamā ūnga wa kitā-Amerikā to minamī-Amerikā to no aidā ni arimasu. 7. Konō shashin wo dōko de mitsukemashita ka.—Anata no hon no aidā de mitsukemashita. 8. Ani wo goran ni narimashita ka.—Anō hitogomī no naka de mimashita. 9. Nāmbiki inu wo kätte³ imashita ka.—Mōto ippiki daké kätte³ imashita ga ima wa shi-hiki kätte imasu. 10. Itōko ga takusan arimasu ka.—Iie, fūtarī daké desu. Fūtarī tomō⁴ kanemochi de takusan no o-kané wo motte imasu. 11. Watashi no gakkō no sensei wa minnā Kyōto e ikimashita. 12. Watashi wa kakushī ni sen yen motte imashita ga minnā nakushimashita. 13. Ima ikahodō o-kané wo motte imasu ka.—Koré wa watashi ga motte iru zēmbu desu. 14. Bōku no yūjin wa minnā zenryō desu ga minā bimbō desu. 15. Satō ni-pōndo to kōhi ippōndo kudasai. Minnā de ikura desu ka.—Issen go-jū yen desu. 16. Musū-kosān wa minnā gakkō e ikimasu ka.—Minnā ga gakkō e ikū no de wa arimasen. Chōnan wa anō kōjō de hataraitē imasu. 17. Zēmbu no hitō ga

1 *chūi suru* to observe, to pay attention; *mikakeru* to happen to see 2 idler, lazy fellow 3 sub. of *kau* 飼^イ to keep (animals) 4 *fūtarī tomō* both; they

jizénshin ga áru no¹ de wa arimasén. 18. Máiyū watashí wa kúrabu e ikimásū. 19. Máí ása anó oterá e takúsán no hītó ga ikimásū. 20. Dóno jé ni mo to to mádo ga arimásū. 21. Watashí no séito wa minná Nihón-go wo hanashimásū. Minná kimbén désū. 22. Minásan wa dóko ni imáshīta ka.—Miná niwá ni imáshīta. 23. Shiháinin wa jimúshitsu ni imáshīta ka.—Iié, irasshaimasén² déshīta.—Jimúintachi wa jimúsho ni imáshīta ka.—Iié, miná dekaketé imáshīta. Jimúsho ni wa dāre mo imasén déshīta. 24. Anó misé³ wa nan de mo takái désū. 25. Watashí no kuní wa Itarí désū.

1. 貴方ノメイドノ夫ハ正直デハアリマセンデシタカ。ハイ、不正直デナマケ者デシタ。2. 田中サンノ友人ノオ母サンハ娘サント御一緒ニアノ船ニイマス。3. ウチノ息子ノ先生ノ家バアノ建物ノ後ニアリマス。4. コノ財布ハドナタノデスカ。ソレハ貴方ノオ父サンノオ友達ノデス。5. 太平洋ハアメリカトアジアノ間ニアリマス。6. パナマ運河ハ北アメリカト南アメリカトノ間ニアリマス。7. コノ写真ヲドコデ見ツケマシタカ。貴方ノ本ノ間デ見ツケマシタ。8. 兄ヲ御覧ニナリマシタカ。アノ人込ノ中デ見マシタ。9. 何匹犬ヲ飼ッテイマシタカ。一元一匹ダケ飼ッテイマシタガ今ハ四匹飼ッテイマス。10. イトコガ沢山アリマスカ。イ、エ、二人ダケデス。二人共金持デ沢山ノオ金ヲ持ッテイマス。11. 私ノ学校ノ先生ハ皆ソナ京都ヘ行キマシタ。12. 私ハカクシニ千円持ッテイマシタガ皆ソナナクシマシタ。13. 今、イカホドオ金ヲ持ッテイマスカ。コレハ私ガ持ッテイル全部デス。14. 僕ノ友人ハ皆ソナ善良デスガ皆貧乏デス。15. 砂糖二ポンドトコーヒー二ポンド下サイ。皆ソナデイクラデスカ。一千五十円デス。16. 息子サンハ皆ソナ学校ヘ行キマスカ。皆ソナガ学校ヘ行クノデハアリマセン。長男ハアノ工場デ働イテイマス。17. 全部ノ人ガ慈善心ガアルノデハアリマセン。18. 毎夕私ハクラブヘ行キマス。19. 毎朝アノオ寺ヘ沢山ノ人ガ行キマス。20. ドノ家ニモ戸ト窓ガアリマス。21. 私ノ生徒ハ皆ソナ日本語ヲ話シマス。皆ソナ勤勉デス。22. 皆サンハドコニイマシタカ。皆、庭ニイマシタ。23. 支配人ハ事務室ニイマシタカ。イ、エ、イラッシャイマセンデシタ。事務員達ハ事務所ニイマシタカ。イ、エ、皆、出カケテイマシタ。事務所ニハダレモイマセンデシタ。24. アノ店ハ何ンデモ高イデス。25. 私ノ国ハイタリーデス。

1. Was not your maid-servant's husband honest?—No, he was dishonest and lazy. 2. Mr. Tanaka's friend's mother is on that ship with her daughter. 3. My son's teacher's house is behind that building. 4. Whom does this purse belong to?—It belongs to your father's friend. 5. The Pacific Ocean

1 *jizénshin ga áru* charitable 2 *irasshaimasén déshīta* polite form for *orimasén déshīta* 3 *ní* is suppressed—*lit.* That store everything is dear.

is between America and Asia. 6. The Panama Canal is between North and South America. 7. Where did you find this photo?—I found it among your books. 8. Did you see my elder brother?—Yes, I saw him in the crowd. 9. How many dogs had you?—I had only one but now I have four. 10. Have you many cousins?—No, I have only two. They are rich; they have a great deal of money. 11. All the teachers of my school went to Kyoto. 12. I had one thousand yen in my pocket but I lost all. 13. How much money have you now?—This is all that I have. 14. All my friends are good, but everyone of them is poor. 15. Give me two pounds of sugar and one pound of coffee. How much all together?—One thousand fifty yen. 16. Do all your sons go to school?—Not all of them go to school. My eldest son works in that factory. 17. Not all people are charitable. 18. I go to the club every evening. 19. Every morning a great many people go to that temple. 20. Every house has doors and windows. 21. Everyone of my students speaks Japanese. They are all diligent. 22. Where was everybody?—Everybody was in the garden. 23. Was the manager in his office?—No, he was not.—And were his employees in the office?—No, everybody was out. Nobody was in the office. 24. In that store everything is dear. 25. My native country is Italy.

Twentieth Lesson 第廿課

Adjectives of Quality

Seishitsu-keiyōshi 性_ナ質_シ形_ノ容_ノ詞_ヲ

In Lesson 10 we have said that most adjectives of quality end in *i*. This class of adjectives, called **true adjectives**, have the *i* preceded by one of the vowels *a, i, o, u*,

samūi 寒_イ cold *tōi* 遠_イ far
takāi 高_イ tall, expensive *utsūkushīi* 美_シ beautiful

These adjectives, besides being used attributively, are also used predicatively, as shown in Lesson 10.

tōi kuni 遠_イ 國 a far country *samūi hi* 寒_イ 日 a cold day
Ano tatemono wa takāi. アノ建物ハ高_イ. That building is tall.
Kono tori wa utsūkushīi. コノ鳥ハ美_シ. This bird is beautiful.

Adjectives ending in *ei*, as *kirei* キレイ (pretty), are not classed as true adjectives. They belong to the class described below, and when used attributively they take *na*, as *kirei-na ojōsan* a pretty girl.

Quasi-Adjectives

Besides the *true adjective* there is another class of adjectives called **quasi-adjectives**. The *quasi-adjective* is a noun followed by *na* or *no*

<i>baka-na</i> 馬鹿ナ	foolish	<i>rikō-na</i> 利口ナ	clever
<i>burei-na</i> 無礼ナ	impolite	<i>shinsetsu-na</i> 親切ナ	kind
<i>iyá-na</i> 嫌ナ	disagreeable	<i>shōjiki-na</i> 正直ナ	honest
<i>hontō-no</i> ホントウノ	true	<i>uso-no</i> 嘘ノ	untrue

There is no exact rule by which one may understand which nouns are made adjectives with *na* ナ and which with *no* ノ. Only by consulting a dictionary, by study and by practice may one learn the right usage of the two postpositions to form quasi-adjectives.

<i>Kono haná wa iyá-na niói ga shimásu.</i>	This flower smells bad.
コノ 花 ハ 嫌 ナ 臭イ ガ シマス.	(<i>niói ga suru</i> to smell)
<i>Are wa shōjiki-na rōdōsha desu.</i>	That is an honest workman.
アレ ハ 正直 ナ 労働者 デス.	
<i>Kore wa hontō-no hanashi desu.</i>	This is a true story.
コレ ハ ホントウノ 話 デス.	

This second class of adjectives do not require *na* or *no* when followed by *desu*, *deshita* or their negative form. (See Lesson 6.)

<i>Kono kodomō wa rikō desu.</i>	コノ 子供 ハ 利口 デス.	This boy is clever.
<i>Kore wa hontō desu.</i>	コレ ハ ホントウ デス.	This is true.
<i>Anata wa shinsetsu desu.</i>	貴方 ハ 親切 デス.	You are kind.
<i>Kono kodomō wa rikō de wa arimasen.</i>	コノ 子供 ハ 利口 デ ハ アリマセン.	This boy is not clever.
<i>Kore wa hontō de wa arimasen.</i>	コレ ハ ホントウ デ ハ アリマセン.	This is not true.
<i>Anata wa shinsetsu de wa arimasen.</i>	貴方 ハ 親切 デ ハ アリマセン.	You are not kind.
<i>Anata wa shinsetsu de wa arimasen deshita.</i>	貴方 ハ 親切 デ ハ アリマセン デシタ.	You were not kind.

When two or more quasi-adjectives are used predicatively in succession, only the last one is followed by *desu*, or *deshita*, as the case may be, while the others are followed only by *de*, which is the root of both *desu* and *deshita*. This rule is observed to avoid repeating the same verbal expression. In such cases, the last adjective is generally preceded by the expression *sonó ue* ソノ上 besides or also.

<i>Uchi no o-tōtsudai wa shōjiki de, shinsetsu de, sonó ue rikō desu.</i>	ウチ ノ オ手伝イ ハ 正直 デ、 親切 デ、 ソノ 上 利口 デス.
Our servant is honest, kind, and also clever.	

This construction may be employed also when one of the adjectives is used attributively before a noun, as in the following example:

Sonó otokó wa báka de, iyá-na yátsu¹ de, sonó ué busahō da.
 ソノ 男 ハ 馬鹿 デ、嫌ナ 奴 デ、ソノ 上 無作法 ダ。
 That man is foolish, disagreeable, and also impolite. (*busahō impolite*)

Da ダ instead of *désu* is here used to make the less polite verbal form of *to be* agree with the rather uncomplimentary qualities of the person spoken of.

Compare with the construction given for the translation of two consecutive adjectives used predicatively. Lesson 16, Page 91.

A great many quasi-adjectives in **no** ノ are obtained from names of countries, material nouns, and nouns of places.

Kínu no kutsushitá wo mōtte kitē kudasái. Bring me (some)
 絹 ノ 靴下 フ 持ッテ 来テ 下サイ。 silk stockings.

Kyūshū no hitótachi wa wakaririkūi hōgen wo hanashimásū.
 九州 ノ 人達 ハ 解リ難イ 方言 フ 話シマス。

The people of Kyūshū speak a difficult dialect.

(*wakaririkūi* difficult to understand, *hōgen* dialect)

By affixing the word **nikūi** 難イ (hard, difficult, troublesome) to the stem of verbs of Class I and to the *i*-stem of verbs of Class II, the Japanese form a great number of adjectives indicating difficulty or troublesomeness in doing the thing specified by the verb.

míru 見ル *minikūi* 見難イ difficult to see
yómu 読ム *yominikūi* 読ミ難イ difficult to read
wakáru 解ル *wakaririkūi* 解リ難イ difficult to understand

Adjectives indicating facility in doing the thing specified by the verbs are formed by affixing the word **yasui** (easy) to verbal stems.

míru 見ル *miyasui* 見易イ easy to see
wakáru 解ル *wakariyasui* 解リ易イ easy to understand

Another class of adjectives is formed by adding the termination **rashii** ラシイ to adjectives, nouns, verbs, and adverbs. The termination *rashii* added to nouns or verbs has the meaning of the English terminations *ish*, *ly*, or of such words as *appearing*, *seeming*, *looking like*, etc.

<i>otokó</i> 男	man	<i>otokorashii</i> 男ラシイ	manly
<i>onná</i> 女	woman	<i>onnarashii</i> 女ラシイ	womanly, womanish
<i>kodomó</i> 子供	child	<i>kodomorashii</i> 子供ラシイ	childish, child-like
<i>báka</i> 馬鹿	fool	<i>bakarashii</i> 馬鹿ラシイ	foolish
<i>sō</i> ソウ	so	<i>sōrashii</i> ソウラシイ	appearing to be so
<i>takái</i> 高イ	expensive	<i>takairashii</i> 高イラシイ	it seems it is expensive

1 *iyá-na yátsu* disagreeable person.

From the above examples it may be seen that adjectives, nouns and adverbs do not suffer any alteration when adding *rashii*.

As to verbs, when expressed in positive form, the termination *rashii* ラシイ is added to their simple present, and when expressed in the negative, *rashii* is added to their negative form ending in *nai* ナイ. The negative form of verbs with the suffix *nai* ナイ is illustrated in the following lesson.

<i>dekiru</i> 出来ル to be able can	<i>dekirurashii</i> 出来ルラシイ	it seems it can be done it seems he (she, etc.) can do (it)
<i>dekinai</i> 出来ナイ cannot	<i>dekinairashii</i> 出来ナイラシイ	it seems it cannot be done it seems he (she, etc.) cannot do (it)
<i>deru</i> 出ル to come out to go out	<i>derurashii</i> 出ルラシイ	it seems he (she, it) is coming out it seems they are coming (going) out
<i>denai</i> 出ナイ not to come out	<i>denairashii</i> 出ナイラシイ	it seems he (she, it) is not coming out it seems they are not coming (going) out
<i>kiru</i> 来ル to come (irr. verb)	<i>kururashii</i> 来ルラシイ	it seems he (she, it) is coming it seems they are coming
<i>kónai</i> 来ナイ not to come	<i>konairashii</i> 来ナイラシイ	it seems he (she, it) is not coming it seems they are not coming

Material Adjectives

Busshitsú-keiyōshi 物ノ質ヲ形容スル詞

When a material adjective is used before a noun, *no* ノ between the two words is generally used in colloquial speech, but it is omitted in literary style.

<i>kin no tokéi</i> 金ノ時計	<i>kindokéi</i> 金時計	a gold watch
<i>gomu no kutsu</i> ゴムノ靴	<i>gomugutsu</i> ゴム靴	rubber shoes
<i>buriki no kan</i> ブリキノ罐	<i>buriki-kan</i> ブリキ罐	tin can
<i>kinu no ito</i> 絹ノ糸	<i>kinu-ito</i> 絹糸	silk thread

For the rules on phonetic changes as given above in the case of the compound words *gomugutsu* and *kindokéi*, see Lesson 41.

In several cases, when *no* ノ is omitted, different words are used as adjectives to qualify a noun.

<i>ki no shindai</i> 木ノ寝台	wooden	<i>ishi no ie</i> 石ノ家	stone
<i>mokusei shindai</i> 木製寝台	bed	<i>sekizō kōoku</i> 石造家屋	house

When the material adjective is used predicatively it may be followed by *désũ* or *de arimásũ*:

Konô tokêi wa kin désũ. コノ時計ハ金デス。

Konô tokêi wa kin de arimásũ.

コノ 時計 ハ 金 デ アリマス。

} This watch is gold.

Material adjectives used predicatively may be followed by the word *sêi* 製 which means *made of*.

Sonô tokêi wa ginsêi dêshta.

ソノ 時計 ハ 銀製 デシタ。

Sonô tokêi wa ginsêi de arimashita.

ソノ 時計 ハ 銀製 デ アリマシタ。

} That watch was silver.

} That watch was made of silver.

Very

taihén 大変

nakanaká ナカナカ

hijô ni 非常ニ

totemô トテモ

Taihén 大変 is used in any style of speech; *hijô ni* 非常ニ is more of the literary style and when used in ordinary conversation it is more of men's than women's speech; *nakanaká* ナカナカ is colloquial and *totemô* トテモ is colloquial and emphatic.

Konô nikû wa taihén (hijô ni) yawarakái.

コノ 肉 ハ 大変 (非常ニ) 柔らかイ。

This meat is **very** tender.

Kyô wa totemô (hijô ni) samûi.

キヨウハ トテモ (非常ニ) 寒イ。

To-day is **very** cold.

Konô mondai wa nakanaká muzukashii.

コノ 問題 ハ ナカナカ ムヅカシイ。

This problem is **very** difficult.

Too (adv. exceedingly) *amarî* アマリ

Konô michi wa amarî semái.

コノ 道 ハ アマリ 狭イ。

This road is **too** narrow.

Sonô kimono wa amarî takái.

ソノ 着物 ハ アマリ 高イ。

That kimono is **too** dear.

Too, Also (conjunctions)

Too and **also** in the meaning of *likewise* are translated by *mo* モ after a noun or pronoun.

Yûbe shibai e ikimashita.

ユウベ 芝居 へ行キマシタ。

Last night I went to the theatre.

Watashi mo ikimashita. 私モ行キマシタ。

I **also** went.

Koré mo kaimásu. コレモ買います。

I will buy this too.
(*lit.* This also I buy.)

The future may sometimes be translated by the Japanese present, as in the last example.

The Cases *Kaké* 格

In previous lessons we have shown how to form all the cases except the **dative**. Here we will give the full declension of the personal pronoun and the noun.

Personal Pronoun

Nom.	<i>watashi wa, ga</i>	私ハ, ガ	I
Acc.	<i>watashi wo</i>	私ヲ	me
Gen.	<i>watashi no</i>	私ノ	my
Dat.	<i>watashi ni</i>	私ニ	to me
	<i>watashi no tamé ni</i>	私ノタメニ	for me
Abl.	<i>watashi kará</i>	私カラ	from me
	<i>watashi to (iss hó ni)</i>	私ト(一緒ニ)	with me

Noun

Nom.	<i>senséi wa or ga</i>	先生ハ, ガ	the teacher
Acc.	<i>senséi wo</i>	先生ヲ	the teacher
Gen.	<i>senséi no</i>	先生ノ	the teacher's
Dat.	<i>senséi ni</i>	先生ニ	to the teacher
	<i>senséi no tamé ni</i>	先生ノタメニ	for the teacher
Abl.	<i>senséi kará</i>	先生カラ	from the teacher
	<i>senséi to (iss hó ni)</i>	先生ト(一緒ニ)	with the teacher

Iss hó ni is an emphatic expression and may be omitted when emphasis is not required.

Anáta wa watashi wo yobimáshita ka. Did you call me?
貴方 ハ 私 ヲ 呼ビマシタ カ。

Ii, yobimasén dëshita.
イイエ, 呼ビマセンデシタ。

No, I did not call you.

Konó kimono wo anáta no tamé ni kaimáshita. I bought this
コノ 着物 ヲ 貴方 ノ タメ ニ 買イマシタ。 kimono for you.

Sonó dorobô wa watashi kará kané wo torimáshita.
ソノ 泥棒 ハ 私 カラ 金 ヲ 取リマシタ。

That thief stole (took) some money from me.

Dáre ga anáta to iss hó ni imáshita ka. Who was with you?
誰 ガ 貴方 ト 一緒 ニ イマシタ カ。

Watashi no musumé dëshita. 私ノ娘デシタ。 It was my daughter.

In some cases *wa* ハ, instead of *wo* ヲ, is used to indicate the **accusative** as, for instance, when one wishes to lay stress on the object, especially when two clauses of a sentence are connected by the adversative conjunction **but** or **however**. Ex:

O-chá wo nomimásu ka. オ茶ヲ飲ミマスカ。 Do you drink tea?

O-cha wa nomimasén ga kôhî wo nomimásu. I do not drink tea,
オ茶 ハ 飲ミマセン ガ コーヒーヲ 飲ミマス。 but I drink coffee.

Anáta wa Uenô kôen no Dôbutsu-en wo mimáshita ka.

貴方 ハ 上野 公園 ノ 動物園 ヲ 見マシタ カ。

Have you seen the Zoological Garden at Ueno Park?

Ii, Dôbutsu-en wa mimasén deshita ga Kokuritsû Hakubutsukân wo imashiya. 動物園 ハ 見マセン デシタ ガ 国立 博物館 ヲ
mimáshita. No, I haven't seen the Zoological Garden, but I have seen the
見マシタ。 National Museum.

Chichî wa jidôsha wo kaimáshita. My father has bought a motor-car.

父 ハ 自動車 ヲ 買イマシタ。

Fôdo wo kaimáshita ka. フォードヲ買イマシタカ。 Did he buy a Ford?

Ii, Fôdo wa kaimasén deshita ga Byûkku wo kaimáshita.

イエ、フォードハ 買イマセン デシタ ガ ビュック ヲ 買イマシタ。

No, he did not buy a Ford; (but) he bought a Buick.

Wa is also used after the object of the verb when an unexpressed adversative clause is implied:

Anáta wa sofûtô karâ wo tsûkaimásu ka. Do you wear soft collars?

貴方 ハ ソフトカラー ヲ 使イマス カ。

Ii, watashi wa sofûtô karâ wa tsûkaimasén. No, I do not wear

イエ、私 ハ ソフトカラー ハ 使イマセン。 soft collars.

In the above answer "I do not wear soft collars," there is the implication that I wear some other kind of collars. Even in this case the stress is on the object.

The *dative* with *ni* ニ is sometimes made emphatic by adding to it the expression *tôte wa* トッテハ:

Soré wa watashi ni tôtte wa ichi dâiji¹ desu. It is a very important
ソレ ハ 私 ニトッテ ハ 一 大事 デス。 matter to me.

Sen yen gurai anô kanemochi ni tôtte wa nan de mo arimasén.
千 円 位 アノ 金持 ニトッテ ハ 何ンデ モアリマセン。

A thousand yen is nothing to a man of his wealth.

Anô hito ni tôtte wa o-saké wa kusuri desu. *Saké²* is a medicine
アノ 人 ニトッテ ハ オ酒 ハ 薬 デス。 with him.

(Said of a person whose drinking wine is beneficial to his health.)

Wa may also replace the postposition *ga* when, followed by *aru*, it indicates the accusative. This also occurs when the object is

¹ *ichi dâiji* a matter of vital importance ² *Saké* name of Japanese wine made from rice.

emphasized.

Anáta wa inu ga arimásu ka. 貴方ハ犬ガアリマスカ。 Have you a dog?

Íe, inu wa arimasén ga néko ga ni-hiki arimásu.
イエ、犬ハアリマセンガ 猫ガ二匹アリマス。

No, I have not a dog, **but** I have two cats.

O-nisan wa kurumá ga arimasén ka. Hasn't your elder
オ兄サンハ車ガアリマセンカ。 brother a coach?

Kurumá wa arimásu ga umá ga arimasén. He has a coach
車ハアリマスガ馬ガアリマセン。 **but** has no horses.

Wa followed by *áru* is also used instead of *ga áru* after the object, when an unexpressed adversative clause is implied:

Kegawá no gaitō ga arimásu ka. Have you a fur coat?
毛皮ノ外套ガアリマスカ。

Íe, kegawá no gaitō wa arimasén. No, I have not a fur coat.
イエ、毛皮ノ外套ハアリマセン。

In the above answer there is the implication that although I have not a fur coat, I may have a coat made of some other material.

To Give and the Dative Case

The verb *to give* is translated by *agerú* 上ゲル, *yarú* ヤル, and *kudasáru* 下サル。

When the person giving is in a lower social position than the one receiving, *agerú* is used, while *yarú* is used when the person giving is in a superior social position. *Agerú*, however, is generally used by the first person when speaking to the second person or of a third person, even if the receiver is an inferior, as for instance, a servant. In this case the use of *agerú* is observed for some consideration towards the person spoken to notwithstanding his or her inferior social standing.

Agerú and *yarú* are also used when the second person gives to a third person, or when the third person gives to the second person. In this case also, when the giver is in a higher position than the receiver, *yarú* is used, while *agerú* is used if the giver is in a lower station than the receiver.

Kudasáru 下サル or *kurerú* 呉レル is used when the first person is given or receives from the second or third person. *Kurerú* 呉レル is less polite than *kudasáru* 下サル. See Lesson 34 for polite verbs.

Watashi wa kirei-na haná wo okāsan ni agemáshita.
私ハキレイナ花ヲオ母サンニ上ゲマシタ。

I gave some beautiful flowers to my mother.

Watashi wa ano kawaiō-na hito ni o-kané wo yarimáshita.

私ハあの可哀な人ニお金ヲヤリマシタ。

I gave some money to that poor man. (*kawaiō-na* poor, miserable)

Senséi wa konô hon wo watashi ni kudasaimáshita.

先生 ハ コノ 本 ヲ 私 ニ 下サイマシタ。

My teacher gave me this book.

Dáre ga sonô yubiwa wo anáta ni agemáshita ka. Who gave you
誰 ガ ソノ 指輪 ヲ 貴方 ニ 上ゲマシタ カ。 that ring?

Obá ga watashi ni kuremáshita. My aunt gave it to me.

伯母 ガ 私 ニ 呉レマシタ。

Adjectives and Adverbs of Quantity

very much	<i>hiyô ni takûsán</i> or <i>taihén takûsan</i> 非ニ常 ^ジ ニ 沢 ^シ 山 ^ト 大 ^ニ 変 ^ニ 沢 ^シ 山 ^ト
too much, too many	<i>amari takûsán</i> or <i>ôsugiru</i> ア ^マ リ 沢 ^シ 山 ^ト 多 ^ク 過 ^ス ギル
very little	<i>hiyô ni sūkunái</i> or <i>taihén sūkunái</i> 非ニ常 ^ジ ニ 少 ^ク ナ ^イ 大 ^ニ 変 ^ニ 少 ^ク ナ ^イ
too little, too few	<i>amari sūkunái</i> or <i>sūkuná sugiru</i> ア ^マ リ 少 ^ク ナ ^イ 少 ^ク ナ 過 ^ス ギル
	<i>amari sūkôshi</i> ア ^マ リ 少 ^ク シ

Anáta wa amari takûsán (no) empitsú wo môte imásû; sūkôshi watashi ni kudasái. You have too many pencils; give me some.
貴方 ハ ア^マリ 沢^シ山^ト (ノ) 鉛筆 ヲ 持ッテイマス, 少^クシ 私
ニ 下サイ。

Anáta wa amari sūkôshi kuremáshita; mô sūkôshi kudasái.
貴方 ハ ア^マリ 少^クシ 呉レマシタ モウ 少^クシ 下サイ。
You gave me too few; give me some more.

Vocabulary

Nouns					
action	<i>okonai</i>	行 ^キ ナ ^イ	disagreeable	<i>iyá-na</i>	嫌 ^イ ナ
cotton	<i>momén</i>	木 ^キ 綿 ^ン	foolish	<i>báka-na</i>	馬 ^バ 鹿 ^カ ナ
cotton shirt	<i>momén no shátsu</i>	木 ^キ 綿 ^ン ノ シャツ	impolite	<i>shitsûrei-na</i> <i>bûrei-na</i>	失 ^シ 礼 ^レ ナ 無 ^ム 礼 ^レ ナ
deed	<i>okonai</i>	行 ^キ ナ ^イ	kind	<i>shínsetsu-na</i>	親 ^シ 切 ^セ ナ
news	<i>hōchi</i>	報 ^{ホウ} 知 ^チ	manly	<i>otokorashii</i>	男 ^{オトコ} ラシイ
silk	<i>kínu</i>	絹 ^{キヌ}	narrow	<i>semái</i>	狭 ^{セマ} イ
smell	<i>niói, kaori</i>	臭 ^{ニオイ} ; 香 ^{カオリ}	splendid	<i>subarashii</i>	素 ^ソ 晴 ^{ハレ} シイ
story	<i>hanashi</i>	話 ^{ハナシ}	tender	<i>yawarakái</i>	柔 ^{ユワ} カイ
Adjectives			true	<i>hontô-no</i>	ホントウノ
difficult	<i>muzukashii</i>	ムズカシイ	untrue	<i>ûso-no</i>	嘘 ^{ウソ} ノ
			Verbs		
			to admire	<i>homé·ru</i>	ホメル

to seem	<i>mié·ru</i>	見 ^ミ エル	to smell	<i>niôï ga surû</i>	ニオイガスル
to show	<i>misé·ru</i>	見 ^ミ セル	to wear	<i>ki·rû</i>	着 ^キ ル

Motto kamî ga hoshîi dêsû ka.—Mô takûsân dêsû. Mô irimasén.
 モット 紙 ガ 欲シイ デス カ。—モウ 沢山 デス。モウイリマセン。

Do you wish to have any more paper?—I have enough. I wish no more.

Mô hoshiku arimasén. I do not wish to have any more.
 モウ 欲シク アリマセン。 (lit. Any more desirous am not.)

Mô ippai mizu wo kudasái. Give me one more glass of water.
 モウ 一杯 水 ヲ 下サイ。 (lit. More one-glassful water give me.)

Konô haná wa îi niôï ga shimásû. These flowers smell good.
 コノ 花 ハイイニオイガ シマス。 (These flowers good smell make.)

Anô haná wa iyâ-na niôï ga shimásû. Those flowers smell bad.
 アノ 花 ハイヤナニオイガ シマス。 (Those flowers bad smell make.)

Exercise *Renshû* 練習

1. Anô otokô wa ítsumo taihén bakarashîi hanashî wo shimásû. 2. Eki no mae ni subarashîi tatémono ga arimásû. 3. Kokô wa taihén shízuka dêsû. Watashî wa shízuka-na tokorô ga sūkî dêsû. 4. Sonô fûtari no Ôsaka no shínshi wa hijô ni yûfuku-na¹ shônin dêsû. 5. Anâta wa kinu no shâtsu wo kimásû ka, soretômo momén dêsû ka.—Watashî wa momén no wo kimásû. 6. O-kyakû wa konairashîi dêsû. 7. Kimi no okonai wa kodomorashîi. 8. Konô hōdō² wa hontôrashîi dêsû. 9. Nihôn-go wa taihén muzukashîi dêsû. 10. Konô hakô wa amari semai dêsû. Ôkii hō wo mōtte kitē kudasai. 11. Konô sūpu wa amari atsui dêsû. 12. Konô ié wa amari chiisai dêsû. Watashî wa sūkimasén. 13. Sakûban watashî wa éiga e ikimashîta.—Watashî mo. 14. Konô heyâ no mado wa amari semai soshîtē to wa amari ôkii. 15. Anâta no oi ni nani wo agemashîta ka.—Kin no tokéi wo yarimashîta. 16. O-takû wa chikai dêsû ka.—Iié, taihén tōi dêsû. 17. Konô kirei-na kimono wo dare no tamé ni tsūkurimashîta ka.—Suzuki San no ôkûsan no musumesân no tamé ni tsūkurimashîta. 18. Anâta wa watashî no musukô to issô ni gakkô e ikimashîta ka.—Iié, watashî wa âni to issô ni ikimashîta. 19. Anô Itarî no fujin wa tabitabi o-kané wo mazushîi hitô ni yarimásû. 20. Anâta no ojisân wa nani ka anâta ni kuremashîta ka.—Iié, nani mo kuremasén dēshita.—Hâi, konô omôcha wo kuremashîta. 21. Anâta wa amari takûsân pan wo mōtte imásû. Ikuraka kudasai. Anâta wa amari sūkôshi kuremashîta. Mô sūkôshi kudasai. 22. Mōtto kôhi ga hoshîi dêsû ka.—Hâi, mô ippai kudasai. 23. Hanâ wa yôï kaorî ga shimásû ga ínki wa warûi niôï ga shimásû. 24. Anâta no obâsan wa nani wo anâta ni misemashîta ka.—Takûsân no utsūkushîi e wo misemashîta. 25. Mōtto o-kâshi ga hoshîi dêsû ka.—Iié, mô hōshiku arimasén. 26. Anô kôen ni wa taihén kirei-na ki ga arimásû. Watashî wa tabitabi asokô e ikimásû. 27. Dare demo otokorashîi okonai wo homemasû.

1 *yûfuku-na* rich, wealthy 2 news

1. アノ男ハイツモ大ヘン馬鹿ラシイ話ヲシマス。 2. 駅ノ前ニ素晴
ラシイ建物ガアリマス。 3. コノハ大変静カデス。私ハ静カナ所ガ好キ
デス。 4. ソノ二人ノ大阪ノ紳士ハ非常ニ裕福ナ商人デス。 5. 貴方ハ
絹ノシャツヲ着マスカ、ソレトモ木綿デスカ。—私ハ木綿ノヲ着マス。
6. オ客ハ来ナイラシイデス。 7. 君ノ行イハ子供ラシイ。 8. コノ報
道ハホントウラシイデス。 9. 日本語ハ大変ムヅカシイデス。 10. コ
ノ箱ハ余リ狭イデス。大キイ方ヲ持ッテ来テ下サイ。 11. コノスープ
ハあまり熱イデス。 12. コノ家ハあまり小サイデス。私ハ好キマセ
ン。 13. 昨晚私ハ映画ヘ行キマシタ。—私モ。 14. コノ部屋ノ窓ハア
まり狭イソシテ戸ハあまり大キイ。 15. 貴方ノ甥ニ何ヲ上ゲマシタカ。
—金ノ時計ヲヤリマシタ。 16. オ宅ハ近イデスカ。—イ、エ、大変遠
イデス。 17. コノキレイナ着物ヲ誰ノタメニツクリマシタカ。—鈴木
サンノ奥サンノ娘サンノタメニツクリマシタ。 18. 貴方ハ私ノ息子ト
一緒ニ学校ヘ行キマシタカ。—イ、エ、私ハ兄ト一緒ニ行キマシタ。
19. アノイタリーノ婦人ハ度々オ金ヲ貧シイ人ニヤリマス。 20. 貴方
ノ伯父サンハ何カ貴方ニ呉レマシタカ。—イ、エ、何モ呉レマセンデ
シタ。—ハイ、コノオモチャヲクレマシタ。 21. 貴方ハあまり沢山バ
ンヲ持ッテイマス。幾ラカ下サイ。貴方ハあまり少シ呉レマシタ。モ
ウ少シ下サイ。 22. モットコーヒーガ欲シイデスカ。—ハイ、モウ一
杯下サイ。 23. 花ハヨイ香リガシマスガインキハ悪イ臭イガシマス。
24. 貴方ノオバアサンハ何ヲ貴方ニ見セマシタカ。—沢山ノ美シイ絵
ヲ見セマシタ。 25. モット菓子ガ欲シイデスカ。—イ、エ、モウ欲
シクアリマセン。 26. アノ公園ニハ大変キレイナ木ガアリマス。私
ハ度々アソコヘ行キマス。 27. 誰デモ男ラシイ行イヲホメマス。

1. That man always tells very foolish stories. 2. In front of the station
there are splendid buildings. 3. This place is very quiet. I like quiet places.
4. Those two Osaka gentlemen are very rich merchants. 5. Do you wear
silk shirts or cotton ones?—I wear cotton ones. 6. The guest does not seem
to come. 7. Your action is childish. 8. This news seems to be true.
9. The Japanese language is very difficult. 10. This box is too narrow. Bring
me a large one. 11. This soup is too hot. 12. This house is too small. I
do not like it. 13. Last night I went to the cinema.—I also. 14. The windows
of this room are too narrow and the door is too large. 15. What did you
give to your nephew?—I gave him a gold watch. 16. Is your house near?
—No, it is very far. 17. For whom did you make these beautiful dresses?—
I made them for Mrs. Suzuki's daughter. 18. Did you go to school with my
son?—No, I went with my elder brother. 19. That Italian lady often gives
money to the poor. 20. Did your uncle give you anything?—No, he did
not give me anything.—Yes, he gave me these toys. 21. You have too much
bread; give me some. You gave me too little. Give me some more. 22. Do
you wish to have any more coffee?—Yes, give me one more cup. 23. Flowers

smell good but ink smells bad. 24. What did your grandmother show you? —She showed me many beautiful pictures. 25. Do you wish to have any more cake?—No, I do not wish to have any more. 26. In that park there are very beautiful trees. I often go there. 27. Everybody admires manly deeds.

Twenty-first Lesson 第廿一課

The Adjective of Quality and its Adverbial Form

By dropping the final *i* of a true adjective we obtain its stem, and by adding the termination *ku* to the stem we obtain its adverbial form.

In order to explain this Japanese adverbial transformation, the corresponding English forms are given, even though all are not in actual use.

Adjective		Stem	Adverbial form	
hot	<i>atsui</i>	<i>atsu</i>	<i>atsuku</i>	hotly
cold	<i>samui</i>	<i>samu</i>	<i>samuku</i>	coldly
white	<i>shiroi</i>	<i>shiro</i>	<i>shiroku</i>	whitely
late	<i>osoi</i>	<i>oso</i>	<i>osoku</i>	lately
short	<i>mijikai</i>	<i>mijika</i>	<i>mjikaku</i>	shortly
tall	<i>takai</i>	<i>taka</i>	<i>takaku</i>	highly
long	<i>nagai</i>	<i>naga</i>	<i>nagaku</i>	longly
beautiful	<i>utsukushi</i>	<i>utsukushi</i>	<i>utsukushiku</i>	beautifully

See phonetic rule on adverbial form of adjectives, Page 676.

The adverbial form of the true adjective precedes the verb.

Sakurá no haná wa háru utsukushiku sakimásu.

桜の花は春美しく咲きます。

In spring cherry blossoms bloom beautifully.

Anó kutsúya wa yóku hatarakimásu. That shoemaker works hard.

あの靴屋はよく働きます。(yóku from yói=well)

The adverbial form of true adjective is used to translate adjectives of quality used adverbially:

Sámuku narimáshita.

寒く 成りました。

It has become cold.

(coldly became.)

Resshá wa osokú tsukimáshita.

列車は遅く 着きました。

The train arrived late.

(Train late arrived.)

Both Chinese characters are pronounced *atsui*; however, the first one is used in reference to weather, while the second one is used in other cases.

Késa chichi wa taihén hayaku dekakemashita.
 けさ 父 は 大変 早く 出かけました。

My father went out very early this morning. (*hayai* early)

Anó hito wa amari takaku shinamonó wo urimásu.
 あの 人 は あまり 高く 品物 を 売ります。

He sells his goods too dear. (*shinamonó* goods, *urimásu* sells)

Momén to keorimonó no nedán ga hijō-ni yásuku narimashita.
 木綿 と 毛織物 の 値段 が 非常に 安く になりました。

The price of cotton and woolen cloth has become very cheap.

(*momén* cotton cloth; *keorimonó* woolen cloth, *nedán* price, *yasui* 安い cheap)

Anó otokó no hito wa itsumo amari nagaku shaberimásu.
 あの 男 の 人 は いつも あまり 長く シャべります。

That man always talks too long. (*shaberu* シャべる to talk, to chat)

The adverbial form of the *true adjective* is also used to translate the **comparative adverbs** repeated in pairs and joined by the conjunction *and* :

Natsú wa hi ga dandán mijikaku narimásu.
 夏 は 日 が 段々 短く 成ります。

In summer the days become **shorter** and **shorter**.

(*lit.* Summer, days gradually shortly become.)

Asa táiyō wa dandán takaku agarimásu. In the morning the sun
 朝 太陽 は 段々 高く 上がります。 rises **higher** and **higher**.

(*lit.* Morning, the sun gradually highly rises.)

Undō suru koto ni yotte hito wa karadā ga dandán tsūyoku narimásu.
 運動する 事 によって 人 は 体 が だんだん 強く なります。

By doing physical exercise one becomes **stronger** and **stronger**.

(*lit.* Exercise to do by, persons the body strong becomes)

Hito wa namakete iru to sono seishin ga dandán yowaku narimásu.
 人 は なまけて いる と その 精神 が だんだん 弱く なります。

Continual laziness makes one's mind **weaker** and **weaker**.

(*lit.* A man being lazy is when, his mind gradually weak becomes.)

Saikin kikō ga dandán atsuku natte kimashita.
 最近 気候 が だんだん 暑く なって 来ました。

Lately the weather has become **hotter** and **hotter**.

(*saikin* lately, *natte kuru*=becoming to come=to become)

When in English the comparative adverb is repeated, as in the above examples, the Japanese adverbial form of the adjective may be repeated to render the sentence more emphatic :

Natsú wa hi ga dandán mijikaku mijikaku narimásu.

(*lit.* In summer the days gradually shortly shortly become.)

Asa táiyō wa dandán takaku takaku agarimásu.

(*lit.* Morning, the sun gradually highly highly rises.)

Conjugation of True Adjectives

Japanese true adjectives are conjugated like verbs, and have their tenses and moods.

Past of True Adjectives

The past of the true adjective is obtained in three ways:

1. By adding *déshita* でした or *no déshita* のでした to the adjective;
2. by adding *arimáshita* ありました to the adverbial form;
3. by adding *katta* かった or *katta no déshita* かったのです to the stem.

Present	Stem		Past	
<i>samui</i> 寒い it is cold	<i>samu</i> 寒	{	<i>samui dēshita</i>	寒いでした
			<i>samui no dēshita</i>	寒いのでした
			<i>sāmuku arimāshita</i>	寒くありました
			<i>sāmukatta</i>	寒かった
			<i>sāmukatta no dēshita</i>	寒かったのでした
				} It was cold.
<i>takai</i> 高い it is dear.	<i>taka</i> 高	{	<i>takai dēshita</i>	高いでした
			<i>takai no dēshita</i>	高いのでした
			<i>tākaku arimāshita</i>	高くありました
			<i>tākakatta</i>	高かった
			<i>tākakatta no dēshita</i>	高かったのでした
				} It was dear.

Of the five past forms given above, the ones with *no déshita*, *arimáshita* are the most polite.

Negative Conjugation of True Adjectives

By adding *arimasén* ありません or *nái* ない to the adverbial form of the true adjective we obtain the negative form of the present. Both *arimasén* and *nái* mean **there is not**, but when they follow the adverbial form of the true adjective they mean **is not**:

<i>takái</i> 高い it is dear	<i>tákaku arimasén</i>	高くありません	} it is not dear
	<i>tákaku nái</i>	高くない	
<i>samú</i> 寒い it is cold	<i>sámuku arimasén</i>	寒くありません	} it is not cold
	<i>sámuku nái</i>	寒くない	

The negative form with *arimasén* is more polite than the one with *nái*.

Nái ない which means **there is not**, is conjugated like a true adjective, and its past is *nákatta* なかった **there was not**.

By adding *arimasén déshita* ありませんでした or *nákatta* なかった to the adverbial form of true adjectives, we obtain their **negative past**.

<i>tákaku arimasén déshita</i> 高くありませんでした	} it was not dear
<i>tákaku nákatta</i> 高くなかった	
<i>sámuku arimasén déshita</i> 寒くありませんでした	} it was not cold
<i>sámuku nákatta</i> 寒くなかった	

Nái ない may be followed by *désū* です or *no désū* のです for the present, and *déshita* でした or *no déshita* のでした for the past. *Nákatta* なかった may be followed by *no déshita* のでした. The use of *désū*, *no désū*, *no déshita* after *nái* or *nákatta* render the negative more polite.

<i>sámuku nái (no) désū.</i> 寒くない(の)です.	} it is not cold
<i>sámuku nái (no) déshita.</i> 寒くない(の)でした.	
<i>sámuku nákatta no déshita.</i> 寒く なかった の でした.	

Note that when we use *désū* です after *nái* ない, *no* の may be omitted:

Sámuku nái désū. 寒くないです. *Sámuku nái déshita.* 寒くないでした.

However, when we use *nákatta* なかった, *no* の cannot be omitted before *déshita* でした.

<i>Omoshiroku nákatta no déshita.</i> 面白く なかった の でした.	It was not interesting. (<i>omoshirói</i> interesting)
<i>Utsukúshiku nákatta no déshita.</i> 美しく なかった の でした.	It was not beautiful. (<i>utsukushii</i> beautiful)

Examples

Sonó hanashí wa omoshiroku nái (no) désū. (or.....*omoshiroku arimasén.*)
その 話 は 面白く ない (の) です. (面白く ありません.)
That story is not interesting.

Anáta no te wa tsumetakú¹ nái (no) désū ka. Are your hands
貴方 の 手 は 冷たく ない (の) です か. not cold?

<i>Hái, tsumetakú arimasén.</i> はい, 冷たく ありません.	} No, they are not cold.
<i>Hái, tsumetakú nái (no) désū.</i> はい, 冷たく ない (の) です.	

1 Adv. form of *tsumetaí* 冷い cold to the touch; *samúí* 寒い cold, in other cases.

Anáta no kimonó wa mijikaku arimasén ka. (or.....*nái (no) désū ka.*)
 貴方の着物 は 短かく ありません か。 (ない(の)ですか。)
 Isn't your kimono short?

Hái, mijikaku arimasén. はい、短かくありません。
Hái, mijikaku nái (no) désū.
 はい、短かく ない(の) です。

No, it is
not short.

Sonó ryokó wa nágaku nái (no) déshita.
 その旅行 は 長く ない(の) でした。
Sonó ryokó wa nágaku arimasén déshita.
 その旅行 は 長く ありません でした。
Sonó ryokó wa nágaku nákatta no déshita.
 その旅行 は 長く なかった の でした。

That trip was
not long.

Anó hitó no ié wa yásuku arimasén déshita.
 あの人の家は 安く ありません でした。
Anó hitó no ié wa yásuku nái (no) déshita.
 あの人の家は 安く ない(の) でした。
Anó hitó no ié wa yásuku nákatta no déshita.
 あの人の家は 安く なかった の でした。

His house was
not cheap.

Sonó mondai wa muzukáshiku nái (no) déshita.
 その問題は むづかしく ない の でした。
Sonó mondai wa muzukáshiku arimasén déshita.
 その問題は むづかしく ありません でした。
Sonó mondai wa muzukáshiku nákatta no déshita.
 その問題は むづかしく なかった の でした。

That problem
was not
difficult.

The Japanese being fond of periphrastic forms, even such accumulated periphrases are found as:

Samú de wa nái no désū. 寒いのではないのです。 I am not cold.
Samú de wa nái no déshita. 寒いのではないでした。 I was not cold.

Negative Conjugation of Verbs with *nái* ない and *nakatta* なかった

Nái and *nakatta*, instead of *masén* and *masén déshita*, are used also in the negative conjugation of verbs. *Nái* and *nakatta* are, in this case, placed after the simple stem of verbs belonging to Class I, and after an enlarged stem in *a* of verbs belonging to Class II. *Nái* and *nakatta* may be followed by *no désū* or *no déshita*, as in the case of the adverbial form of adjectives:

Phonetic Rule

Verbs that in their simple present form are stressed on the second last syllable, as *míru*, *kógu*, for instance, maintain the stress on the final vowel of their stem when adding *nai* or *nakatta*, while the negative form of verbs whose simple present is stressed on their final *u*, as *irú*, *kasú*, for instance, has the stress on the first syllable of the suffixes *nai* and *nakatta*. Observe this rule graphically applied in the list of verbs given below.

Class I

	Stem	Negative Present	Negative Past
<i>míru</i> 見る to see	<i>mi</i> 見	<i>minai</i> 見ない I do not see	<i>minakatta</i> 見なかった I did not see
<i>taberu</i> 食べる to eat	<i>tabe</i> 食べ	<i>tabenai</i> 食べない I do not eat	<i>tabenakatta</i> 食べなかった I did not eat
<i>irú</i> いる there is	<i>i</i> い	<i>inai</i> いない there is not	<i>inakatta</i> いなかった there was not

Class II

1	<i>kógu</i> 漕ぐ to row	<i>koga</i> 漕が	<i>kogánai</i> 漕がない I do not row	<i>koganakatta</i> 漕がなかった I did not row
	<i>káku</i> 書く to write	<i>kaka</i> 書か	<i>kakánai</i> 書かない I do not write	<i>kakanakatta</i> 書かなかった I did not write
	<i>dásu</i> 出す to take out	<i>dasa</i> 出さ	<i>dasánai</i> 出さない I do not take out	<i>dasanakatta</i> 出さなかった I did not take out
2	<i>kasú</i> 貸す to rent	<i>kasa</i> 貸さ	<i>kasánai</i> 貸さない I do not rent	<i>kasanakatta</i> 貸さなかった I did not rent
	<i>tátsu</i> 立つ to stand	<i>tata</i> 立た	<i>tatánai</i> 立たない I do not stand	<i>tatanakatta</i> 立たなかった I did not stand
3	<i>mátsu</i> 待つ to wait	<i>mata</i> 待た	<i>matánai</i> 待たない I do not wait	<i>matanakatta</i> 待たなかった I did not wait
	<i>tobú</i> 飛ぶ to fly	<i>toba</i> 飛ば	<i>tobánai</i> 飛ばない I do not fly	<i>tobanakatta</i> 飛ばなかった I did not fly
4	<i>yómu</i> 読む to read	<i>yoma</i> 読ま	<i>yománai</i> 読まない I do not read	<i>yomanakatta</i> 読まなかった I did not read
	<i>shinú</i> 死ぬ to die	<i>shina</i> 死な	<i>shinánai</i> 死なない He does not die	<i>shinanakatta</i> 死ななかった He did not die
	<i>áru</i> ある there is	.....	<i>nái</i> ない there is not	<i>nakatta</i> なかった there was not
5	<i>tóru</i> 取る to take	<i>tora</i> 取ら	<i>toránai</i> 取らない I do not take	<i>toranakatta</i> 取らなかった I did not take
	<i>iú</i> 云う to say	<i>iwa</i> 云わ	<i>iwánai</i> 云わない I do not say	<i>iwanakatta</i> 云わなかった I did not say
6	<i>káu</i> 買う to buy	<i>kawa</i> 買わ	<i>kawánai</i> 買わない I do not buy	<i>kawanakatta</i> 買わなかった I did not buy
	<i>nuu</i> 縫う to sew	<i>nuwa</i> 縫わ	<i>nuwánai</i> 縫わない I do not sew	<i>nuwanakatta</i> 縫わなかった I did not sew

Note that the negative form with *masén* and *masén deshita* is more polite than the one with *nai* and *nakatta*. The negative present with *nai*, corresponds, in degree of politeness, to the simple present in *u*.

See Lesson 30 for the affirmative form corresponding in degree of politeness to the negative past with *nakatta*.

Being the formation of the negative past with *nakatta*, more simple and easier to remember than the corresponding affirmative form, we have preferred to follow what might be called an antithetical grammatical order.

Examples

Anó kojiki wa monó wo iwanái. That beggar does not speak.
あの 乞食 は 物 を 云わない。 (lit. That beggar thing doesn't say.)

Konó akambō wa máda arukánai. This baby does not walk yet.
この 赤ん坊 は まだ 歩かない。 (aruku to walk)

Konó bûnshō wo wakaránai. I do not understand
この 文章 を わからない。 this sentence.

Yûbe anó kaigō e dare mo kónakatta.
ゆうべあの 会合 へ だれ も 来なかった。

Nobody came to the meeting last night.

(kaigō meeting, kónakatta irregular past of *kuru* 来る to come)

Fuji no rempeijō de heitai wo minakatta ka.
富士 の 練兵場 で 兵隊 を 見なかった か。

Did you not see the soldiers at Fuji military ground?

Hái, minakatta no deshita. No, I did not see them.
はい、見なかった の でした。

Izen Nippōjin wa yōshoku wo tabenakatta. (or *tabenai no deshita*.)
以前 日本人 は 洋食 を 食べなかった。 (食べない の でした.)
Formerly the Japanese did not eat foreign food.

Chichi wa anó otokó ni kané wo kasanákatta (no deshita.)
父 は あの 男 に 金 を 貸さなかった (の でした.)

or *Chichi wa anó otokó ni kané wo kasanái (no) deshita.*
父 は あの 男 に 金 を 貸さない (の) でした。

My father did not lend any money to that man.

Tō-sēiki no hajimé made hito wa sōra wo tobanákatta (no deshita.)
当世紀 の はじめ まで 人 は 空 を 飛ばなかった (の でした.)

or *Tō-sēiki no hajimé made hito wa sōra wo tobanái (no) deshita.*
当世紀 の はじめ まで 人 は 空 を 飛ばない (の) でした。

Until the beginning of this century man did not fly through the sky.

(tō 当 this, the present; sēiki 世紀 century)

Tō 当 for *this, the present or the current*, in reference to a period of time, is of the written or literary style. It is used especially in such expressions as:

tō-ji 当時 at the present time, nowadays

tō-getsū 当月 this or the current month

tō-nen 当年 this or the current year

Another negative conjugation of the present tense of verbs is formed by adding *nu* ぬ instead of *nai*, to the verbal stem:

tabéru 食べる *tabénai* 食べない *tabénu* 食べぬ I do not eat

káku 書く *kakánai* 書かない *kakánu* 書かぬ I do not write

See phonetic rule on negative form with *nu*, Page 678.

Negative verbs formed with *nai* or *nu* are used especially when followed by *uchi ni* うちに while, during, before, or by *toki ni* 時に, when. In other cases, the negative conjugation with *masén* is preferred in polite conversation.

Examples

Kurumá ga tomaranai (or *tomaranái*) *uchi ni tobioriru no wa abundai*
車 が 止まらぬ (止まらない) うち に 飛び降りるのは 危い
désū. It is dangerous to jump off the car while it is in motion.
です. (The car does not stop while, to jump off dangerous is.)

Kuraká naranai (or *naranái*) *uchi ni kaerimashō*.
暗く ならぬ (ならない) うち に 帰りましょう.

Let's go home before dark. (Dark does not become while, let us return.)

Jimúsho ni watashi ga oránu (or *oránai*) *toki ni jimúntachi wa*
事務所に 私 が おらぬ (おらない) 時に 事務員達は
namakerurashii *désū*. It seems that when I am not in the office my employees
なまけるらしいです. are idle.

Vocabulary

Nouns			Adjectives		
aeroplane	<i>hikōki</i>	飛行機*	long	<i>nagai</i>	長イ
baby	<i>akambō</i>	赤ん坊*	short	<i>mijikai</i>	短イ
dress	<i>kimono</i>	着物*	slow	<i>noroi</i>	ノロイ
hand	<i>te</i>	手*	useless	<i>múeki-na</i>	無益ナ
magazine	<i>zasshi</i>	雑誌	Verbs		
plant	<i>shokubutsu</i>	植物*	to become	<i>náru</i>	成ナル
spring (season)	<i>haru</i>	春	to borrow	<i>kari-ru</i>	借カリル
trip	<i>tabi</i>	旅	to get up	<i>oki-ru</i>	起キル
	<i>ryokō</i>	旅行	to grow	<i>hae-ru</i>	生ヘル
turtle	<i>kame</i>	亀	to lend	<i>kasu</i>	貸カス
wall	<i>kabe</i>	壁	to rain	<i>ame ga furu</i>	雨が降フル
foreign dress	<i>fujin fuku</i>	婦人服*	dressmaker	<i>yōsaishi</i>	洋裁師
				<i>fujin fukuya</i>	婦人服屋*

1 *namakeru* なまける, to be idle; *rashii* or *rashii désū* = it seems, it appears

- What did he say? *Nan to iimashita ka.* 何んと云いましたか。
 He said nothing at all. *Nan to mo iimasen deshita.* 何んとも云いませんでした。
 There is nothing. *Nani mo nai.* 何もない。
 It is nothing at all. *Nan de mo nai.* 何んでもない。
 It makes no difference to me. *Nan to mo nai.* 何んともない。

Exercise *Renshū* 練習

1. Hikōki wa taihēn hāyaku tobimāsū. 2. Kāme wa hijō-ni nōroku arukimāsū. 3. Anāta no heyā no kabē wo nāni irō ni nurimāshita ka.—Shīroku nurimāshita. 4. Watashī wa mǎi āsa taihēn hāyaku okimāsū. 5. Hāru hi wa dandān nāgaku narimāsū ga yōru wa dandān mijikaku narimāsū. 6. Kinō wa sāmukatta ga kyō wa atatakāi dēsū. 7. Anāta no te wa tsumetāi dēsū. O-yu ga hoshīi dēsū ka.—Dōzo o-yu wo mōtte kitē kudasāi. 8. Anāta wa amarī osokū gakkō e tsūkimasēn deshita ka.—Hāi, tsūkimasēn deshita. 9. Anō shōnin wa shinamōnō wo amarī tākaku urimasēn ka.—Hāi, amarī tākaku urimasēn. 10. Senshū kimī wa atarashīi yōfuku wo kawanākatta ka.—Iiē, kaimāshita. 11. Anāta no heyā wa sāmuku arimasēn ka.—Hāi, sāmuku arimasēn. 12. Sakujitsu Yokohamā wa taihēn ātsuku arimasēn deshita ka.—Hāi, ātsuku arimasēn deshita. Suzūshikatta no deshita. 13. Nāze sonnā ni yukkūri arukimāsū ka.—Tsūkārete imāsū nōde. 14. Konō hitōtachi wa Nihōngo wo hanashimasēn; Chōsen-go dakē hanashimāsū. 15. Sūbete no torī wa hāyaku tobimāsū ka.—Iiē, sūbete no torī ga hāyaku tobū no de wa arimasēn. Torī ni yottē wa¹ (Aru torī wa) yukkūri tobimāsū. 16. Hitō wa taitēi mūekina monō wo kaimasēn. 17. Takūsān no zasshī wo o-yomi² ni narimāsū ka.—Zasshī wa takūsān yomimasēn ga mǎi nichī iroirō no shimbūn wo yomimāsū. 18. Anāta no yōsaishi ga konō yōfuku wo tsūkurimāshita ka.—Iiē, tsūkurimasēn deshita. Watashī ga tsūkurimāshita. 19. Nāgaku machimāshita ka.—Iiē, nāgaku machimasēn deshita. 20. Konō otokonokō wa kyō nāni mo tabemasēn deshita. Sūkōshi byōki dēsū. 21. Konō hon wo mō yomimāshita ka.—Iiē, mǎda yomimasēn deshita. 22. Anāta no okāsan wa budōshu wo nomimasēn ka.—Hāi, nomimasēn. 23. Anāta no otōsan wa āsa o-cha wo nomimasēn ka.—Iiē, nomimāsū keredomo kōhī wa nomimasēn. 24. Kyōnen wa āme ga takūsān furimasēn deshita, shikāshi kotoshī wa taihēn furimāshita. 25. Kimī wa bōku no ojī karā kanē wo karinākatta ka.—Karimasēn deshita, keredomo bōku no obā karā karimāshita. 26. Kansō³ shītā tochī ni wa shokūbutsu wa haēnai.

1. 飛行機は大変速く飛びます。 2. 亀は非常にのろく歩きます。
 3. 貴方の部屋の壁を何色に塗りましたか。—白く塗りました。 4. 私は毎朝大変早く起きます。 5. 春、日は段々長く成りますが夜はだんだん短くなります。 6. きのは寒かったがきょうは暖かいです。
 7. 貴方の手は冷たいです。お湯が欲しいですか。—どうぞお湯を持っ

¹ *ni yottē wa* after a noun means *some* 2 *o-yomi ni naru* polite for *yōmu* to read 3 *kansō* 乾燥 dryness; *kansō shītā* 乾燥した dried; *kansō surū* to dry

て来て下さい。8. 貴方はあまり遅く学校へ着きませんでしたか。—はい、着きませんでした。9. あの商人は品物をあまり高く売りませんか。—はい、あまり高く売りません。10. 先週君は新しい洋服を買わなかったか。—いえ、買いました。11. 貴方の部屋は寒くありませんか。—はい、寒くありません。12. 昨日横浜は大変暑くありませんでしたか。—はい、暑くありませんでした。涼しかったのです。13. なぜそんなにゆっくり歩きますか。—疲れていますので。14. この人達は日本語を話しません。朝鮮語だけ話します。15. すべての鳥は速く飛びますか。—いえ、すべての鳥が速く飛ぶわけではありません。鳥によっては（或る鳥は）ゆっくり飛びます。16. 人は大抵無益な物を買いません。17. 沢山の雑誌をお読みにになりますか。—雑誌は沢山読みませんが毎日色々の新聞を読みます。18. 貴方の洋裁師がこの洋服をつくりましたか。—いえ、つくりませんでした。私がつくりました。19. 長く待ちましたか。—いえ、長く待ちませんでした。20. この男の子はきょう何も食べませんでした。少し病気で。21. この本をもう読みましたか。—いえ、まだ読みませんでした。22. 貴方のお母さんはぶどう酒を飲みませんか。—はい、飲みません。23. 貴方のお父さんは朝お茶を飲みませんか。—いえ、飲みます、けれどもコーヒーは飲みません。24. 去年は雨が沢山降りませんでした然し、今年は大変降りました。25. 君は僕の伯父から金を借りなかったか。—借りませんでした、けれども僕の伯母から借りました。26. 乾燥した土地には植物は生えない。

1. Aeroplanes fly very fast. 2. Turtles walk very slowly. 3. What colour did you paint the walls of your room?—I painted them white. 4. Every morning I get up very early. 5. In spring the days become longer and longer, but the nights become shorter and shorter. 6. Yesterday it was cold, but to-day it is warm. 7. Your hands are cold; do you want some hot water?—Yes, bring me some hot water, please. 8. Did you not arrive at school too late?—No, I did not arrive too late. 9. Doesn't that merchant sell his goods too dear?—No, he does not sell them too dear. 10. Didn't you buy a new suit last week?—Yes, I did. 11. Isn't it cold in your room?—No, it is not cold. 12. Wasn't it very hot yesterday in Yokohama?—No, it was not. It was cool. 13. Why do you walk so slowly?—Because I am tired. 14. These people do not speak Japanese. They speak only the Korean language. 15. Do all birds fly fast?—No, not all birds fly fast. Some birds fly slowly. 16. Generally people do not buy useless things. 17. Do you read many magazines?—I do not read many magazines, but I read several newspapers everyday. 18. Did your dress-maker make this dress?—No, she did not make it; I made it. 19. Did you wait long for me?—No, I did not wait long. 20. This boy has not eaten anything to-day. He is a little sick. 21. Have you read this book already?—No, I have not read it yet. 22. Does not your mother drink wine?—No, she does not. 23. Does your father not drink tea in the morning?

—Yes, he does, but he does not drink coffee. 24. Last year it did not rain much, but this year it has rained very much. 25. Did you not borrow any money from my uncle?—I did not borrow any money from him, but I borrowed some from my aunt. 26. Plants do not grow on dry land.

Twenty-second Lesson 第廿二課

Desiderative Conjugation

In Lesson 16 it has been shown that the desiderative form of verbs in the present tense is obtained by adding *tai* たい to the simple verbal stem of verbs of Class I, and to the *i*-stem of verbs of Class II.

Class I

mīru 見る to see *mī* 見 *mitai* 見たい I wish to see

Class II

yōmu 読む to read *yomi* 読み *yomitai* 読みたい I wish to read
suru する to do *shi* し *shitai* したい I wish to do

The termination *tai* たい is conjugated as a true adjective. Its past form is *takatta* たかった, and its adverbial form is *taku* たく, which, followed by *nai* ない or *nakatta* なかった, is used to form the negative tenses. Both *takatta* and *taku* are joined to the simple stem of verbs of Class I and to the *i*-stem of verbs of Class II, as shown below.

See phonetic rules on words in the desiderative form, Page 679.

Positive		Present		Negative	
<i>mitai</i>	I wish to see	<i>mitaku-nai</i>	I do not wish to see		
見たい		見たくない			
<i>yomitai</i>	I wish to read	<i>yomitaku-nai</i>	I do not wish to read		
読みたい		読みたくない			
<i>shitai</i>	I wish to do	<i>shitaku-nai</i>	I do not wish to do		
したい		したくない			
Past					
<i>mitakatta</i>	I wished to see	<i>mitaku-nakatta</i>	I didn't wish to see		
見たかった		見たくなかった			
<i>yomitakatta</i>	I wished to read	<i>yomitaku-nakatta</i>	I didn't wish to read		
読みたかった		読みたくなかった			
<i>shitakatta</i>	I wished to do	<i>shitaku-nakatta</i>	I didn't wish to do		
したかった		したくなかった			

1. *Suru* is an irregular verb.

What has been said in the previous lesson of the conjugation of the true adjective, applies also to the conjugation of verbs in the desiderative form.

Here below are given the different forms of the present and past tenses of the desiderative conjugation, both in the positive and negative.

Miru 見る To See

míru 見る *mí* 見 *mitái* 見たい I wish to see

Present

Positive

I wish to see, etc.

mitái 見たい
mitái désū 見たいです
mitái no désū 見たいのです
mitaku arimásū 見たくあります

Negative

I do not wish to see, etc.

mitaku-nái 見たくない
mitaku-nái désū 見たくないです
mitaku-nái no désū 見たくないのです
mitaku arimasén 見たくありません

Past

I wished to see, etc.

mitái dēshīta 見たいでした
mitái no dēshīta 見たいのでした
mitaku arimashīta 見たくありました
mitakatta 見たかった
mitakatta no dēshīta 見たかったのでした

I did not wish to see, etc.

mitaku-nái dēshīta 見たくないでした
mitaku-nái no dēshīta 見たくないのでした
mitaku arimasén dēshīta 見たくありませんでした
mitaku náakatta 見たくなかった
mitaku náakatta no dēshīta 見たくなかったのでした

Yómu 読む To Read

yómu 読む *yomi* 読み *yomitái* I wish to read

Present

I wish to read, etc.

yomitái 読みたい
yomitái désū 読みたいです
yomitái no désū 読みたいのです
yomitaku arimásū 読みたくあります

I do not wish to read, etc.

yomitaku-nái 読みたくない
yomitaku-nái désū 読みたくないです
yomitaku-nái no désū 読みたくないのです
yomitaku arimasén 読みたくありません

Past

I wished to read, etc.

yomitái dēshīta 読みたいでした
yomitái no dēshīta 読みたいのでした

I did not wish to read, etc.

yomitaku-nái dēshīta 読みたくなかった
yomitaku-nái no dēshīta 読みたくなかったのでした

I wished to read, etc.

yomitaku arimashita

読みたくありました

yomitakatta

読みたかった

yomitakatta no deshita

読みたかったのです

I did not wish to read, etc.

yomitaku arimasen deshita

読みたくありませんでした

yomitaku-nakatta

読みたくなかった

yomitaku-nakatta no deshita

読みたくなかったのです

Suru する To Do (irr. verb)*suru* する *shi* し *shitai* したい I wish to do

Present

I wish to do, etc.

shitai したい*shitai desu* したいです*shitai no desu* したいのです*shitaku arimasu* したくあります

I do not wish to do, etc.

shitaku-nai したくない*shitaku-nai desu* したくないです*shitaku-nai no desu* したくないのです*shitaku arimasen* したくありません

Past

I wished to do, etc.

shitai deshita

したかったです

shitai no deshita

したかったのです

shitaku arimashita

したくありました

shitakatta

したかった

shitakatta no deshita

したかったのです

I did not wish to do, etc.

shitaku-nai deshita

したくないでした

shitaku-nai no deshita

したくないのです

shitaku arimasen deshita

したくありませんでした

shitaku-nakatta

したくなかった

shitaku-nakatta no deshita

したくなかったのです

Of all the forms of the conjugation of the desiderative verb given above, the ones with *desu* です and *deshita* でした are preferred in ordinary speech.

The object of the desiderative verb may take *ga* が or *wo* を. In using *ga* が the object is emphasized.

Examples

Anata wa Nippon no rekishi ga yomitai desu ka.

貴方は日本の歴史が読みたいですか。

Do you wish to read the history of Japan?

Hai, yomitai desu. はい、読みたいです。 Yes, I wish to read it.

Naze sono kimono wo kaitaku-nai no desu ka. Why do you not wish to buy that kimono?

なぜその着物を買いたくないのですか。

Amari takai kara. あまり高いから。 Because it is too dear.

*Sukiyaki*¹ *ga tabetakatta kara yūbe Tōkyō Kaikan e ikimashita.*
すき焼 が 食べたかった から ゆうべ 東京 会館 へ 行きました。

As I wished to eat *sukiyaki* last night I went to the Tokyo Kaikan.²

Tenki ga warui deshita kara dekaketaku-nakatta no deshita.
天気 が 悪い でした から 出かけたくなかった の でした。

As the weather was bad we did not wish to go out.

Kono-aidā Kamakura e ikimashita ga oyogitaku-nai deshita.
この間 鎌倉 へ 行きました が 泳ぎたくない でした。

The other day I went to Kamakura,³ but I did not wish to swim.

Anata wa anō ie wo uritaki arimashita ka. Did you wish to sell
貴方 は あの 家 を 売りたい ありました か。 that house?

Ie, uritaki arimasen deshita. No, I did not wish to sell it.

いえ、売りたい ありません でした。

With the negative conjugation of desiderative verbs, as well as true adjectives, the paraphrase *no de wa arimasen* のではありません is sometimes used by women, but rarely by men.

Samui no de wa arimasen. 寒い ではありません。 It is not cold.

Samukatta no de wa arimasen.

寒かった の ではありません。

Samukatta no de wa arimasen deshita.

寒かった の ではありません でした。

} It was not cold.

Hanashitai no de wa arimasen. I do not wish to speak.

話したい の ではありません。

Hanashitakatta no de wa arimasen.

話したかった の ではありません。

Hanashitakatta no de wa arimasen deshita.

話したかった の ではありません でした。

} I did not wish to speak.

The expression *no de wa arimasen*, translated word for word, corresponds to: the fact (no), to be (de-wa), is not (arimasen).

The first example *Samui no de wa arimasen* would then correspond, awkwardly as it may sound, to *The fact that it is cold—to be is not.* Or, in plain English: *It is not the case to say that it is cold.*

The inclination, intention or desire to do something is expressed in a milder and more gentle form by affixing *to omōu* と思う to the verb in the desiderative form. In such cases, the inclination, intention, or desire is generally indicated in English by such expressions as *I should like to*, *I am or feel inclined to*, *I feel like*, *I have a desire to*, *I intend to*, etc.

Meron wo tabetai to omoimashū.

メロン を 食べたい と 思います。

} I feel like eating melon.

} I have a desire to eat melon. Etc.

¹ slices of meat eaten while cooking in an iron pan. ² Tokyo kaikan name of a fashionable restaurant in Tokyo. ³ A fashionable summer resort on the sea near Tokyo.

To *omôu* と思う after a verb in the desiderative form means, literary translated, *I, you, we, etc. think so.*

Meron wo tabetâi to omoimâsû. (lit. Melon, I wish to eat, so I think.)
メロンを食べたいと思います。

Sonô jidôsha wo kaitâi to omoimâshita ga kané ga arimasén dëshita.
その自動車を買いたいと思いました が 金がありませんでした。
I wished to buy that motor-car but I had no money (to buy it).

Sêngetsu anâta wa Hokkaidô e ikitâi to omoimasén dëshita ka.
先月 貴方は 北海道へ行きたいと思いませんでしたか。
Did you not intend (wish) to go to Hokkaido last month?

Omoimasén dëshita. 思いませんでした。 I did not.

Instead of *to omôu* と思う, we may use *omôu* 思う only, without *to* と, after the simple stem of verbs of Class I, and after the *i*-stem of verbs of Class II, followed by *taiku* たく, the adverbial form of *taï* たい.

Sashimi¹ wo tabetaku omoimasén ka. Don't you wish to eat
刺身を食べたく思いません か。 some sashimi¹?

Îe, tabetaku omoimâsû. いえ、食べたく思います。 Yes, I do.

Yûbe watashi wa Kabukizâ e ikitakû omoimâshita.
ゆうべ 私は 歌舞伎座へ行きたく思いました。

Last night I wished to go to the Kabuki theatre.

The intention is more clearly expressed by the word *tsumori* つもり, which means *intention*, followed by *dêsû* or *dëshita*. In a negative sentence *tsumori* つもり is followed by *wa arimasén* ありません or, if emphasis is to be expressed, by *de wa arimasén* ではありません。

Piano wo kâi tsumori (de) wa arimasén ka. Don't you intend
ピアノを買う つもり (で) は ありません か。 to buy a piano?

Piano wo kâi tsumori (de) wa arimasén dëshita ka.
ピアノを買う つもり (で) は ありません でした か。

Did you not intend to buy a piano?

The word *tsumori* may be used also after the desiderative.

Sonô fujingata wa dekaketâi tsumori dêsû ka. Do those ladies wish
その 婦人方は 出かけた い 積り ですか。 to go out?
or Do those ladies intend to go out?

Îe, dekaketâi no de wa arimasén. No, they do not wish to
いえ、出かけた い の で は ありません。 go out.

The verb in the desiderative followed by the expression *tsumori dêsû* or *no de wa arimasén* indicates a higher degree of politeness than is indicated by the simple present of the verb followed by the same expressions.

The desire, wish, or eagerness to do something is also expressed by the suffix *garu* がる, placed after the simple stem of verbs of Class I and after the *i*-stem of verbs of Class II, followed by *ta ta* (tai たい after dropping *i* い).

¹ sashimi sliced raw fish

The termination *tagáru* たがる indicates a stronger desire than is indicated by the desiderative termination *tai* たい, and corresponds to such expressions as *to be eager to*, *to be fond of*, *to be anxious to*, *to be dying* (=curious) *to*, etc.

<i>míru</i>	<i>mi-tagáru</i>	<i>mitagáru</i>	I am, he is, eager to see, etc.
見る	見たがる	見たがる	you are eager to see, etc.
<i>yómu</i>	<i>yomi-tagáru</i>	<i>yomitagáru</i>	I am, he is, eager to read, etc.
読む	読みたがる	読みたがる	you are eager to read, etc.
<i>surú</i>	<i>shi-tagáru</i>	<i>shitagáru</i>	I am, he is, eager to do, etc.
する	したがる	したがる	you are eager to do, etc.

The termination *gáru* がる is regularly conjugated like a verb:

Present

<i>mitagarimásu</i>	見たがります	I am, he is, eager to see, etc.
<i>mitagáru no désu</i>	見たがるのです	
<i>mitagarimasén</i>	見たがりません	I am not,
<i>mitagaránai</i>	見たがらない	he is not
<i>mitagaránai désu</i>	見たがらないです	eager to see, etc.
<i>mitagaránai no désu</i>	見たがらないのです	

Past

<i>mitagarimáshita</i>	見たがりました	I, he was eager to see, etc.
<i>mitagáru no déshita</i>	見たがるのでした	
<i>mitagátta</i>	見たがつた	
<i>mitagarimasén déshita</i>	見たがりませんでした	I, he was not
<i>mitagaránakatta</i>	見たがらなかった	eager to see, etc.
<i>mitagaránakatta no déshita</i>	見たがらなかったのです	
<i>mitagaránai déshita</i>	見たがらないでした	
<i>mitagaránai no déshita</i>	見たがらないのです	

Uchi no kodomo wa Ueno no Hakurankai e ikitagarimásu.

うちの子供は上野の博覧会へ行きたがります。

Our children have a strong desire to go to the Ueno Exhibition.

Anata wa chiisai toki ni otogibanashi wo yomitagarimáshita.

貴方は小さい時におとぎ話を読みたがりました。

When you were young (small) you were eager to read fairy stories.

Watashi wa kaigai ni ita toki ni kuni e kaeritagátta mono désu.

私は海外にいた時に国へ帰りたいがったものです。

When I was abroad I felt a great desire to return to my native country.

The termination *garu* がる may be added also to true adjectives after dropping their final *i*. In this case the suffix *garu* がる intensifies the meaning expressed by the adjectives.

<i>samui</i> cold	<i>samugáru</i>	to feel very cold
寒い	寒がる	to suffer much from the cold

<i>atsui</i> warm 暑い	<i>atsugaru</i> 暑がる	{ to feel very hot to suffer much from the heat
<i>kurushii</i> painful 苦しい	<i>kurushigaru</i> 苦しがる	{ to feel much pain to suffer much from pain
<i>Ano kodomo wa samugarimasu.</i> あの 子供 は 寒がります。		{ That child feels very cold. That child suffers much from the cold.
<i>Sono byōnin wa takai netsu de kurushigarimashita.</i> その 病人 は 高い 熱 で 苦しがりました。		
The patient suffered much from high fever.		
<i>Sono shiroguma wa atsugatte imashita.</i> その 白熊 は 暑がって いました。		
That white bear was suffering much from the heat.		

The intensified desiderative of verbs with *tagaru* たがる is regularly used for the negative form.

<i>iku</i> to go 行く	<i>ikitagarimasen</i> 行きたがりません	{ I, you, etc. do not intend to go I, you, etc. do not wish at all to go.
<i>taberu</i> to eat 食べる	<i>tabetagarimasen</i> 食べたがりません	{ I, you, etc. do not intend to eat I, you, etc. do not wish at all to eat.
<i>miru</i> to see 見る	<i>mitagarimasen</i> 見たがりません	{ I, you, etc. do not intend to see I, you, etc. do not wish at all to see.
<i>Watashi wa asoko e ikitagarimasen.</i> 私 は あそこへ 行きたがりません。		
I do not wish at all to go there.—I positively do not wish to go there.		

Substantivizing Verbs and Adjectives

A verb, as well as a true adjective, in its desiderative form, may be substantivized by substituting its final *i* for *sa* さ, as in the following examples:

<i>au</i> to meet 会う	<i>aitai</i> 会いたい	<i>aitasa</i> 会いたさ	the desire to meet
<i>aruku</i> to walk 歩く	<i>arukitai</i> 歩きたい	<i>arukitasa</i> 歩きたさ	the desire to walk
<i>miru</i> to see 見る	<i>mitai</i> 見たい	<i>mitasa</i> 見たさ	the desire, eagerness to see
<i>kau</i> to buy 買う	<i>kaitai</i> 買いたい	<i>kaitasa</i> 買いたさ	the desire, eagerness to buy
<i>akaru</i> bright 明るい	<i>akarusa</i> 明るさ		brightness, condition of being bright
<i>furu</i> old 古い	<i>furusu</i> 古さ		antiquity, oldness

<i>hosoi</i>	thin	<i>hósosa</i>	thinness
細い		細さ	
<i>omoshirói</i>	interesting	<i>omoshírosa</i>	the condition of being interesting
面白い		面白さ	
<i>wakái</i>	young	<i>wákasa</i>	youth, youthfulness
若い		若さ	

Quasi-adjectives do not suffer any alteration when substantivized by the suffix *sa*.

<i>jōbu</i>	丈夫	strong	<i>jōbusa</i>	丈夫さ	strength
<i>jōzu</i>	上手	skilful	<i>jōzusa</i>	上手さ	skilfulness
<i>rikō</i>	利口	clever	<i>rikōsa</i>	利口さ	cleverness
<i>kimbēn</i>	勤勉	diligent	<i>kimbensá</i>	勤勉さ	diligence
<i>shōjiki</i>	正直	honest	<i>shōjikisa</i>	正直さ	honesty

The substantivized verbal and adjectival expressions render possible the formation of sentences whose meaning has to be translated into English with words that, rather often, do not correspond to those of the original Japanese text, but only portray its idea, as shown in the following few examples:

Kowái-monō mitasa de kare wa chottō nozoitē mimashita.

怖いもの 見たさ で 彼 は ちょっと覗いて 見ました。

Curiosity overcame fear, and he had a peep at it.

(lit. Fearful thing, by eagerness to see, he a little peeping looked.)

Sonō heyá no akarúsa wa chōdo hirumá no yō dēshita.

その部屋の 明るさは 丁度 昼間 のようでした。

That room was as
bright as daytime.

(lit. That room's brightness just day-like was.)

When

As a conjunction, **when** is translated by *toki* 時 or *toki ni* 時に. The particle *ni* after *toki* is used when emphasis is to be expressed.

1. *Watashí wa Kánada ni itá tókí ni Nihón-go wo naraimashita.*
私 は カナダ にいた 時 に 日本語 を 習いました。

When I was in Canada I studied Japanese.

2. *Musukó ga anáta no uchi e itá tókí minásan wa o-dekake dēshita.*
息子 が 貴方 のうちへ行った時 皆さんは お出かけでした。

When my son went to your home everybody was out.

Note that the subject of the clause introduced by **when** takes *wa* は if it is also the subject of the second clause, as in example 1; however, the subject of the clause introduced by **when** takes *ga* が if it is different from the subject of the second clause, as in example 2.

If **when** introduces a habit or a customary occurrence it is translated by *to* と placed after the simple present of the verb it precedes.

Ishiyama San wa watashi ga nani ka chūkoku wo surū to itsudemo
 石山さんは私が何か忠告をするといつでも
okorimásū. When I give Mr. Ishiyama any advice he always gets angry.
 怒ります。

Anó otokó wa nōmu¹ to sūgu yōimásū.² When that man drinks *saké*
 あの男は飲むとすぐ酔います。 he soon gets drunk.

How To

The expression **how to + a verb**, is rendered into Japanese by adding the termination *katá* 方² to the simple stem of verbs of Class I and to the *i*-stem of verbs of Class II.

Anáta wa kanji no kakikatá wo shitté imásū ka.
 貴方は漢字の書き方を知っていますか。

Do you know **how to** write Chinese characters?

(lit. You, *kanji* the way of writing do you know?)

Konó hakó no akekátá wo shitté imásū ka. Do you know **how**
 この箱の開け方を知っていますか。 to open this box?

(lit. This box the way of opening do you know?)

Ii, soré no akekátá wo shirimasén. No, I do not know
 いえ、その開け方を知りません。 how to open it.

Vocabulary

Nouns					
advice	<i>chūkoku</i>	忠告 ^{チュウコウ}	weather	<i>ténki</i>	天気 ^{テンキ}
exhibition	<i>hakurankai</i>	博覧会 ^{ハクランカイ}	winter	<i>fuyu</i>	冬 ^{フユ}
history	<i>rekishi</i>	歴史 ^{レキシ}	Verbs		
melon	<i>méron</i>	メロン	to approach	<i>chikazuku</i>	近づく ^{チカヅク}
music	<i>ongaku</i>	音楽 ^{オンガク}	to earn	<i>mōke-ru</i>	儲ける ^{モケル}
noise	<i>otó</i>	音 ^{オン}	to hear	<i>kiku</i>	聞く ^{キク}
priest	<i>shimpū³</i>	神父 ^{シンファ}	to like	<i>konōmu</i>	好む ^{コム}
	<i>bōsan³</i>	坊主 ^{ボウサン}	to sing	<i>utau</i>	歌う ^{ウタウ}
relative	<i>shinseki</i>	親戚 ^{シンセキ}	to swim	<i>oyōgu</i>	泳ぐ ^{オユグ}
swallow	<i>tsubamé</i>	ツバメ	to tease	<i>ijimeru</i>	虐める ^{イジメル}

entirely black *makkūro* 真黒; entirely red *makká* 真赤; entirely white *masshīro* 真白; therefore *soré dēsū kará* ですから, *dēsū kará* ですから, *soré de* それで; to make a noise *otó wo tateru* 音を立てる; to make too much noise *otó wo tatesugirū* 音を立て過ぎる. You are making too much noise. *Anáta wa amari otó wo tatesugitē imásū.* 貴方は余り音を立てすぎています. *Amari*, which means *too much*, is here used for emphasis.

¹ *Nōmu* 飲む "to drink" may be used, as it is in the above sentence, with the meaning of *to drink saké* (the chief alcoholic beverage of the Japanese), or any other liquor. ² *yōu* 酔う to get drunk. ³ *shimpū* Catholic priest; *bōsan* Buddhist priest

an English-Japanese dictionary *Ei-wa jiten* 英和辞典; a Japanese-English dictionary *Wa-ji jiten* 和英辞典; to be thirsty *nodo ga kawaku* 喉がかわく; I am thirsty *Nodo ga kawakimashita* 喉がかわきました (*lit.* The throat got dry.)

Exercise *Renshu* 練習

1. Dónata ni hanashí¹ ga shítái no désū ka.—Shiháinin ni hanashí ga shítái no désū. 2. Náze anáta wa itóko to deketakú-nái no désū ka.—Naze-náraba itóko wa itsudemo watashí wo ijemásū kará. 3. Dáre ga takúsán no o-kané wo mōketái no désū ka.—Dáre de mo o-kané wo takúsán mōketái no désū. 4. Dáre ka kimáshita ka.—Hái, o-takú no dáiku ga kimáshita soshité anáta ni hanashí ga shítákatta no déshita. 5. Náze yūbe gakká wo benkyō shítakú-nákatta no déshita ka.—Tsūkárete imáshita nóde. 6. Nōdo ga kawa-kimáshita mizú ga nomitái désū.—Budōshu wo nomítaku arimasén ka.—Ima wa takúsán désū. Nōdo ga kawáita tokí ni wa mizú ga nomitái no désū. 7. Anó kodomotachí ni kudámono wo yarimáshita ga tabetagarimasén déshita. 8. Kómban watashí wa omoté e détaku arimasén. Uchí ni itái désū. 9. Watashí wa Nihón-go no senséi wo hōmon² shítái no désū. 10. Kinō watashí wa kázoku to issō ni Atamí e ikitákatta no déshita ga Ōsaka kará shinsekí no monó³ ga kimáshita nóde uchí ni imáshita. 11. Watashí wa Kánada ni itá tokí Nihón-go wo benkyō surú tsumorí wa arimasén déshita ga íma Nihón ni kimáshita nóde Nihón-go wo benkyō shítái to omoimásū. 12. Samúi tokí ni wa ōku⁴ no hītō wa ása háyaku okíru no wo konomimasén. 13. Anáta wa Wa-éi jiten wo kaú tsumorí de wa arimasén déshita ka.—Hái, watashí wa Wa-éi jiten wa mōtte imásū. Watashí wa Ei-wa jiten wo kaitákatta no déshita. 14. Náze sonná-ni otō wo tatéru no désū ka. Anáta wa ongakú wo kikitakú arimasén ka.—Anná ongakú wo kikitakú arimasén. Anó ongakutachí wa jōzu ni ensō⁵ surú kotō wo shirimasén. 15. Tsubamé wa samúi tokoró ni sūmu no wo sūkimasén, désū-kará fuyú ga chikazúku to atatakái kunī-guní⁶ e ikimásū. 16. Chōsenjin wa masshirōi kimonó wo kirú no ga sūkí désū. 17. Katoríkkū no shīputachí wa ítsumo makkúro-na yōfuku wo kimásū. 18. Itsu anáta wa o-kuní e káeru tsumorí désū ka.—Kotoshí wa kuní e káeru tsumorí wa arimasén ga rainén wa káeru to omoimásū.

1. どなたに話がしたいのですか。—支配人に話がしたいのです。
2. なぜ貴方はいとこと出かけたくないのですか。—なぜならばいとはいつでも私を虐めますから。 3. 誰が沢山のお金を儲けたいのですか。—誰でもお金を沢山儲けたいのです。 4. 誰か来ましたか。—はい、お宅の大工が来ましたそして貴方に話がしたかったのです。 5. なぜ、ゆうべ学課を勉強しなかったのですか。—疲れていましたので。 6. 喉がかわきました水が飲みたいです。—ぶどう酒を飲みたくありませんか。—今はたくさんです。喉がかわいた時には水が飲みたい

1 *hanashí wo surú*=*hanásu*=to speak 2 *hōmon surú* 訪問する to pay a visit
3 *shinsekí no monó* relatives; in this case *monó* means *people, folks* 4. *ōku* no many
5 *ensō surú* to play, to give a performance, a recital 6 *kuní-guní* plural of *kuní*
country

のです。7. あの子供達に果物をやりましたが食べたがりませんでした。8. 今晚私はおもてへ出たくありません。うちにいたいです。9. 私は日本語の先生を訪問したいのです。10. きのう、私は家族と一緒に熱海へ行きたかったのですが大阪から親戚の者が来ましたのでうちにいました。11. 私はカナダにいた時、日本語を勉強するつもりはありませんでしたが今、日本に来ましたので日本語を勉強したいと思えます。12. 寒い時には多くの人は朝早く起きるのを好みません。13. 貴方は和英辞典を買うつもりではありませんでしたか。—はい、私は和英辞典は持っています、私は英和辞典を買いたかったのです。14. なぜそんなに音を立てるのですか。貴方は音楽を聞きたくありませんか。—あんな音楽を聞きたくありません。あの音楽家達は上手に演奏する事を知りません。15. つばめは寒い所に住むのを好きません、ですから冬が近づくと暖かい国々へ行きます。16. 朝鮮人は真白い着物を着るのが好きです。17. カトリックの神父達はいつも真黒な洋服を着ます。18. いつ、貴方はお国へ帰るつもりですか。—今年は国へ帰るつもりはありませんが来年は帰ると思えます。

1. To whom do you wish to speak?—I wish to speak to the manager.
2. Why do you not wish to go out with your cousin?—Because he always teases me. 3. Who wishes to earn much money?—Everybody wishes to earn much money. 4. Did anybody come?—Yes, your carpenter came; he wished to speak to you. 5. Why did you not wish to study your lesson last night?—Because I was tired. 6. I am thirsty; I wish to drink some water.—Don't you wish to drink wine?—Not now; when I am thirsty I wish to drink water. 7. We gave some fruit to those children, but they did not wish to eat it. 8. To-night I do not feel like going out; I wish to remain at home. 9. I should like to pay a visit to my Japanese teacher. 10. Yesterday I intended to go to Atami with my family, but as some of my relatives came from Osaka, we remained at home. 11. When I was in Canada I had no intention of studying Japanese, but as I am now in Japan I wish to study it. 12. When it is cold many people do not like to get up early in the morning. 13. Did you not intend to buy a Japanese-English dictionary?—No, I have a Japanese-English dictionary, but I did intend to buy an English-Japanese dictionary. 14. Why are you making so much noise? Don't you like to hear music?—I do not wish to hear such music. Those players do not know how to play well. 15. Swallows do not like to live in cold places; therefore, when winter approaches they go to warm countries. 16. The Koreans like to wear pure white dresses. 17. Catholic priests always wear jet black dresses. 18. When do you intend to go back to your native country?—I have no intention of going back to my native country this year, but next year I shall go back.

Twenty-third Lesson 第廿三課

The Subordinate

We will now explain the formation of the **subordinate**, a peculiarity of the Japanese verb, without which it is difficult to form long sentences.

The **subordinate** of verbs of **Class I** is formed by adding the termination **te** て to verbal stems.

See **phonetic rules** on verbs in their subordinate form, Page 680.

<i>miru</i> 見る	to see, to watch	<i>mi</i> 見	<i>mite</i> 見て
<i>taberu</i> 食べる	to eat	<i>tabe</i> 食べ	<i>tābete</i> 食べて

Progressive Conjugation

By adding *imásū* います or *orimásū* おります (is, are), *imáshita* いました or *orimáshita* ありました (was, were), to the **subordinate** of verbs, we obtain the present and past tenses of the **progressive conjugation**. In such cases the subordinate corresponds to the present participle of English verbs.

<i>mite imásū</i>	見ています	} I am watching
<i>mite orimásū</i>	見ております	
<i>tābete imásū</i>	食べています	} I am eating
<i>tābete orimásū</i>	食べております	
<i>mite imáshita</i>	見ていました	} I was watching
<i>mite orimáshita</i>	見ておりました	
<i>tābete imáshita</i>	食べていました	} I was eating
<i>tābete orimáshita</i>	食べておりました	

The **subordinate** with *imásū* います is generally used in ordinary conversation, while with *orimásū* it is used in polite speech.

Ōzei no hito ga yakyū wo mite imásū. (*yakyū* 野球 baseball game)
大勢の人 が 野球 を 見て います。

Many people are watching the baseball game.

Keibā wo mite imáshita. I was watching the horse race.
競馬 を 見て いました。 (*keibā* 競馬 horse race)

Sorera no kodomotachi wa kudámono wo tābete imásū. Those children
それ等 の 子供達 は 果物 を 食べて います。 are eating fruit.

Jimusho kara kaerimáshita toki ni uchi no monó wa o-kashi wo tābete imáshita. When I returned from the office my family were eating cakes.
事務所 から 帰りました 時 に うち の 者 は お菓子 を 食べて いました。

I uchi no monó the people, the folk, at my home=my family

The subordinate of verbs of Class II is formed by changing the last syllable of the simple present into different terminations according to the group they belong to.

Progressive Conjugation

	Subordinate	Present	Past	
1	<i>kôgu</i> 漕ぐ to row (boat)	<i>kôide</i> 漕いで rowing	<i>kôide imásu</i> 漕いでいます I am rowing	<i>kôide imáshita</i> 漕いでいました I was rowing
	<i>káku</i> 書く to write	<i>káite</i> 書いて writing	<i>káite imásu</i> 書いています I am writing	<i>káite imáshita</i> 書いていました I was writing
2	<i>dásu</i> 出す to take out	<i>dáshite</i> 出して taking out	<i>dáshite imásu</i> 出しています I am taking out	<i>dáshite imáshita</i> 出していました I was taking out
	<i>kasu</i> 貸す to loan, rent	<i>kashite</i> 貸して renting	<i>kashite imásu</i> 貸しています I am renting	<i>kashite imáshita</i> 貸していました I was renting
3	<i>tátsu</i> 立つ to stand	<i>tátte</i> 立って standing	<i>tátte imásu</i> 立っています I am standing	<i>tátte imáshita</i> 立っていました I was standing
	<i>mátsu</i> 待つ to wait	<i>mátte</i> 待って waiting	<i>mátte imásu</i> 待っています I am waiting	<i>mátte imáshita</i> 待っていました I was waiting
4	<i>tobu</i> 飛ぶ to fly	<i>tonde</i> 飛んで flying	<i>tonde imásu</i> 飛んでいます I am flying	<i>tonde imáshita</i> 飛んでいました I was flying
	<i>yômu</i> 読む to read	<i>yônde</i> 読んで reading	<i>yônde imásu</i> 読んでいます I am reading	<i>yônde imáshita</i> 読んでいました I was reading
	<i>shinu</i> ¹ 死ぬ to die	<i>shinde</i> 死んで dying	<i>shinde imásu</i> 死んでいます He is dead	<i>shinde imáshita</i> 死んでいました He was dead
	<i>aru</i> ある to be	<i>atte</i> あって being	Not used with <i>imásu</i> or <i>orimásu</i> います おります	
5	<i>uru</i> 売る to sell	<i>utte</i> 売って selling	<i>utte imásu</i> 売っています I am selling	<i>utte imáshita</i> 売っていました I was selling
	<i>yaburu</i> 破る to tear	<i>yabutte</i> 破って tearing	<i>yabutte imásu</i> 破っています I am tearing	<i>yabutte imáshita</i> 破っていました I was tearing

¹ The verb *shinu* followed by *imásu* or *imáshita* indicates a condition. The progressive conjugation of *shinu* is formed with the subordinate of the verb *kakáru* かかる to be about to, to be impending. *Shini kakatte imásu* I am dying; *Shini kakatte imáshita* I was dying. Note that *shinu* is the only Japanese verb ending in *nu*.

6	<i>iru</i> 云う to say	<i>itté</i> 云って saying	<i>itté imásu</i> 云っています I am saying	<i>itté imáshita</i> 云っていました I was saying
	<i>kau</i> 買う to buy	<i>katté</i> 買って buying	<i>katté imásu</i> 買っています I am buying	<i>katté imáshita</i> 買っていました I was buying

Note that the verbs of *groups 1, 2, 3, 4, and 5* drop the last syllable when forming the subordinate, and that the verbs of *group 1* in *gu* and *group 4* in *bu*, *mu* and *nu*, have the subordinate ending in *de* instead of *te*. Verbs of *groups 3, 5, and 6* have their subordinate termination written with **double t**.

See **phonetic rules** on subordinate forms, Page 656.

Examples

Náni wo káite imásu ka. 何を書いていますか。 What are you writing?

Tomodachi ni tegami wo káite imásu. I am writing a letter
友達 に 手紙 を 書いて います。 to a friend.

Senséi ga irasshaimáshita¹ toki ni watashi wa Nihón-go no renshū
先生 が いらっ しゃいました 時 に 私 は 日本語 の 練習

mondaí wo káite imáshita. When my teacher arrived I was writing
問題 を 書いて いました。 my Japanese language exercise.

Keikán ga itsumo anó tatémono no mae ni tátte imásu.

警官 が いつも あの 建物 の 前 に 立っ ています。

A policeman is always standing before that building.

Asa hayaku kara ima-máde anáta wo mátte imáshita.

朝 早く から 今迄 貴方 を 待っ ています。

I have been waiting for you from early morning until now.

Gorán nasái! Hikōki ga go-dái² watashitachi no ue wo tonde imásu.

御覧 なさい! 飛行機 が 五台 私達 の 上 を 飛ん で います。

Look! Five aeroplanes are flying above us.

Anáta no o-jōsan wa sukoshi mae ni o-heyá de hon wo yōnde imáshita.

貴方 の お嬢 さんは 少し 前 に お部屋 で 本 を 読ん で いました。

Your daughter was reading a book in her room a little while ago.

Anó otokó wa kutsushitá wo taihén yásuku utté imásu.

あの 男 は 靴下 を 大変 安く 売っ ています。

That man is selling socks very cheap.

Anó fujin wa náni wo itté imáshita ka. What was that lady saying?

あの 婦人 は 何 を 云っ っていました か。

Kiité imasén dēshita. 聞いて いません でした。 I was not listening.

The subordinate of *surú* する (to do, irr. verb) is *shité* して.

¹ *Irassharu* いらっ しゃる "to go" or "to come" is a polite verb used for the 2nd and 3rd persons. See lesson 35, page 262. ² *dái* is the numerative used for counting aeroplanes or cars.

Anáta wa náni wo shíté imásu ka. What are you doing?

貴方は何をしていますか。

Benkyō shíté imasu. 勉強しています。 I am studying.

Another form of *progressive present*, used in ordinary conversation, is obtained by using *irū no desū* いるのです or *ōru no desū* おるのです instead of *imasu* います or *orimasu* おります after the subordinate. *No desū* のです after *irū* いる or *ōru* おる is sometimes omitted in vulgar speech.

Progressive Present Tense

<i>taberu</i>	<i>tābete</i>	<i>tābete irū (ōru) no desū</i>
食べる	食べて	食べている(おる)のです
to eat	eating	I am eating
<i>kaku</i>	<i>kāite</i>	<i>kāite irū (ōru) no desū</i>
書く	書いて	書いている(おる)のです
to write	writing	I am writing
<i>matsu</i>	<i>mātte</i>	<i>mātte irū (ōru) no desū</i>
待つ	待って	待っている(おる)のです
to wait	waiting	I am waiting

Progressive Past Tense

<i>yōmu</i>	<i>yōnde</i>	<i>yōnde irū (ōru) no deshita</i>
読む	読んで	読んでいる(おる)のでした
to read	reading	I was reading
<i>uru</i>	<i>utte</i>	<i>utte irū (ōru) no deshita</i>
売る	売って	売っている(おる)のでした
to sell	selling	I was selling

Anáta wa dōnata wo mātte ōru no desū ka. Whom are you waiting for?

貴方はどなたを待っておるのですか。

Háha wo mātte irū no desū. I am waiting for my mother.

母を待っているのです。

Sēito wa miná Eigō no hon wo yōnde ōru no desū.

生徒は皆英語の本を読んでおるのです。

All students are reading English books.

Still another form of progressive conjugation, used in ordinary conversation, is formed by adding to the subordinate *irū tokoró desū* いるところです or *ōru tokoró desū* おるところです for the present, and *irū tokoró deshita* いるところでした or *ōru tokoró deshita* おるところでした for the past.

Present

<i>tābete irū (ōru) tokoró desū</i>	食べている(おる)ところです	I am eating
<i>kāite irū (ōru) tokoró desū</i>	書いている(おる)ところです	I am writing
<i>mātte irū (ōru) tokoró desū</i>	待っている(おる)ところです	I am waiting
<i>yōnde irū (ōru) tokoró desū</i>	読んでいる(おる)ところです	I am reading
<i>utte irū (ōru) tokoró desū</i>	売っている(おる)ところです	I am selling

Past

tābete irū (ōru) tokorō dēshīta 食べている(おる)ところでした I was eating
kāite irū (ōru) tokorō dēshīta 書いている(おる)ところでした I was writing
mātte irū (ōru) tokorō dēshīta 待っている(おる)ところでした I was waiting
yōnde irū (ōru) tokorō dēshīta 読んでいる(おる)ところでした I was reading
uttē irū (ōru) tokorō dēshīta 売っている(おる)ところでした I was selling

Ima o-kyakūsamā wa o-cha wo nōnde irū tokorō dēsū.

今 お客様 は お茶 を 飲んで いる ところ です。

The guests are now drinking tea.

Yūbe Tanakā San no tokorō e ikimāshīta tokī (ni) Tanakā San wa
 ゆうべ 田中 さんの ところ へ 行きました 時 (に) 田中 さん は
watashī ni tegamī wo kāite irū tokorō dēshīta.

私 に 手紙 を 書いている ところ でした。

When I went to Mr. Tanaka's last night, he was writing a letter to me.

The subordinate corresponds also to the perfect participle of English verbs:

<i>mīru</i> 見る	to see	<i>mīte</i> 見て	seeing, having seen
<i>tāberu</i> 食べる	to eat	<i>tābete</i> 食べて	eating, having eaten
<i>nōmu</i> 飲む	to drink	<i>nōnde</i> 飲んで	drinking, having drunk
<i>oerū</i> 終える	to finish	<i>oetē</i> 終えて	finishing, having finished
<i>tāipu de ūsu</i> to typewrite		<i>tāipu de ūtte</i> タイプで打つ	typing, having typed
		タイプで打つ	タイプで打って

(*tāipu* タイプ short for typewriter, *de* で with, *ūsū* 打つ to strike)

Shigotō wo oetē dekakemāshīta. 仕事を終えて出かけました。

I finished the work and went out. (*lit.* The work having finished, I went out.)

Kusurī wo nōnde nemāshīta. 薬を飲んで寝ました。

I drank the medicine and went to bed.

(*lit.* The medicine having drunk, went to bed.)

Tegamī wo tāipu de ūtte shihānin ni watashimāshīta.

手紙 を タイプ で 打って 支配人 に 渡しました。

I typewrote the letter and gave it to the manager.

(*lit.* The letter with typewriter having struck, to the manager handed.)

The subordinate of verbs is also formed by adding *māshīte* まして, instead of *te* て, to the simple stem of verbs of Class I, and to the *i*-stem of verbs of Class II.

mīru 見る to see *mi* 見 *mimāshīte* 見まして = *mīte* 見て
kāku 書く to write *kaki* 書 *kakimāshīte* 書きまして = *kāite* 書いて

The subordinate with *māshīte* まして may be used in place of the shorter form with the termination *te* て in all cases except

to form the progressive conjugation. The subordinate with *máshite* is more polite than the shorter form with *te*.

*Dōmo o-jamá wo itashimáshite sumimasén.*¹ I am sorry to disturb you.
 どうも お邪魔 を 致しまして すみません。

(lit. Much obstruction having made, it is unpardonable.)

This sentence is very much used by Japanese, and corresponds to the English *excuse me, I beg your pardon for interrupting you, for giving you trouble*, and similar expressions.

Subordinate followed by *arimásū*.

The subordinate may be followed by *arimásū* あります instead of *imásū* います. In this case, however, instead of expressing a progressive action, the construction with *arimásū* あります expresses a condition that is the result of an action, which in English may be expressed by *to be* and an adjectival participle or by a passive perfect tense.

The following comparative examples will show the different function of *imásū* and *arimásū* placed after a subordinate.

- 1) *Jochū wa anáta no heyá wo sōji shité imásū.* The maid is cleaning
 女中は 貴方の 部屋 を 掃除 して います。 your room.
Anáta no heyá wa sōji shité arimásū. Your room is cleaned.
 貴方の 部屋 は 掃除 して あります。 Your room has been cleaned.
- 2) *Hon. wo katazúketé² imásū.* I am putting the books in good order.
 本 を 片づけて います。
Hon. wa katazúketé² arimásū. The books are (put) in good order.
 本 は 片づけて あります。 The books have been put in good order.
- 3) *Gakūsei ga haná wo katté imásū.* The students are buying flowers.
 学生 が 花 を 買つて います。
Haná wa katté arimásū. The flowers are bought.
 花 は 買つて あります。 The flowers have been bought.
- 4) *Mōmban wa mon ni kagi³ wo káketé imásū.* The gatekeeper is locking the gate.
 門番 は 門 に 鍵 を かけて います。 ing the gate.
Mon ni kagi ga káketé arimásū. The gate is locked up.
 門 に 鍵 が かけて あります。 The gate has been locked up.
- 5) *Kōkku wa nikú wo kizandé⁴ imásū.* The cook is chopping the meat.
 コック は 肉 を きざんで います。
Nikú wa kizandé arimásū. The meat is chopped.
 肉 は きざんで あります。 The meat has been chopped.

If the condition is to be expressed in the *past* or in the *negative*, the *past* or *negative* form of *arimásū* is used accordingly.

1 *o-jamá wo itasū* お邪魔を致す to cause disturbance; *sumánai* 済まない to be unpardonable; *sumimasén* すみません I am sorry 2 *katazúkeru* 片づける to put (things, room) in order 3 *...ni kagi wo kákeru* ...に鍵をかける to lock (*ní* to, *kagi* key or lock, *kákeru* to apply, to put) 4 *kizamú* to chop

- 1) *O-tétsudai wa anáta no heyá wo sōji shítē imáshita.* The maid was cleaning your room.
 お手伝いは貴方の部屋を掃除して いました。 ing your room.
Anáta no heyá wa sōji shítē arimáshita. Your room was cleaned.
 貴方の部屋は掃除して ありました。 Your room had been cleaned.
- 2) *Hon wo katazúketē imáshita.* I was putting the books in good order.
 本を片づけて いました。
Hon wa katazúketē arimáshita. The books were in good order.
 本は片づけて ありました The books had been put in good order.
- 3) *Mómban wa mon ni kagi wo kákete imáshita.* The gatekeeper was locking the gate.
 門番は門に鍵をかけて いました。 locking the gate.
Mon ni kagi ga kákete arimáshita. The gate was locked.
 門に鍵が かけて ありました。 The gate had been locked.

The subordinate followed by *arimásū* may also indicate a simple fact or condition that is not the result of an action, as in the following example.

Anó tatéfuda ni nan to káite arimásū ka. What is written on that board?
 あの立札に何んと書いてありますか。 board?
"Konó tochi urimonó" to káite arimásū. It is written: "This plot of land is for sale."
 この土地 売物 と書いてあります。 of land is for sale."

Vocabulary

Nouns		Verbs	
accountant	<i>kaiket-gakarí</i> 会計係ガリ	to be in a hurry	<i>isóide irú</i> 急イデイル
construction	<i>kenchikú</i> 建策チ	to cry	<i>nakú</i> 泣ナク
contractor	<i>ukebinin</i> 請負人シ	to frighten	<i>odorokásu</i> オドロカス
custom	<i>fūshū</i> 風習シウ	to give up	<i>yame-rú</i> 止メメル
idea	<i>mokuteki</i> 目的テキ	to make	<i>koshirae-rú</i> コシラエル
motor-boat	<i>mōtā-bōto</i> モーターボート	to prepare	<i>yōi surú</i> 用意イスル
photograph	<i>shashín</i> 写真シン	to return	<i>káeru</i> 帰エル
postman	<i>yūbin-ya</i> ¹ 郵便屋ヤ	Adverbs	
	<i>yūbin-haitatsufū</i> 郵便配達夫フ	about	<i>bákari</i> バカリ
race	<i>kyōsō</i> 競走ソウ		(suffix)
to run a race	<i>kyōsō surú</i> 競走スル	excitedly	<i>kōfun shíte</i> 興奮シテ

Exercise Renshū 練習

1. Sonó heyá de náni wo shítē imásū ka.—Shashín wo genzō shítē² imásū.
 2. Anáta no otōsan wa dóko ni imásū ka.—Niwá de shimbún wo yōnde imásū. 3. Soshítē anáta no ojōsan wa.—Musūmé wa heyá de jībún no kimono wo koshirae³ imásū. 4. Gorán nasái! San-zō³ no mōtā-bōto ga kyōsō shítē

¹ *yūbin-ya* (colloq.) ² *genzō surú* to develop (negatives films) ³ *zō* 艘 is the numerative for ships; *sō* is pronounced *zō* after *san*

imásu. 5. Náze sonná ni háyaku arúite imásu ka.—Isó de orimásu nóde. 6. Náze anáta no gakká wo benkyō shimasén ka.—Mō benkyō shīte shimaimáshita. 7. Anó kōjō de nan-nin no otokó ga hataraité imásu ka.—Go-jū nin bákari¹ hataraité imásu. 8. Anó hītó-bitó wa nání-go de hanáshīte imásu ka.—Chōsen-go de hanáshīte imásu. 9. Dáre ga anáta wo yondé imasu ka.—Háha ga watashí wo yondé imásu. Háha wa shokudō de shokutakú no yōi wo shīte imásu. 10. Dáre ga anáta ni hanáshīte imáshita ka.—Yūbin-ya ga hanáshīte imáshita. 11. Sakúban (yūbe) o-takú de dónata ga anná ni otó wo tátete imáshita ka.—Yūbe, takú de wa dáre mo otó wo tátete imasén déshita. Go-rokú nin no tomodachí ga dānsu² wo shīte imáshita. 12. Aréra no rōdōshatachi wa anó furúí tatémono no soto de nání wo shīte imáshita ka.—Arérano hītotachí wa atarashíu ginkō wo kenchikú surú tokoró no ukeōinin wo mátte imáshita. 13. Kōchō-sensēi³ ga warewaré no kumí e háitte kitá tokí ni séito wa minná tátte imáshita. 14. Anáta no ákachan wa náze naité imáshita ka.—Uchí no inú ga odorokáshita no désu. 15. Watashí ga shiháinin no jimu-shitsú e háitta tokí ni, shiháinin wa kōfun shīte⁴ kaikéi-gákari ni hanáshīte imáshita. 16. Dáre ka watashí wo yondé imáshita ka.—Dáre mo yondé imasén déshita. 17. Kyōnen anáta wa Shiná-go wo benkyō shīte imasén déshita ka.—Hái, Shiná-go wo benkyō shīte imasén déshita. Chōsen-go wo benkyō shīte imáshita. Watashí wa Chōsen no fūshū wo kenkyū⁵ surú tamé ni ni-nen kan achirá e ikú tsumorí déshita. Kéredomo Tōkyō de amarí isogáshiku narimáshita nóde achirá e ikú kangae wo yamemáshita.

1. その部屋で何をしていますか。—写真を現像しています。 2. 貴方のお父さんはどこにいますか。—庭で新聞を読んでいます。 3. そして貴方のお嬢さんは。—娘は部屋で自分の着物をこしらえています。 4. 御覧なさい！三艘のモーターボートが競争しています。 5. なぜそんなに速く歩いていますか。—急いでおりますので。 6. なぜ貴方の学課を勉強しませんか。—もう勉強してしまいました。 7. あの工場で何人の男が働いていますか。—五十人ばかり働いています。 8. あの人は何語で話していますか。—朝鮮語で話しています。 9. 誰が貴方を呼んでいますか。—母が私を呼んでいます。母は食堂で食卓の用意をしています。 10. 誰が貴方に話していましたか。—郵便屋が話していました。 11. 昨晚（ゆうべ）お宅でどなたがあんなに音を立てゝいましたか。—ゆうべ宅では誰も音を立てゝいませんでした。五六人の友達がダンスをしていました。 12. あれ等の労働者達はあの古い建物の外で何をしていましたか。—あれ等の人は新しい銀行を建築するところの請負人を待っていました。 13. 校長先生が我々の組へ入って来た時に生徒はみんな立っていました。 14. 貴方の赤ちゃんはなぜ泣いていましたか。—うちの犬がおどろかしたのです。 15. 私が支配人の事務室

1. bákari, about. 2. dānsu, foreign social dance; odori 踊り Japanese native dance. 3. kōchō-sensēi, director of a school. 4. kōfun surú, to be excited. 5. kenkyū surú, to study, to make scientific researches.

へ入った時に支配人は興奮して会計係に話していました。16. 誰か私を呼んでいましたか。—誰も呼んでいませんでした。17. 去年貴方は支那語を勉強していませんでしたか。—はい、支那語を勉強していませんでした。朝鮮語を勉強していました。私は朝鮮の風習を研究するために二年間あちらへ行くつもりでした。けれども東京であまり忙しくなりましたのであちらへ行く考えをやめました。

1. What are you doing in that room?—I am developing films (photograph.) 2. Where is your father?—He is in the garden reading the newspaper. 3. And where is your daughter?—She is in her room making a kimono for herself. 4. Look! Three motor-boats are running a race. 5. Why are you walking so fast?—Because I am in a hurry. 6. Why are you not studying your lesson?—I have studied it already. 7. How many men are working in that factory?—About fifty men are working there. 8. What language are those people speaking?—They are speaking Korean. 9. Who is calling you?—My mother is calling me. She is in the dining-room preparing the table for dinner. 10. Who was speaking to you?—The postman was speaking to me. 11. Who was making so much noise in your house last night?—Nobody was making noise in my house last night. A few friends of mine were dancing. 12. What were all those workmen doing outside that old building?—They were waiting for the contractor who is to construct the new bank. 13. When the director of the school entered our class all the students were standing. 14. Why was your baby crying?—Our dog frightened it. 15. When I entered my manager's office, he was speaking excitedly to our accountant. 16. Was anybody calling me?—Nobody was calling you. 17. Were you not studying Chinese last year?—No, I was not studying Chinese; I was studying Korean. I intended to go to Korea to study the customs of the country for two years. However, as I have become too busy here in Tokyo, I have given up my idea of going there.

A Japanese Proverb

Torá wa shindé kawá wo nokóshi, hitó wa shindé na wo nokósu.

虎は死んで皮をのこし、人は死んで名をのこす

The tiger, on his death, leaves his pelt; man, on his death, leaves his name.

(*torá* 虎 tiger; *shindé* 死んで sub. of *shinú* 死ぬ to die; *kawá* 皮 skin, pelt; *nokóshi* のこし stem of *nokósu* のこす to leave; *na* 名 name, reputation, etc.)

(Translation of the English counterpart: *Man dies but his name remains.*)

Hitó wa shindé mo na wa nokóru. 人は死んでも名はのこる。

(*lit.* Man, even dying or also after death, his name remains.)

Twenty-fourth Lesson 第廿四課

The Subordinate (continued)

In the previous lesson we have shown four ways to form the progressive conjugation:

1. *Ima minná wa kyakumá de odotté imásü.*
今 皆 は 客間 で 踊って います。
2. *Ima minná wa kyakumá de odotté irü.*
今 皆 は 客間 で 踊って いる。
3. *Ima minná wa kyakumá de odotté irü no désü.*
今 皆 は 客間 で 踊って いる の です。
4. *Ima minná wa kyakumá de odotté irü tokoró désü.*
今 皆 は 客間 で 踊って いる ところ です。

Everybody is now dancing in the parlour.

Now, by adding to the simple present of a verb the expression *tokoró désü* for the present and *tokoró déshita* for the past, the Japanese convey the idea of the immediate future as expressed in English by *to be going to*, *to be just going to*, *to be about to*, *to be on the point of*, and kindred forms. Examples:

1. In the parlour the musicians are about to play and the people are waiting for the music to start. I am outside the parlour with a friend of mine, but as I wish to see the people begin their dancing, I say to him:

Kyakumá e mairimashö; ima minná ga odorü tokoró désü.

客間 へ参りましょう。今 皆 が 踊る ところ です。

Let's go to the parlour; everybody is now going to dance.

N. B. *Máiru* 参る is a humble verb used by the first person when speaking to one's superiors or when referring to persons of lower social standing, as one's servants, for instance, and it corresponds to the ordinary verb *ikü* 行く *to go* or *küru* 来る *to come*. See page 162. *Ga* is used after *minná* instead of *wa*, as in the four previous sentences, because the subject (in this case everybody—*minná*) stands more prominent in the thought of the speaker than the predicate *is now going to dance*. See Lesson 28, page 189 on *Wa* and *Ga*.

2. Suppose you are going to pay a visit to Mr. X., and that upon arriving at the door of his house he opens it and appears in front of you, as if intending to leave his home. A little surprised you say to him:

Oya, o-dekaké ni náru tokoró désü ka. Oh, are you going out?

おや、お出かけに なる ところ です か。

Hái, dekakérü tokoró désü. Yes, I am going out.

はい、出かける ところ です。

O-dekaké ni náru is the polite form for *dekakerü* 出かける *to go out*.

O-shokujī wa sumimashita ka. Have you finished your meal?
 お食事 は 済みました か。 Have you had your dinner, etc.

Iie, korekara hajimeru tokoro desu. No, I am now
 いえ、これから 始める ところ です。 going to start.

Watashi wa shigoto wo oemashita; sampō ni dekakeru tokoro desu.
 私 は 仕事 を 終えました。 散歩 に 出かける ところ です。
 I have finished my work; I am (now) going out for a walk.

Yūbe Suzuki San ga taku e kimashita toki ni watashi wa chōdo neru tokoro deshita. When Mr. Suzuki came home last night
 ゆうべ 鈴木 さんが 宅 へ 来ました 時 に 私 は 丁度
 寝る ところ でした。 I was just going to bed.

The expression to have just finished (followed by a gerund) is also translated by *tokoro desu* or *deshita*.

3. Suppose you have been taking a bath and are now coming out of the tub, or that, having come out of it, you are about to dry or are drying your body. Someone of your family asks you whether you have finished your bath:

O-furo wa sumimashita ka. Have you finished your bath?
 お風呂 は 済みました か。

and you answer:

Ima agaru tokoro desu. 今あがるところです。 I have just come out.

or *Ima furo kara deru tokoro desu.* I have just come out of the bath.
 今 風呂 から 出る ところ です。

(*agaru* あがる to come up, to rise, to ascend.—In the above example, the use of this verb gives the idea of *rising from the water*.)

Even if a part of your body is still in the water, as you are coming out, you may use either of the two answers given above.

In some cases, to indicate an action that is taking place at the moment we speak, one may use either the immediate future, formed with *tokoro desu*, or the present tense, while in English only the progressive tense is used. This occurs especially when the statement indicating the progressive action is connected with some previous occurrence or arrangement:

O-kyakusama ga kimasu. or *O-kyakusama ga kuru tokoro desu.*
 お客様 が 来ます。 お客様 が 来る ところ です。

The guests are coming.

What is said in the above sentence is evidently connected with some previous arrangement. In fact, to say "The guests are coming," indicates that we must have been expecting them, following some previous understanding that they would come.

When in English the expression to be going to, followed by a verb, refers to a pending action, the present tense is used in Japanese:

Ashita Ōsaka e ikimasu. To-morrow I am going to Osaka.

あした 大阪 へ 行きます。 To-morrow I shall go to Osaka.

1 *Shokujī* 食事 means *meal* and may be used to translate any of the words *breakfast*, *lunch*, or *dinner*.

Kômban watashî wa Nihôn-go no sensêi wo tazunemâsû.

今晚 私は日本語の先生を訪ねます。

To-night I am going to visit my Japanese teacher.

(*tazunêru* 訪ねる to call on a person, at a house; to visit)

Often the Japanese subordinate, followed by a verb, forms an expression corresponding in meaning to a single English verb:

<i>dête ikû</i>	出て行く	= <i>dêru</i>	to go out
<i>dête kûru</i>	出て来る	= <i>dêru</i>	to come out
<i>kâette kûru</i>	帰って来る	= <i>kâeru</i>	to return
<i>kurabeté miru</i>	比べてみる	= <i>kuraberû</i>	to compare
<i>môtte kûru</i>	持って来る		to bring
<i>tôtte kûru</i>	取って来る		to fetch
<i>tsureté ikû</i>	連れて行く		to take, to lead to
<i>tsureté kûru</i>	連れて来る		to bring with

person or
animal

Examples

Sensêi wa kyôshitsu kara dête ikimâshita. Our teacher went
先生は教室から出て行きました。 out of the class room.

Anata wa itsu Ôsaka kara kâette kimâshita ka.

貴方はいつ大阪から帰って来ましたか。

When did you return from Osaka?

Sakûban tsûma to isshô ni kâette kimâshita. I came back last
昨晚妻と一緒に帰って来ました。 night with my wife.

Jûnsa wa dorobô wo keisatsu e tsureté ikimâshita.

巡査は泥棒を警察へ連れて行きました。

The policeman took the thief to the police station.

The subordinate followed by a verb corresponds at times to English expressions formed by a verb and a present participle or an adverb:

Arûite kimâshita. 歩いて来ました。 I came walking.

Hashûite ikimâshita. 走って行きました。 He went running.

Naité hanashimâshita. 泣いて話しました。 He spoke crying.

Yorokônde tabemâshita. 喜んで食べました。 He ate gladly.

There are some verbs which, when used in the subordinate with *imâsû*, *orimâsû* or the less polite verbal forms *irû* or *ôru*, do not indicate progressive tenses, but denote a condition resulting from an action. The most common of these verbs are:

<i>dekakerû</i>	出かける	<i>dekaketé imâsû</i>	出かけています	} he is out
	to go out	<i>dekaketé irû</i>	出かけている	
<i>dekîru</i>	出来る	<i>dekite imâsû</i>	出来ています	} it is ready,
	to be done, ready	<i>dekite irû</i>	出来ている	

done, completed

1. To go out of = to go out from (in Japanese)

<i>déru</i>	出る	<i>déte imásü</i>	出ています	} it is out (buds, leaves, etc.)
to go out, come out		<i>déte irú</i>	出ている	
				} he is out
<i>káeru</i>	帰る	<i>káette imásü</i>	帰っています	} he is back
to return		<i>káette irú</i>	帰っている	
				} he has returned
<i>kúru</i>	来る	<i>kité imásü</i>	来ています	} he is here
to come		<i>kité irú</i>	来ている	
				} he has come
<i>shinú</i>	死ぬ	<i>shindé imásü</i>	死んでいます	} he is dead
to die		<i>shindé irú</i>	死んでいる	
<i>ikú</i>	行く	<i>itté imásü</i>	行っています	} he is out
to go		<i>itté irú</i>	行っている	
				} he has gone

N. B. For brevity, the forms with *orimásü* and *óru* have been omitted.

Examples

1. *Watashí ga o-ishá no uchi e ikimáshita tokí ni o-ishá wa dekaketé*
私 が お医者 の 家 へ 行きました 時 に お医者 は 出かけて
imáshita. When I went to the doctor's house he was out.
いました。

Otōsan wa orimásü ka.—Iié, dekaketé orimásü. Is your father in?—
お父さん は おります か。—いゝえ、出かけております。 No, he is out.

Dáiku wa máda kimasén ka.—Iié, kité imásü.
大工 は まだ 来ません か。—いゝえ、来ています。

Haven't the carpenters come yet?—Yes, they are here. (or They have come.)

2. *Yōfukuya ni ikimáshita tokí ni watashí no atarashū yōfuku wa máda*
洋服屋 に 行きました 時 に 私 の 新しい 洋服 は まだ
dékite imasén déshita. When I went to the tailor's my new suit was
出来て いません でした。 not yet finished.

3. *Otōsan wa dóchira ni ikimáshita ka.—Éiga ni itté imásü.*
お父さん は どちら に 行きました か。—映画 に 行っています。

Where did your father go?—He has gone to (or He is at) the cinema.

In Lesson 15, it has been said that the preposition *to*, indicating *motion to* or *towards a place*, is translated by *e* へ, as in the first example above (1). *To*, however, may also be translated by *ni* に, as in the last two examples (2 and 3), and the difference in the use of the two postposition is the following:

When a place we go to is considered in its material sense, the postposition *e* へ is used, while *ni* に is used when a place is considered in its abstract sense, that is, when it is considered as the seat of the activity or purpose it is used for.

In example 1 then, *the doctor's house* is considered as a dwelling and not the place where the doctor performs his profession, in which case *e* へ is used to translate *to*; in example 2 one refers to the tailor's working establishment and not his dwelling, which may be somewhere else, and in example 3, in answering *He has gone to the cinema*, it is understood that *the father*

went there to see the show and not the building where it is held.

What has been said above is the rule as it should be. However, as this rule is not strictly observed, the postposition *e* へ is sometimes used instead of *ni* に.

Both the progressive conjugation of the above verbs and their immediate future meaning *to be going to*, *to be on the point of*, *to be about to*....., etc. are formed only with *tokoró désū*.

<i>déru tokoró désū</i>	出るところです	{ he is going out he is about to go out
<i>déru tokoró déshīta</i>	出るところでした	he was going out, etc.
<i>dekīru tokoró désū</i>	出来るところです	it is being completed, etc.
<i>dekīru tokoró déshīta</i>	出来るところでした	it was almost ready, etc.
<i>kūru tokoró désū</i>	来るところです	he is coming, etc.
<i>shimū tokoró désū</i>	死ぬところです	he is dying, etc.
<i>ikū tokoró désū</i>	行くところです	he is going to (a place)
<i>ikū tokoró déshīta</i>	行くところでした	he was about to go to.....

For brevity's sake only the third person singular is given as translations of the above Japanese expressions.

To Go and To Come

Ikū or *yukū* 行く and *kūru* 来る, as we have shown with various examples, ordinarily mean *to go* and *to come*, both of which verbs may also be translated by *máiru* 参る or *irasshāru* いらっしゃる.

As both *máiru* and *irasshāru* express the double idea of *to go* and *to come*, it is only from the context that one can understand the intended meaning.

Irasshāru is an honorific verb used when politely speaking to the second or of a third person, even though the person spoken to and the one spoken of may not be of higher social rank.

Note that polite speech is also used in Japanese when speaking of, or to one's own parents, elder brothers and sisters, and elder relatives.

Máiru 参る is a humble verb used when speaking of oneself, or when speaking of a third person towards whom there is no necessity to use polite speech.

People towards whom polite speech is not necessary are one's own sons, younger brothers and sisters, servants, small shopkeepers and their clerks, and still lower class people. Examples:

Isshūkan ni nan-do Nihón-go gakkō e irasshaimásū ka. (pol. speech)
一週間に 何度 日本語 学校 へいらっしゃいますか。

How many times a week do you go to the Japanese language school?

Isshūkan ni san-do mairimásū. I go there three times a week.

一週間に 三度 参ります。

Itsu mata irasshaimásū ka. When will you come again?
いつ また いらっしゃいますか。

Raishū matā mairimāsū. I shall come again next week.

来週 また 参ります。

Sensēi wa dōko e irasshaimāshita ka. Where did the teacher go?

先生 は どこ へ いらっしゃいましたか。

Kochō-shitsū e irasshaimāshita. He went to the director's room.

校長 室 へ いらっしゃいました。

Kinō dōchira e irasshaimāshita ka.

きのう どちら へ いらっしゃいましたか。

Kinō dōchira e ikimāshita ka.

きのう どちら へ 行きましたか。

} Where did you go yesterday?

Yokohamā e mairimāshita.

横浜 へ 参りました。

Yokohamā e ikimāshita.

横浜 へ 行きました。

} I went to Yokohama.

Kodomotachi wa dōko e mairimāshita ka. Where did my

子供達 は どこ へ 参りましたか children go?

Hibiya Kōen e irasshaimāshita. They went to Hibiya Park.

日比谷 公園 へ いらっしゃいました。

The last sentence ending in the polite verb *irasshaimāshita* いらっしゃいました, is supposed to have been expressed by a servant speaking to his or her master or by a person of equal or lower social standing answering an enquiry.

O-tétsudai wa dōko e mairimāshita ka.

お手伝い は どこ へ 参りましたか。

O-tétsudai wa dōko e ikimāshita ka.

お手伝い は どこ へ 行きましたか。

} Where did the servant go?

Ichiba e kaimonō ni mairimāshita.

市場 へ 買物 に 参りました。

Ichiba e kaimonō ni ikimāshita.

市場 へ 買物 に 行きました。

} She went to the market for shopping.

Idiomatic Use of *irasshái*

Irasshái. いらっしゃい。

Come here. Welcome.

Matá irasshái. またいらっしゃい。

Please come again.

Yōku irasshaimāshita.

よくいらっしゃいました。

I am pleased to see you.

You are welcome.

Matte irasshái. 待っていらっしゃい。

Please wait.

Anata wa dōnata de irasshaimāsū ka.

貴方 は どなた で いらっしゃいますか。

Who are you? Whom have I the honour of addressing?

Go-shūjin wa irasshaimāsū ka.

御主人 は いらっしゃいますか。

Is your master in?

Hai, irasshaimásü. はい、いらっしゃいます。 Yes, he is in.

Ima shimbün wo yónde irasshaimásü. He is now reading the newspaper.
今、新聞を読んでいらっしゃいます。 (Speaking of a superior.)

Vocabulary

Nouns			prayer	<i>inorí</i>	祈り
branch (of tree)	<i>edá</i>	枝 <small>エダ</small>	seat	<i>séki</i>	席 <small>セキ</small>
brim	<i>fuchí</i>	縁 <small>フチ</small>	Verbs		
clerk ¹	<i>jimúin</i>	事務員 <small>ジムイン</small>	to begin	<i>hajime-rú</i>	始 <small>ハジ</small> メル
	<i>ten-in</i>	店員 <small>テンイン</small>	to burn {	<i>moyasú</i>	燃 <small>モヤ</small> ス
crater	<i>kakō</i>	火口 <small>カク</small>	intr.	<i>moe-rú</i>	燃 <small>モエ</small> エル
guide	<i>annaishá</i>	案内者 <small>アンナイシャ</small>	to go back	<i>modóru</i>	戻 <small>モド</small> ル
manager	<i>shiháinin</i>	支配人 <small>シハイニン</small>	to hurry	<i>isógu</i>	急 <small>イソ</small> グ
parlour	<i>kyakumá</i>	客間 <small>キヤクマ</small>	to leave ²	<i>dè·ru</i>	出 <small>デ</small> ル
	<i>ōsetsuma</i>	応接間 <small>オウセツマ</small>	to treat	<i>taigū surú</i>	待 <small>タイ</small> 遇 <small>グ</small> スル

in such a hurry *sonná ni isói-de* そんなに急いで; to say one's prayers *o-inorí wo surú* お祈りをする; to go to pray at a temple, to visit a temple *o-mairí ni ikú* お詣りに行く; to go shopping *kaimonó ni ikú* 買物に行く.

Exercise *Renshū* 練習

1. Isogí nasái! Resshá ga hashshá surú tokoró désü yo.³ 2. Kinō tōri de o-me ni kakátta⁴ tokí anáta wa dóchira e irasshāru tokoró déshīta ka.—Tomodachí no Inoué San no tokoró e ikú tokoró déshīta. 3. Shizuka ni⁵ nasái! Senséi ga kimásü yo! 4. Sonná ni isói-de dóko e ikú no désü ka.—Jimúsho e ikú tokoró désü. 5. O-ishá ga kúru tokoró désü. 6. Sā!⁶ Séki e modorimashō! Ongakú ga íma hajimaru tokoró désü. 7. Sakúban anáta no go-ryōshin ga takú e irasshaimashīta tokí ni watashí wa chōdo éki e ikú tokoró déshīta. 8. Anó jishín ga okótta⁷ tokí watashitachí wa yū no o-inorí wo shītē itá⁸ tokoró déshīta. 9. Sonó néko wo dóko e tsuretē⁹ ikú no désü ka.—Byōki désü kará byōin e tsuretē ikú tokoró désü. 10. Ráigetsu watashí wa Chūgoku e ikimásü. 11. Itsu atarashí jidōsha wo kau no désü ka.¹⁰—Raishū kaimásü.

1 *Jimúin* is a clerk of an office; *ten-in* is a clerk of a store. 2 to leave, said of trains, *hashshá surú* 発車する; of ships *shuppán surú* 出帆する; *dèru* 出る may be used for both trains and ships. 3 In familiar speech *yo* is sometimes put at the end of a sentence to render it emphatic. 4 *o-me ni kakátta*=*o-me ni kakarimashīta*; *o-me ni kakáru* お目にかゝる to meet (somebody). 5 *shizuka ni* quietly: *nasái* imperative of *nasáru* なさる, to do. 6 *Sā!* Come! Come now! 7 *okótta*=*okorimashīta*. 8 *shītē itá*=were doing, were saying. 9 *tsuretē* subord. of *tsureru* 連れる, to take (with). 10 *Itsu...kau no désü ka.* lit. "When...to buy, the thing or the fact is?" No, after *kau*, stands for *koto* 事 (the fact, thing.)

12. Dáre ga kúru no désū ka.—Kimí no tokoyá ga kúru¹ tokoró désū.
 13. Háru wa ki no edá kará mídori no wakába ga demásū. 14. Wareware ga Kyōto kará káetta² tokí ni ié ga yakemáshita. 15. Annaishá wa fūtarí no Amerikajin no yūrankyakú wo kakō no fuchí e tsureté ikimáshita. 16. Konó depāto no ten-intachí wa miná yorokónde³ hatarakimásū názenaraba shiháinin ga itsumo minná wo yōku taigū shimásū⁴ nōde. 17. Anáta no ojōsan wa dóchira désū ka.—Musūmé wa ikébana no gakkō ni itté imásū. 18. Dónata ga dekakerú no désū ka.—Dáre mo dekakemasén.—Déwa dáre ga to wo akemáshita ka.—Kazé de akimáshita. 19. Watashí no atarashí kutsú wa dekiagarimáshita⁵ ka.—Máda dekiagarimasén. 20. Náni ka tabetái désū. Itsu shokují ni narimásū ka.—Sūgū⁶ shítakú ga dekíru tokoró désū. 21. Anáta to anáta no okāsan wa ashítá dóchira e irasshaimásū ka.—Nikkō e o-mairí ni ikimásū. 22. Nára e ittá kotō ga arimásū ka.—Máda désū. Raishū ikimásū. 23. Anáta wa itsu Nagasakí kará o-kaerí ni narimáshita ka.—Sakúban. 24. Anáta no otōsan wa máinichi jimúsho e ikimásū ka.—Iié, nichiyōbi wa jimúsho e ikimasén. 25. Okāsan wa o-takú désū ka.—Iié, hába wa dekaketé orimásū. 26. Shitsūrei⁷ désū ga anátasama wa dónata désū ka.—Watakūshí wa Robinson désū. 27. Sangū senséi ni o-hanashí ga shítái no désū.—Dōzo kokó de chottō o-machí⁸ kudasái. 28. Gurantō San, ikága désū ka.—Arigatō, okagesamá de jōbu désū.—Dōzo, matá irasshái.

1. 急ぎなさい！ 列車が発車する所ですよ！ 2. きのお通りでお目にかかった時貴方はどちらへいらっしゃる所でしたか。—友達の井上さんの所へ行く所でした。 3. 静かになさい！ 先生が来ますよ！ 4. そんなに急いでどこへ行くのですか。—事務所へ行く所です。 5. お医者さんが来る所です。 6. さあ！ 席へもどりましょう！ 音楽がいま始まる所です。 7. 昨晚貴方の御両親が宅へいらっしゃいました時に私は丁度駅へ行く所でした。 8. あの地震が起きた時私達は夕のお祈りをしていた所でした。 9. その猫をどこへ連れて行くのですか。—病気ですから病院へ連れて行く所です。 10. 来月私は中国へ行きます。 11. いつ新しい自動車を買うのですか。—来週買います。 12. 誰が来るのですか。—君の床屋が来る所です。 13. 春は木の枝から緑の若葉が出ます。 14. 我々が京都から帰った時に家が焼けました。 15. 案内者は二人のアメリカ人の遊覧客を火口の縁へ連れて行きました。 16. このデパートの店員達は皆喜んで働きますなぜならば支配人がいつも皆をよく待遇しますので。 17. 貴方のお嬢さんはどちらですか。—娘は活花の

1 *Kuru* 来る is the only verb which, followed by the expression *tokoró désū* or *tokoró dēshita*, indicates progressive action and not immediate future. 2 *káetta* = *kaerimáshita* from *kaeru* 帰る, to return 3 *yorokónde* = willingly, from *yorokóbu* 喜ぶ, to be glad 4 *taigū surū* 待遇する to treat 5 *dekiagarū* 出来上がる to be ready, to be completed, to be finished 6 *sūgu* soon 7 *shitsūrei désū ga*.....I beg your pardon, but..... 8 *O-machí kudasái*. Wait. (polite form)

学校に行っています。18. どなたが出かけるのですか。—だれも出かけません。—ではだれが戸を開けましたか。—風で開きました。19. 私の新しい靴は出来上りましたか。—まだ出来上りません。20. 何か食べたいです。いつ食事になりますか。—すぐ支度が出来る所です。21. 貴方と貴方のお母さんは明日どちらへいらっしゃいますか。—日光へお詣りに行きます。22. 奈良へ行った事がありますか。—まだです。来週行きます。23. 貴方はいつ長崎からお帰りになりましたか。—昨晚。24. 貴方のお父さんは毎日事務所へ行きますか。—いえ、日曜日は事務所へ行きません。25. お母さんはお宅ですか。—いえ、母は出かけております。26. 失礼ですが貴方様はどなたですか。—私はロビンソンです。27. 山宮先生にお話しがしたいのです。—どうぞどこかで一寸お待ち下さい。28. グラントさんいかにですか。—ありがとうございます。おかげ様で丈夫です。—どうぞまたいらしゃい。

1. Hurry up; the train is going to leave. 2. Where were you going when I met you in the street yesterday?—I was going to see my friend Mr. Inouye. 3. Keep quiet; the teacher is coming. 4. Where are you going in such a hurry?—I am going to the office. 5. The doctor is coming. 6. Let's go back to our seats; the music is now going to begin. 7. When your parents came to visit me last night, I was just going to the station. 8. When the earthquake occurred we were saying our evening prayers. 9. Where are you going to take that cat?—I am going to take it to the hospital as it is sick. 10. Next month I am going to China. 11. When are you going to buy the new motor-car?—I am going to buy it next week. 12. Who is coming?—Your barber is coming. 13. In spring green leaves come out of the branches of trees. 14. Our house burned down upon our return from Kyoto. 15. A guide took the two American tourists to the brim of the crater. 16. All the clerks of this department store work willingly because the manager always treats them well. 17. Where is your daughter?—She is at (has gone to) the flower arrangement school. 18. Who is going out?—Nobody is going out.—And who opened the door?—The wind opened it. 19. Are my new shoes ready?—They are not ready yet. 20. I wish to eat something. When will dinner be ready?—It will be ready soon. 21. Where are you and your mother going to-morrow?—We are going to visit Nikko temple. 22. Have you been to Nara?—Not yet. I am going next week. 23. When did you return from Nagasaki?—Last night. 24. Does your father go to the office every day?—No, he does not go on Sunday. 25. Is your mother in?—No, she is out. 26. Whom have I the pleasure of speaking to?—I am Mr. Robinson. 27. I wish to speak to Professor Sangu.—Please, wait here a moment. 28. How do you do, Mr. Grant.—Very well, thank you.—Please come again.

1. 急いで、列車は出発する。2. 私は昨日街であなたと出逢った時、どこへ行くつもりでしたか。—私が見たい友人、井上氏に行きました。3. 静かに、先生が来ます。4. そんなに急いでどこへ行くのですか。—私は事務所へ行くつもりです。5. 先生が来ます。6. 私たちの席へ戻りましょう。音楽はこれから始まります。7. 昨夜、あなたの両親が私を訪ねて来た時、私は駅へ行くつもりでした。8. 地震が起きた時、私たちは夕方の祈りを言っていました。9. その猫をどこへ連れて行くのですか。—病室へ連れて行くつもりです。猫は病んでいます。10. 来月、中国へ行くつもりです。11. 何時に新しい自動車を買うつもりですか。—来週に買います。12. 誰が来ますか。—あなたの理髪師が来ます。13. 春になると、木の枝から新緑が芽吹きます。14. 私たちの家が、京都から帰った時に焼けてしまいました。15. 案内人が、二つのアメリカ人の観光客を、火口の縁まで案内しました。16. この百貨店のすべての店員は、店長がいつも彼らをよく扱うから、喜んで働きます。17. あなたの娘はどこにいますか。—彼女は花道学校へ行ってしまいました。18. 誰が外へ出かけて行きますか。—誰も出て行きません。—そして、誰がドアを開けましたか。—風がドアを開けました。19. 私の新しい靴、準備は出来ていますか。—まだ出来ていません。20. 何か食べたいです。何時に夕食が出来ますか。—すぐ出来ます。21. あなたとあなたの母、明日どこへ行くつもりですか。—日光へお詣りに行きます。22. 奈良へ行ったことがありますか。—まだです。来週に行きます。23. 貴方はいつ長崎から帰りましたか。—昨夜。24. あなたの父は毎日事務所へ行くのですか。—いいえ、日曜日は事務所へ行きません。25. お母さんはお宅にいますか。—いいえ、お母さんは出かけています。26. 失礼ですが、あなた様はどなたですか。—私はロビンソンです。27. 山宮先生と話をしたいです。—どうぞどこかで少しお待ちください。28. グラントさん、どうですか。—とてもいいです、ありがとうございます。おかげで健康です。—どうぞまたいらしてください。

Twenty-fifth Lesson 第廿五課

Negative Subordinate

The negative subordinate is formed by adding *nakute* 無くて or *なくて*, *nai de* 無いて or *ないで*, or *zu ni* ずに to the simple stem of the verbs of Class I, and to the *a*-stem of the verbs of Class II. The negative subordinate corresponds to the negative present and perfect participle of English verbs, or to the present participle preceded by the adverb *without*.

See phonetic rules on the negative subordinate form, Page 681.

Class I

<i>míru</i> 見る	<i>mi</i> 見	<i>mínakute</i>	見なくて	} not seeing, not having seen without seeing without having seen
		<i>mínai de</i>	見ないで	
		<i>mízu ni</i>	見ずに	
<i>tabéru</i> 食べる	<i>tabe</i> 食べ	<i>tabénakute</i>	食べなくて	} not eating, not having eaten without eating without having eaten
		<i>tabénai de</i>	食べないで	
		<i>tábezu ni</i>	食べずに	

Class II

<i>káku</i> 書く	<i>kaka</i> 書か	<i>kakánakute</i>	書かなくて	} not writing, not having written without writing without having written
		<i>kakánai de</i>	書かないで	
		<i>kákazu ni</i>	書かずに	
<i>dásu</i> 出す	<i>dasa</i> 出さ	<i>dasánakute</i>	出さなくて	} not taking or putting out not having taken or put out without taking out, etc.
		<i>dasánai de</i>	出さないで	
		<i>dásazu ni</i>	出さずに	
<i>mótsu</i> 持つ	<i>mota</i> 持た	<i>motánakute</i>	持たなくて	} not having, not having had without having without having had
		<i>motánai de</i>	持たないで	
		<i>mótazu ni</i>	持たずに	
<i>yómu</i> 読む	<i>yoma</i> 読ま	<i>yománakute</i>	読まなくて	} not reading, not having read without reading without having read
		<i>yománai de</i>	読まないで	
		<i>yómazu ni</i>	読まずに	
<i>yabúru</i> 破る	<i>yabura</i> 破ら	<i>yaburánakute</i>	破らなくて	} not tearing, not having torn without tearing without having torn
		<i>yaburánai de</i>	破らないで	
		<i>yabúrazu ni</i>	破らずに	
<i>kau</i> 買う	<i>kawa</i> 買わ	<i>kawanakute</i>	買わなくて	} not buying, not having bought without buying without having bought
		<i>kawanai de</i>	買わないで	
		<i>kawazu ni</i>	買わずに	

Irregular Verbs

suru する	shinakute	しなくて	} not doing, not having done without doing without having done
	shinai de	しないで	
	sézu ni	せずに	
aru ある	nakute	無くて	} there being no..... there having been no.....
	nai de	無いで	

Examples

Késa chichi wa shimbân wo yómazu ni jímusho e dekakemashita.
けさ 父 は 新聞 を 読まず に 事務所 へ 出かけました。

This morning my father went to the office **without reading** the newspaper.

Yûbe zutsû ga shimashita nôde yûhan wo tabenai de nemashita.¹
ゆうべ 頭痛 が しました ので 夕飯 を 食べない で 寝ました。

As I had a headache last night, I went to bed **without eating** supper.

Taihén isôide orimashita nôde saifû wo motazu ni dekakemashita.
大変 急い で おりました ので 財布 を 持たず に 出かけました。

As I was in a great hurry I went out **without taking** my purse.

Kodomô wa sukôshi byôki desu karâ kyô wa tsurenai de mairimasu.
子供 は 少し 病気 です から きょう は 連れな い で 参ります。

As my child is a little ill to-day I shall go out **without taking** it with me.

Benkyô sézu ni manabû kotô wa dekimasén. 勉強せずに 学ぶ 事は 出来ません。

Without studying it is impossible to learn.

(lit. Without studying, to learn, the thing cannot be done.)

Note that the verbal form ending in *zu* ず, as given at the beginning of this lesson, but without the postposition *ni* に, is used in literary style in place of *masén* ません, the ending used to form the negative of the present tense of verbs.

taberu to eat	tabezu (=tabemasén)	does not or do not eat
食べる	食べず (食べません)	
kaku to write	kakazu (=kakimasén)	does not or do not write
書く	書かず (書きません)	
yomu to read	yomazu (=yomimasén)	does not or do not read
読む	読まず (読みません)	

More illustrations of the use of the positive
and negative subordinate.

By adding *wa* to the subordinate, an emphasized subordinate is formed. The **emphatic subordinate** corresponds to the emphasized verbs in English.

¹ *nemashita* past of *neru* 寝る to sleep, to fall asleep, to go to bed, to go to sleep

Sonná ni rambō ni nimotsu wo tori-atsūkatté wa náka no monó ga
 そんなに乱暴に荷物を取扱って は 中の物が
kowaremasū. If you handle the parcel so roughly its contents will break.
 こわれます。 (lit. So roughly the parcel handling, the inside things break.)

Isōde ikanákute wa kishá ni maniaimasén.¹ Unless we hurry we shall
 急いで行かなくて は 汽車に間にあいません。 not catch the train.
 (lit. Hurridly without going the train we miss.)

Kō shité wa, ikága désū ka. How would it be if I did it in this way?
 こうして は、いかゞですか。 (lit. This way the doing, how is it?)

Soré wa kekkō désū. それは結構です。 That would be all right.

Konná árashí no ban ni déte itté wa abunái désū.
 こんな嵐の晩に出て行つては 危い です。

It is dangerous to go out in such a stormy night.

(*Konná árashí no ban ni*=On such a stormy night)

N. B. The termination *te* て together with *wa* は is pronounced, in familiar speech, *cha* ちゃ, and *de wa* では, *jā* じゃ.

The subordinate followed by such expressions as *tamarimasén* 堪りません or *tamarandái* 堪らない (not to be endured), *shikatá ga arimasén* 仕方がありません, *shikatá ga náí* 仕方がない, *shiyō ga arimasén* 仕様がありません or *shiyō ga náí* 仕様が ない (there is nothing to be done, there is no help for it) conveys the idea of too, awfully, extremely, unbearably, terribly, etc.

Note that *tamarimasén* 堪りません or *tamarandái* 堪らない is the negative form of *tamarū* 堪る to bear, to endure, which verb, however, is never used in the positive form. *Shikatá* (or *shiyō*) *ga arimasén* 仕方 (仕様) がありません or *shikatá* (*shiyō*) *ga náí* 仕方 (仕様) が ない, translated literally, corresponds to a way or a method there is not (*shikatá* 仕方 or *shiyō* 仕様 a way, a method; *arimasén* ありません there is not).

The termination *imasén* in such expressions is preferable to *nái*. By adding *désū* to *tamarandái*, *shikatá ga náí* or *shiyō ga náí*, these expressions become more polite, and are preferable.

Futsuká kan danjiki wo shitē imásū kará o-naká ga suité tamarimasén.
 二日間断食をしていますから お腹が空いて 堪りません。

As I have been fasting for two days I am terribly hungry.

(lit. Two days fast doing am because, the abdomen having become empty, cannot endure.—*sūkú* 空く to become empty, *o-naká ga sūkú* to be hungry)

Sakúban kará ha ga itakute shikatá ga arimasén.

昨晚から 歯が痛くて 仕方がありません。

I have been suffering from a terrible toothache since last night.

(lit. Since last night the teeth having ached, it cannot be endured.)

Kutabirete shiyō ga náí. くたびれて仕様が ない。 I am too tired.

¹ *kishá ni maniau* to be in time for the train

Nôdo ga kawáite tamarimasén. I am awfully thirsty.

喉 が かわいて 堪りません。

(lit. The throat having become dry it cannot be endured.)

The above expressions may also mean **there is no use.....** In this case the subordinate is followed by **mo も**.

Kômban itte mo shikatá ga nái desû. It's no use going to-night.

今晚 行っても 仕方 がないです。

(lit. To-night, even going, there's no use.)

Naité mo shikatá ga arimasén. It's no use crying.

泣いても 仕方 がありません。 (Crying even, there's no use.)

Shimpái shitte mo shikatá ga nái desû. It's no use worrying.

心配 しても 仕方 がないです。

(lit. Worry doing even, there's no use.)

The expression *shikatá ga arimasén* or *shikatá ga nái*, with or without *desû*, is very often used alone in answer to some remark or statement, meaning **There is no help for it. or It can't be helped.**

Kômban Kabukizá no kippû wa miná urikiré² desû.

今晚 歌舞伎座 の 切符 は 皆 売り切れです。

To-night all tickets for the Kabuki theatre are sold out.

Shikatá ga arimasén. 仕方ありません。 **It can't be helped.**

The affirmative emphatic subordinate followed by one of the words *ikemasén* いけません, *ikenái* いけない (it will not do), *narimasén* なりません, *naránai* ならない (it is not, it won't do) means **not to be allowed or must not.**

Hito no kao wo mitsumeté wa narimasén. We must not stare

人 の 顔 を 見つめて は なりません。 people in the face.

(lit. People's face the staring is not allowed.—*mitsumeru* 見つめる to stare at)

Sonná ni iside tabete wa ikemasén. You must not eat so quickly.

そんなに 急いで 食べて は いけません。

(lit. So hurriedly the eating will not do.)

Tôkyô de wa densha no naka de tabakô wo sutte wa ikemasén.

東京 では 電車 の 中 で 煙草 を 吸って は いけません。

In Tôkyô one is not allowed to smoke in the street-car.

(lit. In Tokyo street-car inside, tobacco the inhaling won't do.)

Instead of the subordinate followed by one of the words *ikemasén*, *ikenái*, etc., one may use the simple present, followed by *kotô wa narimasén* 事 は なりません or *naránai* ならない, or *kotô wa ikemasén* 事 は いけません or *ikenái* いけない. However, the forms with the subordinate are preferred.

Hito no tegami wo akeru kotô wa narimasén. (or.*aketé wa*

人 の 手紙 を 開ける 事 は なりません。 (開けて は

1 *nôdo* throat, *kawaku* かわく to dry up; *nôdo ga kawaku* 喉がかわく to be or to feel thirsty 2 *urikireru* to be sold out

narimasén.) One must not open other people's letters.
 なりません。 (lit. People's letters the opening won't do.)

Konô heyâ ni hairu kotô wa ikemasén. (or*hâitte wa ikemasén.*)
 この部屋に入る事はいけません。 (入ってはいけません。)
 You must not enter this room.

The negative emphatic subordinate followed by *ikemasén*, *ikenâi*, or *narimasén*, *narânai* means to be obliged or must.

Mô jiki ni okyakusamâ ga kimâsû karâ shokujî no shîtakû wo shinâkute
 もうじきに お客様が来ますから食事の仕度をしないで
wa narânai. As the guests will soon come, we must make preparations
 はならない。 for dinner.
 (lit. Soon guests come because, dinner's preparations not-making, won't do.)

Vocabulary

Nouns			Verbs	
animal	<i>dôbutsu</i>	動物 <small>ドブツ</small>	to be tired	<i>kutabiré-ru</i> クタビレル
anxiety	<i>shimpai</i>	心配 <small>シンパイ</small>	to cry	<i>nakû</i> 泣 <small>ナク</small>
face	<i>kaô</i>	顔 <small>カオ</small>	to earn	<i>môke-ru</i> 儲 <small>モケ</small> ケル
headache	<i>zutsû</i>	頭痛 <small>ツツ</small>	to get tired	<i>tsûkaré-ru</i> 疲 <small>ツカレ</small> レル
health	<i>kenkô</i>	健康 <small>ケンコウ</small>	to handle	<i>toriatsûkaû</i> 取 <small>トリ</small> 扱 <small>アツカウ</small>
permission	<i>kyôka</i>	許可 <small>キョカ</small>	to move	<i>ugokâsu</i> 動 <small>ウゴカス</small>
storm	<i>ârashi</i>	嵐 <small>アラシ</small>	to open	<i>ake-rû</i> 開 <small>アケル</small>
ticket	<i>kippu</i>	切符 <small>キップ</small>	to permit	<i>yurusu</i> 許 <small>ユルス</small>
Adjectives			to be permitted	<i>yurusarê-ru</i> 許サレル
dangerous	<i>abunai</i>	危 <small>アブナイ</small>	to run ³	<i>hashîru</i> 走 <small>ハシル</small>
deep	<i>fukai</i>	深 <small>フカイ</small>	to stare at	<i>mitsume-rû</i> 見 <small>ミツメル</small>
healthful	<i>kenkô ni yoroshii</i>	健康ニヨロシイ	to treat	<i>atsûkaû</i> 扱 <small>アツカウ</small>

to fast *danjiki wo surû* 断食をする; to have a headache *zutsû ga surû* 頭痛がする; to be hungry *onakâ ga sûkû* お腹が空く; Imperial Palace *Kyûjô* 宮城

Exercise Renshû 練習

1. Késa watashi wa asahân wo tábezu ni jimúsho e ikimáshîta. 2. Yûbe nâgaku benkyô shimáshîta ka.—Iié, shimasén dëshîta. Okyakû ga átta nôde gakkâ wo benkyô sézu ni neté shimaimáshîta. 3. Me wo akenákute wa miemasén. 4. Ashi wo ugokásazu ni wa arukemasén. 5. Hatarakanákute wa o-kané wo môkeru kotô ga dekimasén. 6. Isô-de gekijô e ikanâi to kippû ga urikiremâsû yo!⁴ 7. Dôbutsu wo sonnâ ni rambô-ni atsûkatté (or atsûkaû no) wa migurushîi⁵ désû. 8. Yâbun osokû neté (or nerû no) wa

1 *mô jiki ni* soon 2 *shîtakû wo surû* to make preparations 3 said of people, animals, vehicles, ships etc. 4 *Yo* is an emphatic interjection sometimes used in familiar speech at the end of a sentence. 5 *migurushîi* disgraceful, shameful

kenkō ni yoroshikū arimasēn. 9. O-imōtosan to go-issō ni irasshätte wa ikāga dēsū ka.—Soré wa kékkō dēsū. 10. Amari aoi (*or* jukusānai) kudāmono wo tabéru no (*or* tábete) wa kenkō ni gāi¹ ga arimāsū. 11. Ichī nichī-jū arukī-dōshi² dēshīta nōde totemō tsūkaremashta. Watashī wa mō nemashō. 12. Anāta no kodomosantachī wa gakkō karā káetta (kaerimashita) tokí ni totemō o-naká ga suité imashita. 13. Dōchira e o-dekaké dēsū ka.—Uenō no Toshōkan e mairimāsū.—Kyō wa saijitsū de Toshōkan wa shimatte imāsū karā itte mo mudá³ dēsū yo. 14. Meshitsūkai⁴ wa nāni wo kowashimashita ka.—Garasū no koppū wo kowashimashita.—Shikatá ga arimasēn. 15. Kuru-má ga hashitte irū uchī-ni tobiōrite⁵ wa ikemasēn. 16. Konō jimusho de wa tabakō wo sutte wa ikemasēn. (*or*.....tabakō wo suú kotō wa yurusārete imasēn.) 17. Hītō ga hanashite irū tokí-ni jamá⁶ wo shīte wa ikemasēn. 18. Tokubetsū no kyōka náku shīte wa Kyūjō e háiru kotō wa yurusaremasēn. 19. Yanai San ga irasshaimāsū karā éki e o-mukae ni iká-nakereba narimasēn. 20. Konō ringō wa máda aoi dēsū karā tábete wa ikemasēn yo. 21. Kawá wa totemō fukái karā sóba e itte wa ikemasēn. 22. Watashī wa Itari ni itá (=imashita) tokí totemō Nihón e kitákatta⁷ no dēshita.

1. けさ私は朝飯を食べずに事務所へ行きました。 2. ゆうべ長く勉強しましたか。—いえ、しませんでした。お客があったので学課を勉強せずに寝てしまいました。 3. 眼を開けなくては見えません。 4. 足を動かさずには歩けません。 5. 妨かなくてはお金を儲ける事が出来ません。 6. 急いで劇場へ行かないと切符が売切れますよ！ 7. 動物をそんなに乱暴に扱って(扱うの)は見苦しいです。 8. 夜分遅く寝て(寝るの)は健康によろしくありません。 9. お妹さんと御一緒にいらっしゃってはいかゞですか。—それは結構です。 10. あまり青い(熟さない)果物を食べるの(食べて)は健康に害があります。 11. 一日中歩き通しでしたのでとても疲れました。私はもう寝ましょう。 12. 貴方の子供さん達は学校から帰った(帰りました)時にとてもお腹が空いていました。 13. どちらへお出かけですか。—上野の図書館へ参ります。—今日は祭日で図書館は閉まっていますから行っても無駄ですよ。 14. 召使は何をこわしましたか。—ガラスのコップをこわしました。—仕方がありません。 15. 車が走っているうちに飛び降りてはいけません。 16. この事務所では煙草を吸ってはいけません。(.....煙草を吸う事は許されていません。) 17. 人が話している時に邪广をしてはいけません。 18. 特別の許可なくしては宮城へ入る事は許されません。 19. 柳井さんがいらっしゃいますから駅へお迎えに行かなければなりません。 20. このりんごはまだ青いですから食べてはいけませ

1 *gai* injury, harm 2 *dōshi* throughout, all through 3 *mudá* futility, uselessness 4 *meshitsūkai* man *or* woman servant, domestic 5 *tobiōritsu* to jump down, leap down 6 *jamá wo suru* to inconvenience, obstruct, interrupt somebody 7 *past of kitái* wish to come

んよ。21. 河はとても深いから側へ行ってはいけません。22. 私はイタリーにいた(いました)時とても日本へ来たかったのです。

1. This morning I went to the office without eating breakfast. 2. Did you study long last night?—No, I did not. As there were guests at home I went to bed without studying my lesson. 3. Without opening our eyes we cannot see. 4. Without moving our legs we cannot walk. 5. If we do not work we cannot earn money. 6. If you do not go hurriedly to the theatre the tickets will be sold out. 7. Treating animals so roughly is shameful. 8. Going to bed late at night is not healthful. 9. How would it be if you would come with your younger sister?—That would be all right. 10. Eating too green fruit is harmful to health. 11. As I have been walking all day I am awfully tired. I am now going to bed. 12. Your children were awfully hungry when they came back from school. 13. Where are you going?—I am going to the Ueno Library.—It's no use going there; to-day being a holiday the Library is closed. 14. What has the servant broken?—She has broken some glasses.—It can't be helped. 15. You must not jump off the car while it is running. 16. In this office one is not allowed to smoke. 17. You must not interrupt people while they are speaking. 18. One is not allowed to enter the Imperial Palace without a special permission. 19. As Mr. Yanai is coming we must go to the station to meet him. 20. As these apples are still green you must not eat any. 21. As the river is too deep you must not go near to it. 22. When I was in Italy I had a great desire to come to Japan.

Twenty-sixth Lesson 第廿六課

The Subordinate (continued)

Placed after the subordinate, *mo* も corresponds to even if, though, although.

Ashita ame ga futte mo Kamakura kembutsu ni ikimasu.
あした 雨 が 降って も 鎌倉 見物 に 行きます。

To-morrow I will go sightseeing to Kamakura even if it rains.

(lit. To-morrow rain falling even, Kamakura sightseeing for, I go.)

Chichi wa toshi wo totte mo hijo-ni genki desu.
父 は 年 を 取って も 非常に 元気 です。

Although my father is old he is very energetic.

(lit. Father, years taking although, very energetic is.)

Chichi wa toshi wo totte ite mo hijo-ni genki desu.
父 は 年 を 取っていて も 非常に 元気 です。

Although my father is old he is very energetic.

Ani wa takusan tabete mo yasete imasu. Although my elder brother
兄 は 沢山 食べて も やせて います。 eats much he is thin.

1 *toshi wo toru* 年を取る to become old (*toshi* years, *toru* to take)

An emphatic translation of the above conjunctions is obtained by using a finite verb followed by the expression *nimo kakawarazú* にも拘らず, instead of the subordinate followed by *mo*. *Nimo kakawarazú* corresponds also to such expressions as in spite of, notwithstanding, no matter how, nevertheless.

Chichí wa tóshi wo tótte irí¹ nimo kakawarazú hijō ni genki desū.
父は年を取っているにも拘らず非常に元気です。

Although (In spite of the fact that) my father is old he is very energetic.

Ani wa takūsán tabéru nimo kakawarazú yaseté imásū.
兄は沢山食べるにも拘らずやせています。

Although (In spite of the fact that) my elder brother eats much he is thin.

Watashí no tomodachí no Kanedá San wa ōi² ni benkyō shítá nimo kakawarazú rakudái³ shimáshita. My friend Kaneda failed in his examination notwithstanding his great diligence.
私の友達の金田さんは大いに勉強したにも拘らず落第しました。
(lit. My friend Mr. Kaneda, much study did although, failed in the examination.)

The affirmative subordinate followed by *mo* (sometimes in very colloquial speech without *mo*) and one of the adjectives *ii* いい, *yōi* よい, *yoroshii* よろしい has the concessive meaning of *may*.

Ima asondé mo ii desū ka. 今遊んでもいいですか。 May I play now?
(lit. Now playing even if, alright is it?)

Hái, asondé mo yoroshii. Yes, you may play.
はい、遊んでも よろしい。 (lit. Yes, playing even is alright.)

Kómban éiga e itté mo yoroshii desū. You may go to the cinema to-night.
今晩 映画へ行っても よろしいです。

In the last example *may* has been used to give permission. When, however, *may* does not indicate permission but rather the convenience or the advisability of doing something, the principal verb is translated by the *simple present*, followed by *hō ga yōi* 方がよい or *yoroshii* よろしい.

O-nokorí ni nátte watashidōmo to isshō ni hirú no shokují wo shíté irasshái,
お残りになって 私共と一緒に昼の食事をしていらっしゃい,
soshité kará káeru hō ga yōi deshō. (or *káeru hō ga yoroshii deshō.*)
そしてから帰る方がよいでしょう。(帰る方がよろしいでしょう.)

Please stay with us for lunch; and then you *may* go back home.

Nokóru 残る to stay; *nokorí* the remainder, remaining; *nátte* is the subord. of *náru* なる to become. *O-nokorí ni nátte kudasái.* Please remain. This expression is often used in colloquial speech. *Shokují wo surú* 食事をする to have a meal; *irasshái* いらっしゃい please.

The negative subordinate followed by *mo* and one of the adjectives *ii*, *yōi*, *yoroshii* means *need not*, without even.

Kyō wa o-ténki ga warui kará sentaku wo shinákute mo yoroshii.
きょうはお天気が悪いから洗濯をしなくても よろしい。

As the weather is bad you *need not* wash to-day.

1 *toshí wo tótte irú* 年を取っている to be old 2 *ōi ni* synonym of *takūsán* much; *ōi ni benkyō suru* to study much 3 *rakudái suru* to fail in an examination

Atatakai kará haori¹ wo kinákute mo yoroshii desú.

暖かい から 羽織 を 着なくて も よろしい です。

As it is warm you need not wear the haori.¹ (*kirá* 着る to wear)

Concessive subordinates standing in pairs correspond to **whether****or**.

Anáta wa itte mo ikanákute mo kamaimasén. I do not care **whether**
あなたは 行っても 行かなくても かまいません。 you go **or** not.

(lit. Going even if, not going even if, do not mind *or* do not care.)

Katté mo kawanákute mo kamaimasén. I don't care **whether** you
買って も 買わなくても かまいません。 buy it **or** not.

(lit. Buying even if, not buying even if, do not mind *or* do not care.)

When the conjunction **however** qualifies some adjective or adverb, it is translated by *ikura* いくら, and the verb following is used in the subordinate with *mo*.

Ikura watashi wa benkyō shité mo, áni wo shinōgu² kotó ga
いくら 私 は 勉強 して も、兄 を しのぐ 事 が
dekimasén. **However** hard I may study I cannot surpass my elder brother.

出来ません。 (lit. How much I, study doing though, elder brother, etc.)

Kará から placed immediately after a subordinate corresponds to **after**.

Koréra no tegami wo taipuraitā de itte kará watashi no tokoró e
これ等 の 手紙 を タイプライターで打ってから 私 の 所 へ
motte kitē kudasái. **After** you have typed (after typing) these letters, please
持って来て 下さい。 bring them to me (to my place).

From the above sentence it may be seen that one action follows another in normal succession of time, that is, when the letters are written the writer is to go to the manager's room. In this and similar cases only *kará* follows the subordinate. However, when between the recurrence of the two events a period of time, whether short or long, intervenes, *kará* is generally followed by *áto-de* 後で, an expression corresponding to *subsequently*, *later* or *afterwards*. In such cases, in English, the two clauses are joined by the conjunction **and** and the adverb **then**.

Anáta no kozútsumi wo uketotté kará áto-de anáta no tegami wo
貴方 の 小包 を 受取って から 後 で 貴方 の 手紙 を
itadakimashita. I received your parcel **and then** your letter arrived. *or*
頂きました。 Your letter arrived after I received your parcel.

Note that when *kará* does not immediately follow the subordinate, but follows a finite verb or an adjective or an adjective followed by *désū* or *deshita*, it means **because** or **as**.

1 *Haori* a Japanese half coat worn over the other clothing. 2 *shinōgu* to surpass, to be superior to

Kyō Asamá Maru ga Yokohama ni tsukimásu kará watashí wa
 きょう 浅間 丸 が 横浜 に 着きます から 私 は
tomodachi wo mukae ni ikimásu.

友達 を 迎え に行きます。

As the Asama Maru arrives at Yokohama to-day, I am going there and meet my friends.

Sakuban ojī ga Ōsaka e tachimáshita kará Tōkyō eki e miokuri¹
 昨晚 伯父 が 大阪 へ 立ちました から 東京 駅 へ 見送り
ni ikimáshita. As my uncle was leaving last night for Osaka, I went to
 に行きました。 Tokyo station to see him off.

Kono kimonó wa amari takái dēsū kará kaimasēn.

この 着物 は あまり 高い です から 買いません。

As this kimono is too dear I am not going to buy it. (*lit.* I don't buy it.)

Kono kutsu wa sukoshi chiisai kará torikaetē kudasai.

この 靴 は 少し 小さい から 取替えて 下さい。

As these shoes are a little small (for me), please change them.

Kará から, placed after a subordinate, corresponds also to **since**, from the time..... In this case, instead of **kará** one may use **irai** 以来, which expression is restricted to the meaning of *since then, from the time downward, ever since*. **Irai**, however, is more of the literary speech.

Watashí wa Nihón e mairimáshite kará (or irai) taihēn kenkō
 私 は 日本 へ 参りまして から (以来) 大変 健康
ni narimáshita. Since I came to Japan I have become very healthy.
 になりました。 (*mairu* to come; *kenkō ni naru* to become healthy)

Sometimes the relation of the subordinate to a finite verb is that of cause and effect. It then corresponds to the finite verb followed by **kará** (because).

Kodomō ga sawáide (sawágu kará) anata ga itte iru koto ga wakarimasēn.
 子供 が 騒いで (騒ぐ から) 貴方が云っている事が 解りません。

As the children are making a noise I don't understand what you are saying.

(*lit.* The children making noise, what you are saying I don't understand.)

Anō hito wa rambō-na kotō wo shīte (surū kará) komarimásu.
 あの 人 は 乱暴 な 事 を して (する から) 困ります。

The rough manner of that man troubles me, (*komaru* 困る to be troubled)

(*lit.* That man, rough manners doing—or to do because—, troubled I am.)

The subordinate followed by the word **kudasai** 下さい, corresponding to the English **please**, expresses a mild imperative, which is generally used in Japanese when making a request, an entreaty, and even when giving an order. See Imperative, Lesson 40, page 316.

Sukoshi mätte kudasai. 少し待って下さい。 Please wait a moment.

1 *miokuri ni iku* 見送りに行く to go to see (a person) off

Anata no empitsū wo kashitē kudasai. Please lend me your pencil.
貴方 の 鉛筆 を かして 下さい。

Konō heyā wo hāyaku hāite kudasai. Please sweep this room quickly.
この 部屋 を 早く 掃いて 下さい。

The imperative formed with *kudasai* is rendered more polite, or more emphatic, by the word *dōzo* どうぞ placed at the beginning of the sentence. *Dōzo.....kudasai* corresponds more or less to the English expression *Please be so kind as to.....*

Dōzo, jibiki wo kashitē kudasai. Please be so kind as to lend me your dictionary.
どうぞ、字引 を かして 下さい。

Dōzo, o-saki e itte kudasai. Please go first.
どうぞ、お先 へ行って 下さい。

Sometimes *dōka* どうか, instead of *dōzo* どうぞ, is heard in ordinary conversation, but it does not convey any greater idea of politeness than does the one word *kudasai*.

In public announcements, written or verbal, in offices, theatres, and other public places, the word *kudasai* may be followed by *mase* ませ, to render the request more polite. *Kudasai-mase* 下さいませ may also be used by women in very polite speech and in letters. Men never use this word.

Go-yō ga arimashitara go-enryō naku mōshitsuketē kudasai-mase.
御用 が ありましたら 御遠慮 なく 申しつけて 下さいませ。

If you have any business please call upon us without hesitation.

(lit. Affair if you have, without hesitation, tell us please. *enryō* hesitation, reserve; *naku* without; *mōshi-tsukéru* to tell, to order, to instruct)

Hondā Samā, o-dēwa de gozaimasū karā, dōzo gēnkan mādē oidē
本田 様, お電話 で 御座います から, どうぞ 玄関 迄 御出で
kudasai-mase. Mr. Honda, a telephone call for you; please go to the entrance.
下さいませ. (Announcement in public gathering.)

Dōzo o-himā no setsū o-asobi ni oidē kudasai-mase.
どうぞ 御暇 の 節 御遊び に 御出で 下さいませ。

When you have time, please call on me. (lit. Please, spare time when, recreation for, coming favour me.—*himā* spare time, *setsū* on the occasion of=when)

The negative imperative with *kudasai*, or with both *dōzo* and *kudasai*, is formed by using the negative present with *nai* followed by *de*.

Dōzo watashi wo matanai de kudasai. Please do not wait for me.
どうぞ 私 を 待たない で 下さい。

Dōzo konō tegami wo dasanai de kudasai. Please do not post this letter.
どうぞこの 手紙 を 出さない で 下さい。

Sonnā ōki-na oto wo tatenai de kudasai. Please do not make such a big noise.
そんな 大きな 音 を 立てない で 下さい。

(*oto wo tateru* 音を立てる to make a noise, lit. to raise a noise)

When two or more subordinates follow one another, and are used as the first part of imperative verbal expressions, it is only the last one that takes *kudasái* 下さい.

Tamagó wo ichí dāsu katté kité kudasái. Please buy a dozen eggs.

玉子を一ダース買って来て下さい。

(lit. Eggs one dozen buying, coming please.)

Suzuki San no okusan no tokoró e itté, konó kozútsumi wo ageté,

鈴木さんの奥さんの所へ行って、この小包を上げて、

hayaku kaette! kité kudasái. Go to Mrs. Suzuki, give her this parcel, and

早く帰って来て下さい。 come back home quickly.

(lit. Mr. Suzuki's wife's place to, going, this parcel giving, quickly returning, coming please.)

When the verbs of two or more clauses are intended to express the same tense, it is the last verb only that takes the termination of tense, while the other verbs are expressed in the subordinate.

Hanāya e itté haná wo katté uchi e kaerimáshita.

花屋へ行って花を買ってうちへ帰りました。

I went to the florist, bought some flowers and returned home.

Kudámono wo katté yoku aratté tabemáshita.

果物を買ってよく洗って食べました。

I bought some fruit, washed it well and ate it.

In similar sentences, when it is the verb *to be* that is intended to express the same tense, *de* is used instead of *désū* or *déshita*, in all clauses except the last one of the sentence, which is done for euphonic reason.

Anata no kimono wa kīnu de, watashi no wa keorí désū.

貴方の着物は絹で、私の毛織です。

Your kimono is silk, mine is woolen.

Chichí wa bimbō de, ojī wa kanemochi déshita. My father was poor, my

父は貧乏で、伯父は金持でした。 uncle was rich.

From these two examples we see that *de* is used both for the *present* and for the *past tense*, so that before hearing the last verb we cannot know whether the verb in the previous clause is intended to be in the present or past.

Vocabulary

Nouns

cinerama	<i>shineramá</i>	シネラマ	florist	<i>hanāya</i>	花屋 ^{ハナヤ}
energy	<i>genki</i>	元氣 ^{ゲンキ}	spear	<i>yari</i>	槍 ^{ヤリ}
envelope	<i>fūtō</i>	封筒 ^{フツウ}	telephone	<i>denwá</i>	電話 ^{デンワ}
fire	<i>hi</i>	火 ^ヒ	trunk	<i>kabán</i>	鞆 ^{カン}

I *kaette kuru* 帰って来る (lit. returning to come) to return

valise	<i>tesagé-kabán</i>	手提鞆 <small>テテカバン</small>	Verbs	
vegetables	<i>yasái</i>	野菜 <small>ヤサイ</small>	to exchange	<i>torikae-rú</i> 取替 <small>トリカエル</small>
	Adjectives		to mend (repair)	<i>naósu</i> 直 <small>ナオス</small>
energetic	<i>génki-na</i>	元氣 <small>ゲンキナ</small>	to mend (patch)	<i>tsugú</i> 継 <small>ツグ</small>
learned	<i>monoshirí</i> ¹	物識 <small>モノシリ</small>	to snow	<i>yukí ga fúru</i> 雪 <small>ユキガ</small> 降 <small>フル</small>
rough	<i>rambō-na</i>	乱暴 <small>ランボウナ</small>	to surpass	<i>shinógu</i> 凌 <small>シノグ</small>
			to wash	<i>arai</i> 洗 <small>アラウ</small>

to go sightseeing *kembutsú ni iku* 見物に行く; to typewrite *taipúraitā de útsu* タイプライターで打つ; to rain fire=to rain spears *yari ga fúru* 槍が降る; to become thin *yaserú* やせる; to pack *nizúkuri surú* 荷造りする; the movies *éiga* 映画; letter-paper *retā pēpa* レターペーパー; to take a hot bath *o-furó ni háiru* お風呂に入る (*furó* bath, bathtub; *o-furó ni háiru*=to enter the bath *lit.*)

Exercise *Renshū* 練習

1. Anó hītó wa takúsán hon wo yómu nīmo kakawarazú monoshirí de wa náí. 2. Tatoé² yari ga fútte mo watashí wa ikimásū. 3. Chichí wa taihén hatarakú nīmo kakawarazú mōkeru no wa sūkunái désū. 4. Anáta ga takúsán benkyō shītē mo Nihón-go wo ichi-nen de wa oboeraremasén.³ Nihón-go wa taihén muzukashíí désū. 5. Háitte mo yoroshíí désū ka.—Hái, yoroshíí désū. 6. Kimí no jibikí wo karité mo yoroshíí désū ka.—Hái, yoroshíí désū. Kéredomo ashítá máde-ni kaesá-nákute⁴ wa ikemasén. 7. Anáta no shigotó wo oemáshíta ka.—Hái, oemáshíta.—Déwa, mō uchí e káette mo yoroshíí désū. 8. Kyō wa yukí ga furimásū kará o-uchí e káerazu ni kómban kokó e tomatté irassháí soshítē ashítá kaerí nasái. 9. Anó otokó wa hataraité mo hataraká-nákute mo nenjū⁵ kané ga arimasén. 10. Anáta no hōseki wo minná utté mo kamaimasén⁶ ga anáta no hon wo utté wa ikemasén. 11. Watashí wa Nihón e kitē irai⁷ máda Kabuki-zá wo míte imasén. Kon-ya kōso⁸ wa mi ni ikimásū. 12. Koréra no kabán wo nizúkuri shītē kará éki e okutté kudasái.—Anáta no tesagé-kabán mo éki e okurimashō ka.—Iié, tesagé-kabán wa jibún de⁹ mōtte ikimásū. 13. Kimí wa o-kané ga náí kará bōku ga sūkōshi kashítē agemashō. 14. Konó ié wa watashí ni wa amari ōki-sugimásū¹⁰ kará chiisái no wo karimashō. 15. Anó onná-no-ko wa amari shaberisugimásū kará hītōbito wa sūkimasén. 16. Tomodachí to issō ni shineramá e ittē mo íi désū ka.—Yoroshíí ga amari osokú káette wa ikemasén. 17. Dōzo retā-pēpa to

1 *monoshirí* means learned man, but followed by *désū* it may be used as an adjective 2 *tatoé* even if 3 potential of *obōeru* to commit to memory, to learn 4 *káesu* to return, to give back 5 *nenjū* the whole year, always 6 *kamaimasén* I don't care 7 *irai* since 8 *kōso* indeed, the very; *kon-ya kōso* this very evening 9 *jibún de* by myself 10 *ōki-sugíru* 大き過ぎる to be too large; *sugíru* to go beyond, to be in excess. *Sugíru* 過ぎる, added to the stem of verbs, the stem of true adjectives, or to a noun followed by *ga*, signifies excess of an action, quality or quantity. *Satō ga ō-sugimásū*. There is too much sugar (in it). *ii-sugíru* 言い過ぎる to say too much, to overstate; *taká-sugíru* 高過ぎる to be too high

fûtô wo kái ni itté kudasái. 18. Go-shújin wa irasshaimásu ka.—Hái. irasshaimásu.—O-hanashí ga shítái no désu ga.¹ (or Chottó o-me ni kakaritái no désu ga.)—Dôzo, o-kaké ni nátte chottó kokó de o-machí kudasái. Ima shújin wa o-furó ni háiru tokoró désu kará. 19. Dôzo, koréra no hon ni sawaranái de kudasái. 20. Anáta wa késa náni wo shimáshita ka.—Watashí wa íchiba e itté yasái to o-sakaná wo katté kimáshita.—Déwa sakúban wa náni wo shimáshita ka.—Yûbe wa anáta no yôfuku wo tsuidé kará nemáshita. 21. Anó hitô wa go-nen mo Fûransú ni orimáshita nîmo kakawarazú Fûransú-go ga dekimasén.—Manabú tamé ni wa benkyô shinákute wa narimasén.

1. あの人(ひと)は沢山(さんざん)本(ほん)を読む(よむ)にも拘(こ)らず物(もの)識(し)りではない。 2. たとえ槍(やり)が降(ふ)っても私(わたし)は行(い)きます。 3. 父(ちち)は大変(たいへん)忸(に)くにも拘(こ)らず儲(も)けるのは少(すく)いです。 4. 貴方(あなた)が沢山(さんざん)勉強(べんきょう)しても日本(にっぽん)語(ご)を一年(いちねん)では覚(おぼ)えられませ(な)ん。日本(にっぽん)語(ご)は大変(たいへん)むづかしいです。 5. 入(い)ってもよろしいですか。—はい、よろしいです。 6. 君(きみ)の字引(じよひ)を借(か)りてもよろしいですか。—はい、よろしいです。 けれどもあした迄(まで)に返(かえ)さなくてははいけませ(な)ん。 7. 貴方(あなた)の仕(し)事(ごと)を終(お)えましたか。—はい、終(お)えました。—ではもう家(いえ)へ帰(かえ)ってもよろしいです。 8. きょうは雪(ゆき)が降(ふ)りますからおうちへ帰(かえ)らずに今晩(こんばん)こへ泊(と)っていらっしやいそしてあした帰(かえ)りなさい。 9. あの人(ひと)は忸(に)くても年(とし)中金(かね)があ(あ)りませ(な)ん。 10. 貴方(あなた)の宝(たから)石(いし)を皆(みな)売(う)っても構(構)いませんが貴方(あなた)の本(ほん)を売(う)ってははいけませ(な)ん。 11. 私(わたし)は日本(にっぽん)へ来(き)て以来(いらい)まだ歌(うた)舞(ま)伎(ぎ)座(ざ)を見(み)ていませ(な)ん。 今夜(こんや)こそは見(み)に行(い)きます。 12. これ等(ら)の鞆(たも)を荷(に)造(ぞう)りしてから駅(えき)へ送(おく)って下さい。—貴方(あなた)の手提(てい)鞆(たも)も駅(えき)へ送(おく)りましようか。—いゝえ、手提(てい)鞆(たも)は自(じ)分(ぶん)で持(も)って行(い)きます。 13. 君(きみ)はお金(かね)が無(な)いから僕(わが)が少(すく)し貸(か)してあげましよう。 14. この家(いえ)は私(わたし)にはあ(あ)まり大(お)き過(か)ぎますから小(こ)さいのを借(か)りましよう。 15. あの人(ひと)の子(こ)は余(あま)りしゃべり過(か)ぎますから人(ひと)々(々)は好(す)きませ(な)ん。 16. 友(とも)達(だ)と一(いっ)緒(しょ)にシネラマへ行(い)ってもいいですか。—よろしいがあ(あ)まり遅(おそ)く帰(かえ)ってははいけませ(な)ん。 17. どうぞレターペーパーと封筒(ふうきゆう)を買(か)いに行(い)って下さい。 18. 御主人(ごしゅじん)はいらっしやいますか。—はい、いらっしやいます。—お話(わ)しがしたいのですが(一寸(いちすん)お目(め)にかゝりたいのですが。)—どうぞお掛(か)けにな(な)って一寸(いちすん)こゝでお待(まち)下さい。 今(いま)、主(しゅ)人(にん)はお風(ふう)呂(りょ)に入(い)るところですから。 19. どうぞこれら(ら)の本(ほん)に触(ふ)らないで下さい。 20. 貴方(あなた)はけさ、何(なに)をしましたか。—私(わたし)は市(いち)場(ば)へ行(い)って野(の)菜(さい)とお魚(いさな)を買(か)って来(き)ました。—では、昨(きのう)晩(ばん)は何(なに)をしましたか。—ゆうべは貴方(あなた)の洋(やう)服(ふく)を継(つ)いでから寝(ね)ました。 21. あの人(ひと)は五(ご)年(ねん)もフ(フ)ラ(ラ)ン(ン)ス(ス)におりましたにも拘(こ)らずフ(フ)ラ(ラ)ン(ン)ス(ス)語(ご)が来(き)ませ(な)ん。—学(まな)ぶた(た)め(め)に(に)は勉(べん)強(きやう)しな(な)く(く)てはな(な)りませ(な)ん。

1 A sentence expressing the desire of obtaining a favour, or of having one's request granted, may sometimes end elliptically by *ga* (but). In such a case the unexpressed idea suggests some fear, on the part of the speaker, that the request may cause trouble or embarrassment. *Ga* used in this way indicates polite speech.

1. Although that man reads many books he is not learned. 2. I will go even if it should rain fire. 3. Although my father works much, he earns little. 4. Even if you study much, you cannot learn Japanese in one year. The Japanese language is very difficult. 5. May I enter?—Yes, you may. 6. May I borrow your dictionary?—Yes, you may, but you must return it to me by to-morrow. 7. Have you finished your work?—Yes, I have.—Then you may go home. 8. As it is snowing to-day you need not go home; you may remain here for to-night and go home to-morrow. 9. Whether that man works or not, he is always without money. 10. I don't care whether you sell all your jewels, but you must not sell your books. 11. Since I came to Japan I have not seen the Kabuki theatre. To-night I must go there. 12. After you have packed these trunks send them to the station.—May I send also your valises to the station?—No, I will take the valises with me. 13. As you have no money I am going to lend you some. 14. As this house is too large for me, I am going to rent a small one. 15. As that girl talks too much, people do not like her. 16. May I go with my friend to the cinerama?—Yes, you may, but you must not come home too late. 17. Please go and buy some letter paper and envelopes. 18. Is your master at home?—Yes, he is.—I wish to speak to him.—Sit down please and wait here for a moment. My master is just going to take a bath. 19. Please do not touch these books. 20. What have you done this morning?—I went to the market, bought some vegetables and fish and returned home.—And what did you do last night?—Last night I mended your suits and went to bed. 21. Although that man was in France five years, he does not speak French.—In order to learn one must study.

Twenty-seventh Lesson 第廿七課

The Subordinate (continued)

Subordinate of Adjectives

Adjectives of quality in i, as already shown, are conjugated like verbs, and their subordinate is obtained by adding *te* to their adverbial form.

See **phonetic rules** on adjectives in their subordinate form, Page 682.

Adjective	Adverb	Subordinate
<i>atsui</i> 熱い hot	<i>atsuku</i> 熱く	<i>atsukute</i> 熱くて being hot
<i>samui</i> 寒い cold	<i>samuku</i> 寒く	<i>samukute</i> 寒くて being cold
<i>nai</i> 無い there is not	<i>naku</i> 無く	<i>nakute</i> 無くて not there being

The negative of the subordinate of such adjectives is formed by adding *nakute* to the adverbial form.

1. *Nai* is conjugated as a true adjective. (Lesson 21)

atsuku 熱く *atsuku-nakute* 熱くなくて not being hot
samuku 寒く *samuku-nakute* 寒くなくて not being cold

When there are two predicative adjectives in a sentence, only the last one is used in its predicative form, the first being in the subordinate. In such English expressions the two adjectives are joined by the conjunction *and*.

Kono kudamono wa yasukute umai desu. This fruit is cheap and
 この果物は安くて旨いです。tasty.
Kono shōsetsu wa mijikakute omoshiroi. This novel is short and
 この小説は短かくて面白い。interesting.

In similar sentences, if the adjectives do not belong to the class of true adjectives, which, as already stated, may be used in the subordinate form, they are followed by *de*, with the exception of the last one, which is followed by *desu*, *deshita*, or *deshō*, as the case may be.

Kono kikai wa jōbu de kanzen desu. This machine is strong and
 この機械は丈夫で完全です。perfect. (*kanzen* perfect)
Ano hito wa gōyoku de namakemono desu. That man is greedy and
 あの人は強欲でなまけ者です。lazy. (*gōyoku* greedy)

When the predicates of two or more clauses are adjectives, or partly adjectives and partly verbs, intended to express the same tense, only the last adjective or verb takes the predicative form, the other adjectives or verbs being in the subordinate form.

1. *Yuki wa shirokute sasu wa kurokute sora wa aoi desu.*

雪は白くて 煤は黒くて 空は青いです。

Snow is white, soot is black, the sky is blue.

2. *Chichi wa i ga warukute byōin ni haitte imasu.*

父は胃が悪くて 病院に入っています。

As my father is suffering from stomach trouble, he is staying at the hospital.

(lit. My father his stomach being bad, in the hospital, having entered, is.)

In example 1, and in similar sentences with all *predicative adjectives*, even if the last adjective is followed by *desu* or *deshita*, instead of the subordinate, it is preferable to use the adverbial form for all adjectives except the last one in the sentence.

Yuki wa shiroku sasu wa kuroku sora wa aoi desu.
 雪は白く 煤は黒く 空は青いです。

When in the sentence there is an adjective and a verb, as in example 2, the adverbial form of the adjective is not used. In such cases, however, instead of the subordinate of the adjective we may use the true adjective, followed by *karā* から or *nōde* ので.

Chichi wa i ga warui karā (or nōde) byōin ni haitte imasu.

父は胃が悪いから (ので) 病院に入っています。

As my father is suffering from stomach trouble, he is staying at the hospital.

(lit. My father the stomach bad because, in the hospital, having entered, is.)

Chichī wa i ga warai karā byōin e ikimashita.

父は胃が悪いから病院へ行きました。

As my father is suffering from stomach trouble, he went to the hospital.

If the first verb of a sentence is in the desiderative, the same may be used in the subordinate.

Watashi wa Nihon-go ga naraitakute tamarimasen karā dōzo yōi

私は日本語が習いたくてたまりませんからどうぞよい

sensē ni shōkai¹ shitē kudasai. As I am eager to learn Japanese,

先生に紹介して下さい。 please introduce me to a good teacher.

(lit. I, Japanese language, wishing to learn cannot endure because, please, good teacher to, introduction doing please.—*narau* 習う to learn, *naraitakute* 習いたくて wishing to learn, *tamarimasen* たまりません cannot endure)

In such cases, however, it is preferable to use the desiderative form with *tai* たい followed by *karā* から.

Watashi wa Nihon-go ga naraitai karā dōzo yōi sensē ni shōkai

私は日本語が習いたいからどうぞよい先生に紹介

shitē kudasai. (lit. I Japanese language wish to learn because, please good

して下さい。 teacher to, introduce.)

In sentences with more than one verb and one or more predicative adjectives, the *subordinate* may be used for both verbs and adjectives, but it is not possible to use the adverbial form of the adjectives if the verbs are used in the subordinate.

Netsū ga atte, me ga itakute, sono ue memai² ga shimasu karā,

熱があつて、眼が痛くて、その上めまいがしますから、

gakkō e iku kotō ga dekimasen. As I have fever and sore eyes, and as I

学校へ行く事が出来ません。 feel dizzy besides, I cannot go to school.

(lit. Having fever, the eyes aching, on the top of that—besides—being dizzy, to school to go the thing cannot.)

Netsū ga atte, me ga itakute, sono ue memai ga shimashita karā,

熱があつて、眼が痛くて、その上めまいがしましたから、

gakkō e iku kotō ga dekimasen deshita.

学校へ行く事が出来ませんでした。

As I had fever and sore eyes, and I felt dizzy besides, I couldn't go to school.

In sentences like the preceding ones, we may, however, use the adverbial form of the adjective if the first verb is used without the suffix *masū*.

Netsū ga ari³ me ga itaku, sono ue memai ga shimasu karā gakkō

熱があり眼が痛く、その上めまいがしますから学校

e iku kotō ga dekimasen.

へ行く事が出来ません。

¹ *shōkai suru* to introduce ² *memai ga suru* to have dizziness ³ *ari=arimasu* without the suffix *masū*

Netsu ga ári me ga itaku, sonó ué memái ga shimáshita kara
 熱 があり 眼 が 痛く, その 上 めまい が しました から
gakkō e ikú kotó ga dekimasén dēshita.
 学校 へ行く 事 が 出来ません でした。

The subordinate and the following verb or predicative adjective often stand to each other in the relation of cause and effect.

Konó mondai wa muzukáshikute wakarimasén.

この 問題 は むづかしくて 解りません。

This problem is so difficult that I cannot understand it.

(lit. This problem being difficult I don't understand it.)

or: *Konó mondai wa muzukashii kará (or nóde) wakarimasén.*

この 問題 は むづかしい から (ので) 解りません。

Konó shi wa mijikakute anki-shiyasui dēsū. As this poem is short,

この 詩 は 短かくて 暗記しやすい です。 it is easy to memorize.

(lit. This poem being short, easy-to-memorize is.—*anki* learning by heart)

or: *Konó shi wa mijikai kará (nóde) anki-shiyasui dēsū.*

この 詩 は 短かい から (ので) 暗記しやすい です。

The subordinate of adjectives followed by the postposition *mo* も has the force of the concessive, and corresponds to **although, though, even if, even though**. Compare with subordinate of verbs followed by *mo* も. (See Lesson 26.)

Anó hito wa karadá wa chūsakute mo tsuyoi dēsū.

あの 人 は 体 は 小さくて も 強い です。

Although his body is small he is strong.

(lit. That man the body being small though, strong is.)

Watashi no itoko wa wákakute mo taihén gakúmon² ga arimásū.

私 の いとは 若くて も 大変 学問 が あります。

Even though my cousin is young, he is very learned.

The affirmative subordinate of adjectives followed by *mo* も and one of the adjectives *ii* いい, *yói* よい, *yoroshii* よろしい means **it will likewise do**. Compare with subordinate of verbs followed by the same adjectives. (See Lesson 26, page 174)

Nagai empitsú ga iriyō de wa arimasén kará, mijikakute mo

長い 鉛筆 が 入用 で は ありません から, 短かくて も
yoroshii dēsū. As I need not have a long pencil, a short one will likewise do.
 よろしい です。 (lit. A long pencil, need as there is not, even being short is good.)

The subordinate of adjectives followed by *wa* は and by an intransitive (mostly negative) verb, or a predicate noun or an adjective, indicates a condition. Compare with subordinate of verbs followed by *wa* は. (See Lesson 25, page 168)

1. *anki suru* to memorize, *anki-shiyasui* easy to memorize 2. *gakúmon* learning, *gakúmon ga aru* learned

Karadá ga wárukute wa kōfuku de wa arimasén. If one is sick one
 体が悪くては幸福ではありません。 is not happy.
 (lit. The body being bad happy being is not.)

Kaichūdokei ga amari ōkikute wa mochinikūi¹ désū.
 懐中時計が余り大きくては持ちにくい です。
 If a watch is too large it is inconvenient to carry.
 (lit. A watch being too large troublesome to carry is.)

Akari ga kurákute wa yōku yōmu kotō ga dekimasén.
 あかりが暗くてはよく読む事が出来ません。
 If the light is dim one cannot read well.
 (lit. The light being dim well to read-the thing cannot.)

Shimbūn ga nákute wa sekai no jisei² wo wakarimasén.
 新聞が無くては世界の時勢を解りません。

Without newspapers we cannot know what is going on in the world.
 (lit. Newspapers there not being, the trend of the world we don't understand.)

The subordinate affirmative of adjectives followed by *wa* は and *ikemasén* いけません, *ikenai* いけない, *narimasén* なりません or *naránai* ならない, means *not to be allowed, must not or won't do*. Compare with subordinate of verbs followed by the same words. (See Lesson 25, page 170)

Kimono ga sonna ni kitánakute wa ikemasén. A dress must not
 着物がそんなに汚くてはいけません。 be so dirty.
 (lit. A dress so much being dirty won't do.)

Neru no wa amari osókute wa narimasén. One must not go to
 寝るのは余りおそくてはなりません。 sleep too late.
 (lit. To sleep too much being late must not.)

The subordinate of verbs in the desiderative is obtained by adding *takute* たくて to the simple stem of verbs of Class I, and to the *i*-stem of verbs of Class II.

See phonetic rules on verbs in their subordinate-desiderative form, Page 682.

Class I

<i>míru</i> 見る	<i>mi</i> 見	<i>mítakute</i> 見たくて	wishing to see
<i>tabéru</i> 食べる	<i>tabe</i> 食	<i>tabétakute</i> 食べたくて	wishing to eat

Class II

<i>káku</i> 書く	<i>kaki</i> 書	<i>kakitákute</i> 書きたくて	wishing to write
<i>dásu</i> 出す	<i>dashi</i> 出	<i>dashitákute</i> 出したくて	wishing to take out
<i>tátsu</i> 立つ	<i>tachi</i> 立	<i>tachitákute</i> 立ちたくて	wishing to stand
<i>tobú</i> 飛ぶ	<i>tobi</i> 飛	<i>tobitákute</i> 飛びたくて	wishing to fly
<i>tóru</i> 取る	<i>tori</i> 取	<i>toritákute</i> 取りたくて	wishing to take
<i>kaú</i> 買う	<i>kai</i> 買	<i>kaitákute</i> 買いたくて	wishing to buy
<i>surú</i> する	<i>shi</i> し	<i>shitákute</i> したくて	wishing to do

¹ *mochinikūi* inconvenient to carry; *mochi* from *mōtsu* to hold, to have; *nikūi* difficult, troublesome ² *jisei* the tendency of the times

The *subordinate of the desiderative* is generally followed by one of the expressions *tamarimasén* たまりません, *tamarandái* たまらない, *shikatá ga arimasén* 仕方がありません, *shikatá ga náí* 仕方がない, each of them meaning *it is unbearable, it is irresistible, it cannot be borne, it cannot be endured* and other expressions of similar meaning.

Instead of *shikatá ga náí* 仕方がない the more colloquial *shiyō ga náí* 仕様がない may be used.

Watashí wa Nihón-go ga naraitákute tamarimasén.

私 は 日本語 が 習いたくて たまりません。

I have a great desire to learn Japanese. (*naráu* 習う to learn, *naraitákute* wishing to learn) (*lit.* I, the Japanese language, wishing to learn I cannot endure.)

Watashí wa kuni e kaeritákute shikatá ga arimasén.

私 は 国 へ 帰りたいくて 仕方 が ありません。

My desire to return to my native country is so great that I cannot endure it. (*lit.* To my country wishing to return cannot be endured.)

Itte mitakute tamarandái (or *shikatá ga náí*). I wish very much to go and see it. (*仕方 が ない*). go and see it.

or I wish so much to go and see it that I cannot endure the desire any longer. (*lit.* Going, wishing to see, cannot endure.)

Biru ga nomitákute shikatá ga arimasén. I am dying for a glass of beer. (*ビール が 飲みたいくて 仕方 が ありません.* or a drink of beer.

(*lit.* Beer wishing to drink it is unbearable.—*nómu* 飲む to drink)

Kaitákute tamarimasén (or *shikatá ga arimasén*). I want to buy it badly. (*買いたくて たまりません (仕方 が ありません).* it badly.

or I have a great desire to buy it. (*lit.* Wishing to buy, it cannot be endured.)

The *subordinate of the desiderative* form of verbs may be followed by *mo* も, when one wishes to give the clause or sentence a concessive meaning. See Lesson 26, page 173 and Lesson 27, page 184, for subordinate of verbs and adjectives followed by *mo*.

Sakuban tegami wo kakitákute mo kami mo futo mo arimasén deshita

昨晚 手紙 を 書きたくて も 紙 も 封筒 も ありませんでした

kará yamemashita. Last night, although I had a desire to write a letter, I had to give it up as I had neither paper nor envelopes.

(*lit.* Last night, a letter although greatly wishing to write, as there was no paper nor envelopes, I gave it up.)

Zutsu no tamé ni gakkō e ikitákute mo iku koto ga dekimasén deshita.

頭痛 の ために 学校 へ 行きたくて も 行く 事 が 出来ませんでした。

Although I wished to go to school, I could not go on account of my headache.

(*lit.* Headache on account of, to school wishing to go although, to go the thing I could not.)

Adjectives in the subordinate form are also used with *tamari-masén* たまりません, *shikatá ga arimasén* 仕方がありません and their more colloquial forms, as in the following examples.

Anó nioi wa kusákute tamarimasén. I cannot bear that bad smell.
あの臭いはくさくてたまりません。(kusái くさい smelling bad)
(lit. That smell, smelling bad, I cannot bear—or it cannot be endured.)

Nemúkute tamarandí (or *shikatá ga náí*). I am irresistibly sleepy.
眠くて堪らない(仕方がない).
(lit. Being sleepy, it is unbearable.—nemui 眠い sleepy, nemúkute 眠くて being sleepy)

Atsukute shikatá ga arimasén. It is unbearably hot.
暑くて仕方がありません。I cannot stand this heat.
(lit. Being hot, it cannot be endured.—atsui 暑い hot)

Vocabulary

	Nouns				
camel	<i>rakudá</i>	ラクダ	lonesome	<i>sabishii</i>	淋 ^{サビシイ}
desert	<i>sabakú</i>	沙 ^サ 漠 ^{バク}	shallow	<i>asai</i>	浅 ^{アサイ}
dizziness	<i>memái</i>	メマイ	tough	<i>kataí</i>	硬 ^{カタイ}
examination	<i>shikén</i>	試 ^シ 験 ^{ケン}	uninteresting	<i>omoshíroku náí</i>	面白 ^{オモシロク} くない
sight, view	<i>késhiki</i>	景 ^ケ 色 ^{シキ}		Verbs	
stomach	<i>i</i>	胃 ^イ	to blow (wind)	<i>fúku</i>	吹 ^{フク}
tuition	<i>gesshá</i>	月 ^ゲ 謝 ^{シャ}	to ford	<i>arúite watarú</i>	歩 ^ア いて渡 ^{ワタル}
	Adjectives				
careful	<i>chūibukái</i>	注 ^{チュウ} 意 ^イ 深 ^{フカイ}	to cross	<i>koeru</i>	越 ^{コエ} る
expensive	<i>kōka</i>	高 ^{タカ} 価 ^カ	to memorize	<i>oboeru</i>	覚 ^{オボ} える

beautiful sight *yói keshiki* よい景色; common sense *jōshiki* 常識; to have sore eyes *me ga itái* 眼が痛い; to feel mortified *zannen ni omōu* 残念に思う; to make fun of *baka ni suru* 馬鹿にする; to be fordable *aruite watareru* 歩いて渡れる

Exercise Renshū 練習

1. Konó hanashí wa nágakute omoshíroku arimasén. 2. Ráion wa tsúyokute yūki¹ ga arimásū. 3. Bará wa utsúkúshikute kaorí ga yói désū. 4. Daiyamóndo wa utsúkúshikute kōka désū. 5. Sonó kawá wa asákute aruite wataremásū. 6. Nīsan wa me ga itái nóde uchí de neté imásū. 7. Ame ga hídoku fúri (or fútte), michí ga wáruku (or wárukute) sonó ué kazé ga fúite itá nóde tomodachí no ié ni ikú kotó ga dekimasén déshīta. 8. Hakoné wa keshiki ga yóku, takúsán no onsén ga ári, sonó ué yói yadoyá ga arimásū kará takúsán no hītō ga ikimásū. 9. Takú no meshitsūkái wa taihén chūibúkakute kesshīte

¹ *yūki ga aru* to be courageous; *yūki* courage

o-sará ya koppú wo kowáshita kotó ga arimasén. 10. Nihón-jin wa kireizuki de kimbén¹ de soshité yūkan² désū. 11. Watashí no kurói yōfuku wa yasukatta ga nágaku mochimáshita.³ 12. Chūrippu wa kirei démo kaorí ga arimasén. 13. Watashí wa okii heyá wa irimasén kará chiisái no démo yoroshíi désū. 14. Konó nikú wa katákute taberarénai.⁴ 15. Kutsú ga amari chiisái to fuyúkaí⁵ désū. 16. Rakudá náshi de sabakú wo koerú no wa muzukashíi désū. 17. Katéi wo motánu⁶ monó wa sabishíi. 18. Hītó wa tábezu ni wa ikirarénai. 19. Jōshiki náshi de wa nanigotó⁷ mo dekinai. 20. Anáta wa anó namakemonó⁸ ni sonná ni takúsán kané wo yaranái hō ga yoi. 21. Nihón wo ryōkai surú⁹ ni wa Nihón-go wo yōku shiranákute wa ikemasén. 22. Anó hītó ga watashí wo báka ni shítá nōde watashí wa totemó okorimáshita. 23. Bōku wa shikén ni rakudái shítá nōde totemó zannén désū. 24. Senséi ni gesshá wo haraitákute mo ginkō ni ikú no wo wasuremáshita nōde haráu kotó ga dekimasén. 25. Watashí wa Kánada ni imáshita tokí totemó Nihón-go ga naraitákatta nōde Nihón-jin no senséi no tokoró e benkyō ni¹⁰ ikimáshita.

1. この話は長くて面白くありません。2. ライオンは強くて勇気があります。3. ばらは美しくて香りがよいです。4. ダイヤモンドは美しくて高価です。5. その川は浅くて歩いて渡れます。6. 兄さんは眼が痛いので家で寝ています。7. 雨がひどく降り（降って）道が悪く（悪くて）その上風が吹いていたので友達の家に行く事が出来ませんでした。8. 箱根は景色がよく、沢山の温泉があり、その上よい宿屋がありますから沢山の人が行きます。9. 宅の召使は大変注意深くて決してお皿やコップをこわした事はありません。10. 日本人はきれい好きで勤勉でそして勇敢です。11. 私の黒い洋服は安かったが長くもちました。12. チューリップはきれいでも香りはありません。13. 私は大きい部屋は要りませんから小さいのもよろしいです。14. この肉は硬くて食べられない。15. 靴が余り小さいと不愉快です。16. らくだなしで沙漠を越えるのはむづかしいです。17. 家庭をもたぬ者は淋しい。18. 人は食べずには生きられない。19. 常識なしでは何事も出来ない。20. 貴方はあのなまけ者にそんなに沢山金をやらない方がよい。21. 日本を了解するには日本語をよく知らなくてははいけません。22. あの人が私を馬鹿にしたので私はとても怒りました。23. 僕は試験に落第したのでとても残念です。24. 先生に月謝を払いたくても銀行に行くのを忘れましたので払うことが出来ません。25. 私はカナダにいました時、とても日本語が習いたかったので日本人の先生のところへ勉強に行きました。

1. diligent 2. *yūkan* bravery; *yūkan-na* brave; *na* is omitted when followed by *désū* 3. *mōtsu* to last 4. *taberarénai* cannot be eaten 5. *fuyúkaí* uncomfortable 6. *motánu* without having, not having without 7. anything 8. lazy fellow 9. *ryōkai surú* to understand 10. *benkyō ni* to study

1. This story is long and uninteresting. 2. Lions are strong and courageous. 3. Roses are beautiful and fragrant. 4. Diamonds are beautiful and expensive. 5. That river is shallow and can be forded. 6. As my elder brother has sore eyes he is staying at home in bed. 7. As it was raining heavily, the roads were bad, and the wind was blowing, we could not go to our friend's home. 8. As there are beautiful sights at Hakone, many hot springs and good hotels, many people go there. 9. Our servant is very careful, and has never broken any dish or glass. 10. The Japanese are cleanly, diligent and courageous. 11. Although my black suit was cheap it lasted long. 12. Even though tulips are beautiful they have no fragrance. 13. As I do not need a large room, a small one will do. 14. This meat is so tough that it cannot be eaten. 15. If one's shoes are too small they are uncomfortable. 16. Without camels it is difficult to cross a desert. 17. If one has no home one feels lonesome. 18. One cannot live without eating. 19. Without common sense a man cannot do anything. 20. You must not give so much money to that lazy man. 21. In order to understand Japan you must know the Japanese language well. 22. I was very angry with him for making fun of me. 23. Having failed in my examination I feel greatly mortified. 24. Although I intend to pay the tuition to my teacher I am unable to do so because I forgot to go to the bank. 25. When I was in Canada, as I ardently wished to learn the Japanese language, I went to a Japanese teacher's to study it.

Twenty-eighth Lesson 第廿八課

Wa は and Ga が

We have already said that *wa* は and *ga* が are used to indicate the *nominative case*. We will now give definite rules illustrating the use of these two postpositions.

It may be said that in most sentences replying to an interrogation, introduced by one of the interrogative pronouns *dáre* 誰, *dónata* どなた (who), *dóichi* どちら, *dóchira* どちら, *dóre* どれ, *dóno* どの (which), *náni* 何 (what), in the nominative case, the **subject** is followed by *ga* が.

Dáre ga kimáshita ka. 誰が来ましたか。 Who has come?

Senséi ga kimáshita. 先生が来ました。 The teacher has come.

Tsúkué no ué ni náni ga arimásu ka. What is there on the desk?

机の上に何がありますか。

Tegamí ga arimásu. 手紙があります。 There are letters.

Dóchira no hon ga súki desu ka. Which book do you like?

どちらの本が好きですか。

Kochirá ga súki desu. こちらが好きです。 I like this one.

Questions represented by one of the interrogative pronouns **who, what, which** may be implied before expressing the idea words. For example: When somebody comes to our home, and the maid servant announces a guest, she will say: *Tanaka San ga irasshaimáshita.* 田中さんがいらっしゃいました. Mr. Tanaka has come.

In this sentence the question *Who has come?* may be supposed to have been asked before the servant announces Mr. Tanaka. In such a case *ga* が follows the subject.

O-ishá ga irasshaimáshita. The doctor has come.

お医者 がいらっしゃいました. (Supposing we were expecting him.)

As a general rule, in question about the predicate, the subject is followed by *wa* は. In such a case the question may actually be asked or presumed to have been asked by *what?* in the accusative, or by one of the adverbs *how?* *dō* どう, *ikága* いかゞ, *where?* *dóko*.

Anáta wa náni wo shíte imásu ka. What are you doing?

貴方 は 何 を して います か.

Watashi wa benkyō shíte imásu. I am studying.

私 は 勉強 して います.

Otōsan wa ikága desū ka. How is your father?

お父さん は 如何 です か.

Chichi wa jōbu desū. My father is well.

Eki wa dóko desū ka. Where is the station?

Eki wa anō hashi no mukō desū. The station is beyond that bridge.

駅 は あの 橋 の 向う です.

In all the above sentences it is the **predicate**, that is, **that which is said about the subject**, that stands prominent. From the above examples with *ga* が and *wa* は we may see that the question of the use of these two postpositions is essentially one of subject and predicate.

When the subject stands prominent in the thought of the speaker, being the centre of gravity in the sentence, *ga* が is used after it, while *wa* は is used when the predicate is the centre of gravity.

In the sentence *Who has come? Dāre ga irasshaimáshita ka.*, the interrogative pronoun **who**, stands prominent in the sentence. In fact we wish to know *Who is he that has come.* Here the predicate *has come* takes a secondary place in the sentence.

In the other sentence *What are you doing? (Anata wa náni wo shíte imásu ka.)* the interrogative pronoun **what**, or the predicate, stands more prominent in the sentence than the personal pronoun *you*, the subject. In fact, in asking such a question we wish to know *what is the thing that you are doing.* The subject *you* takes a secondary place in the sentence and hence takes *wa* は.

Therefore, in order to form accurate ideas of the use of *ga* が and *wa* は, it is of the greatest importance to think clearly whether it is the subject or

the predicate that stands more prominent in the sentence. This rule applies in almost all cases, as may be seen from the following examples, and those given in the succeeding lesson.

In clauses whose subjects stand in opposition to each other, *ga* が is used after both subjects, while *wa* は is used if the predicates of both clauses stand in opposition to each other.

This rule agrees with what has been said at the beginning of this lesson.

Konô shâtsu no uchi de dôchira ga asâ de dôchira ga momên
この シャツ の うち で どちら が 麻 で どちら が 木綿
dêsû ka. Which of these shirts are linen and which cotton?
です か. (lit. These shirts among, which linen are, which cotton are?)

Korêra ga asâ de arêra ga momên dêshû. These are linen, those
これ等 が 麻 で あれ等 が 木綿 です. are cotton.

In both sentences it is the subject *which*, in the question, and *these* and *those*, in the answer, that stand prominent. In fact, we wish to know *which* are the shirts that are made of linen and *which* of cotton. In the answer *these* and *those* are emphasized.

In the following sentence:

Konô shâtsu wa asâ de arê wa momên dêshû. These shirts are linen
この シャツ は 麻 で あれ は 木綿 です. those are cotton.

the centre of gravity is in the predicates, *linen* and *cotton*. In fact we wish to state that *it is linen* and *it is cotton* that has been used to make these shirts.

Note that the last example is not connected with the previous two, but is an independent statement, with the emphasis upon the predicative words, *linen* and *cotton*.

In European languages this emphasis is obtained by stress. We may then say that what in European languages is accomplished by *emphasis* and *tone* is in great part accomplished in Japanese by the use of the particles *ga* が and *wa* は.

Wa は is used in elliptical interrogative sentences with nouns only.

Suppose you send your servant to buy bread and meat. She brings you the bread but not the meat. You say: *Nikû wa* 肉は. (And the meat? or What about the meat?). Here the centre of gravity in the elliptical sentence lies in the unexpressed predicate *What is the thing that happened to the meat?* or *What about the meat?*

Wa は is used after the subject noun when mention is made of its nature, its characteristics, as in sentences such as the following:

Râion wa atsû kuni ni sumimâsû. Lions live in hot countries.
ライオンは、暑い 国 に 住みます.

Nippón wa utsukushii kuni desū. Japan is a beautiful country.
日本は美しい国です。

In the two above sentences it is the predicate, or what is said of the lion and Japan, that stands prominent, which again confirms the given rule of the use of *wa* and *ga*.

Vocabulary

Nouns					
anchor	<i>ikari</i>	錨 ^{イカリ}	to awake	<i>samē-ru</i>	サメル
banana	<i>bánana</i>	バナナ	to grow	<i>seichō suru</i>	成長 ^{セイチャウ} スル
eaves	<i>noki</i>	軒 ^{ノキ}	to tame	<i>narāsu</i>	馴 ^{ナラ} ラス
penholder	<i>penjikú</i>	ペン軸 ^{ペンキウ}	to be tamed	<i>narasarē-ru</i>	馴 ^{ナラ} ラサレル
platinum	<i>pūrachinā</i>	プラチナ	Adverbs		
Verbs			fiercely	<i>monosūgoku</i>	物 ^{モノ} スゴク
to attack	<i>tobikakāru</i>	飛 ^{トビ} カカル	willingly	<i>yorokōnde</i>	喜 ^{ヨロコ} コnde

bear *kumá* 熊^{クマ}; black bear *kurogumá* 黒^{クロ}熊^{クマ}; white bear *shirogumá* 白^{シロ}熊^{クマ};
railway fare *kishāchin* 汽車賃; foreign clothes *yōfuku* 洋服; stringed instrument
ito no hattē aru gakkí 糸の張^ハってある楽器; to be at anchor *teihakú shítē iru* 碇
泊^碇している; municipal office, city hall *shiyākusho* 市役所; to obey *fukujū suru* 服
従^服する

Exercise Renshū 練習

1. Dónata ga anáta no heyá de anáta ni hanáshíte imáshíta ka.—Dónata mo watashí ni hanáshíte imasén déshíta. Watashí wa hītōri de gakká wo benkyō shítē imáshíta. 2. Shiyākusho wa dōko desū ka.—Anó hashí no sōba desū. 3. Retāpēpā to fūtō to penjikú to wo kái ni ittē kudasái.—Kokó ni kamí to fūtō ga arimásū.—Penjikú wa.—Penjikú wo kau no wo wasuremáshíta. 4. Fukúí San wa máda kimasén ka.—Ii, sūkōshi máe ni irasshaimáshíta ga mátte irarenákatta¹ nóde o-kaerí ni narimáshíta. O-híru kará matá irasshaimásū. 5. Konó kusarí wa gin desū. Aré wa pūrachinā desū. 6. Bánana wa Nihón no Honshū ni wa seichō shimasén. Ogasawará-shotō ni seichō shimásū. 7. Konó sakaná wa iyá-na niói ga shimásū kará tábete wa ikemasén. 8. Nihón de wa sakurá wa haná no ō-samá de arimásū. 9. Bíwa to wa nan desū ka.—Soré wa ito no hattē aru Nihón no gakkí desū. Géndai de wa² gōku wázuka³ no hītō ga bíwa wo hikú daké desū. 10. Otōsama wa ikága desū ka.—Arigatō, okagesamá⁴ de tasshá desū. Ishá ga chichí wa shigokú⁵ kenkō da to mōshimáshíta. 11. Kokó ni tokéi ga san-ko arimásū ga dōre ga ichibán sūkí desū ka.—Koré ga ichibán sūkí desū. 12. Hachijū nen máe máde Nihón-jin wa yōfuku wo kimasén déshíta. Ima wa taitéi no hītō ga kitē imásū. 13. Tsubamé ga uchí no nokí shítá ni su wo tsūkutte⁶ imásū. 14. Dōko no kuní ni mo zen-nin⁷ mo ári akú-nin⁸ mo arimásū. 15. Watashí ga yadoyá ni tsūkimáshíta tokí ni anáta no tegamí wa máda kitē imasén déshíta.

1 *mátte irarerū* to be able to wait 2 *géndai de wa* nowadays 3 *gōku wázuka* very few 4 *okagesamá de* by your kind influence, thanks to you 5 *shigokú* very, exceedingly 6 *su wo tsūkaru* to build a nest 7 good people 8 bad people

16. Kyō minató ni Itari no fúne ga teihakú shíté imásu ka.—Hái, ni-sō teihakú shíté imásu. 17. Nikkō máde kisháchin wa ikura déshita ka.—Go-hyakú yen déshita. 18. Daiku wa shigotó wo oemáshita ka.—Iié, héi daké wa deki-máshita ga mon wa máda désu. 19. Kōshi¹ wa Shinájin de ári Sháka² wa Indójin de arimáshita. 20. Ōsaka wa okikuté taihén hanká-na³ tokái désu. 21. Káji ga okorimáshita⁴ tokí o-kyakú wa kyakumá de odotté imáshita. 22. O-tétsudai wa ichí-nichí-jū hatarakí-dōshi⁵ déshita nóde ima wa taihén tsūká-rete imásu. Ima ne ni ikú tokoró désu. 23. Mōto Nihónjin wa pan wo tabemasén déshita ga Porutogarú-jin ga Nihón ni kité kará pan wo tsúkutte tabé-hajimemáshita. Géndai⁶ de wa takūsán no Nihónjin ga máinichi pan wo tábete imásu. 24. Shirogumá wa fuyú no aidá kōri no náka no aná⁷ ni nemásu. Hāru ga kuru to tōmin⁸ kará sáme taihén kūfuku wo kanjī⁹ hītó ni áeba monosúgoku tobikakarimásu. 25. Nihón ni wa kurogumá ga imásu. Kurogumá wa Hokkaidō no yamayamá ni¹⁰ sūnde imásu. Kurogumá wa narasareru to kikén de wa arimasén yorokónde sonó shūjin ni fukujū shimásu.

1. どなたが貴方の部屋で貴方に話していましたか。—どなたも私に話していませんでした。私は一人で学課を勉強していました。2. 市役所はどこですか。—あの橋のそばです。3. レターペーパーと封筒とペン軸とを買いに行ってください。—ここに紙と封筒があります。—ペン軸は。—ペン軸をかうのを忘れました。4. 福井さんはまだ来ませんか。—いいえ、少し前にいらっしゃいましたが待ってられなかったのでお帰りになりました。おひるからまたいらっしゃいます。5. このくさは銀です。あれはプラチナです。6. バナハは日本の本州には成長しません。小笠原諸島に成長します。7. この魚は嫌な臭いがしますから食べてはいけません。8. 日本では桜は花の王様であります。9. 琵琶とは何んですか。—それは糸の張ってある日本の楽器です。現代では極僅かの人が琵琶をひくだけです。10. お父様は如何ですか。—ありがとう、おかげ様で達者です。医者が父は至極健康だと申しました。11. ここに時計が三個ありますがどれが一番好きですか。—これが一番好きです。12. 八十年前まで日本人は洋服を着ませんでした。今は大抵の人が着ています。13. つばめがうちの軒下に巣をつくっています。14. どこの国にも善人もあり悪人もあります。15. 私が宿屋に着きました時に貴方の手紙はまだ来ていませんでした。16. きよう港にイタリーの船が碇泊していますか。—はい、二隻碇泊しています。17. 日光まで汽車賃はいくらでしたか。—五百円でした。18. 大工は仕事を終えましたか。—いいえ、塀だけは出来ましたが門はまだです。19. 孔子は支那人であり釈迦は印度人でありました。20. 大阪は大きくて大変繁華な都会です。21. 火事が起りました時お客は客間で

1 Confucius 2 Buddha 3 busy 4 okōru to happen, to break out, to start
5 all through, throughout 6 géndai now 7 aná hole, cave 8 winter sleep 9 kūfuku
wo kanjirú to feel hungry 10 yamayamá ni irú to frequent the mountains

踊っていました。 22. お手伝いは一日中働き通しでしたので今は大変疲れています。今寝に行くところです。 23. 元、日本人はパンを食べませんでした。ポルトガル人が日本に来てからパンを造って食べ始めました。現代では沢山の日本人が毎日パンを食べています。 24. 白熊は冬の間氷の中の穴に寝ます。春が来ると冬眠からさめ、大変空腹を感じ人に会えば物すごく飛びかゝります。 25. 日本には黒熊がいます。黒熊は北海道の山々に住んでいます。黒熊は馴らされると危険ではありません。よろこんでその主人に服従します。

1. Who was in your room speaking to you?—Nobody was speaking to me. I was alone studying my lesson. 2. Where is the city hall?—It is near that bridge. 3. Go and buy some letter-paper, envelopes and a penholder.—Here are the paper and envelopes.—And the penholder?—I forgot to buy it. 4. Hasn't Mr. Fukui come yet?—Yes, he came a short time ago, but he could not wait and so he left. He will come again this afternoon. 5. This chain is silver, that is platinum. 6. Bananas do not grow in Japan proper. They grow in the Bonin Islands. 7. This fish smells bad; you mustn't eat it. 8. In Japan the cherry blossom is the king of flowers. 9. What is the *biwa*?—It is a Japanese stringed instrument. Nowadays only a few people play the *biwa*. 10. How is your father?—He is well, thank you. The doctor found him in very good health. 11. Here are three watches; which do you prefer?—I prefer this one. 12. Until eighty years ago the Japanese did not wear foreign clothes. Now nearly all Japanese wear them. 13. A swallow is building its nest under the eaves of our house. 14. In every country there are good people and bad people. 15. When I reached the hotel your letter had not arrived yet. 16. Is there any Italian ship at anchor in the harbour to-day?—Yes, there are two. 17. What was the railway fare to Nikko?—Five hundred yen. 18. Has the carpenter finished his work?—No, the fence is done, but the gate is not done yet. 19. Confucius was a Chinese and Buddha was an Indian. 20. Osaka is a large and very busy city. 21. When the fire started the guests were dancing in the hall. 22. As the maid has been working the whole day she now feels very tired. She is just going to bed. 23. Formerly the Japanese did not eat bread. When the Portuguese came to Japan, they began to make and eat it. Now many Japanese are accustomed to eating bread every day. 24. In winter the white bear sleeps in a cave in the ice. When spring comes he awakes from his winter sleep and feeling very hungry, he fiercely attacks men when he meets them. 25. In Japan there are black bears. They frequent the mountains in Hokkaido. When the black bear is tamed he is not dangerous, and willingly obeys his master.

Twenty-ninth Lesson 第廿九課

Wa and *Ga* (continued)

More Illustrations

A. Suppose that you expect the visit of somebody, Mr. Omura for instance. At the appointed time you return home and ask the servant:

Omura San wa kimáshita ka. Did Mr. Omura come?

大村 さんは 来ました か。

The servant answers:

Ii, Omura San wa irasshaimasén deshita kéredomo Satō San ga
いいえ、大村 さんはいらっしゃいませんでした けれども 佐藤 さんが
irasshaimáshita. No, Mr. Omura *did not come*, but *Mr. Sato* has come.
いらっしゃいました。

The emphasis in your question *Did Mr. Omura come?* falls on the predicate *come*, and similarly it falls on the predicate of the first clause of the answer *did not come*, in the answer given by the servant, while in the second clause of the answer *Mr. Sato has come*, the emphasis falls on the subject *Sato San*, whom you did not expect, and so *Sato San* stands more prominent than the predicate *has come*, and therefore it takes *ga*.

We repeat, that whenever the emphasis falls on the *subject*, this is followed by *ga*, while when the emphasis falls on the *predicate* the subject takes *wa*.

B. Sometimes the use of *ga* and *wa* depends on the mind of the speaker.

Suppose that I have in front of me two or more objects of which one immediately attracts my attention because of its beauty. Wishing to manifest my admiration to somebody who is with me, I say, pointing to the admired object:

Koré wa kirei desū. これはきれいです。 This is *beautiful*.

In this sentence the emphasis falls on the predicate *kirei desū*, *is beautiful*. In fact, it is the beauty of the object that has attracted my attention, though I may not have paid enough attention to the other objects to compare them accurately. In saying "This is beautiful," I have expressed my admiration from impulse rather than from a careful examination of the objects in front of me.

However, were I to compare the artistic beauty of the objects, before expressing an opinion, whether asked or supposed to be asked, then, even though I do not actually ask somebody "Which is beautiful?" it may be imagined that I have put such a question to myself. In this case, if I say "This is beautiful," the emphasis falls on the subject *This* (to the exclusion of the other objects), which will therefore be followed by *ga*, according to the rule given in the previous lesson:

Koré ga kirei desū. これがきれいです。

The above illustration explains the reason why the interrogative pronouns *dónatu*, *dáre*, *dóno*, etc. and the subjects in answer to such interrogatives, are followed by *ga*, as said in Lesson 13, page 72.

C. In a question about the subject represented by something already spoken of, and in answer to the same question, the subject is followed by *ga*.

For instance, suppose we are going to see a school of which we have already spoken, and that on approaching a certain building I wish to ask whether the building is the school in question. I may ask:

1. *Koré ga sonó gakkō désū ka.* これがその学校ですか。 Is **this** the school?
2. *Hái, koré ga sonó gakkō désū.* Yes, **this** is the school.
はい、これ が その 学校 です。
3. *Iié, koré wa sonó gakkō de wa arimasén.* No, this is not
いゝえ、これは その 学校 で は ありません。 the school.
Iié, sō de wa arimasén. No, it isn't.
いゝえ、そうで は ありません。

However, if in a similar question the subject has not been spoken of before, but is introduced in the question for the first time, *wa* is used after the subject:

4. *Koré wa nan désū ka.* 何ですか。 What is **this**?
5. *Koré wa gakkō désū.* これは学校です。 This is a school.

From the above illustration we may clearly see that in example 1. *Is this the school?*, the emphasis in the sentence falls on **this**, as it does in answer 2 while in examples 4 and 5, the emphasis falls on the predicates and not on the common subject *koré* (**this**), which therefore takes *wa*.

In answer 3 the emphasis falls on the predicate *is not a school*, and not on the subject *this*. (*This is not the school* spoken of.)

In all the above examples it is again demonstrated that the question of when to use *ga* and when *wa* is, as a general rule, a question of emphasis, whether on the subject or on the predicate.

After words indicating division of time *wa* is used when there is contrast with other periods of time:

- Kónnichi wa yói o-ténki désū.* It is fine weather to-day.
今日 は よい お天気 です。 (compared with yesterday or other days)
- Séngetsu wa samú deshita.* Last month it was cold.
先月 は 寒い でした。 (compared with this or another month)

When there is no idea of contrast, words indicating division of time are used without being followed by any particle.

- Séngetsu Nikkō e ikimashita.* Last month I went to Nikkō.
先月 日光 へ 行きました。

In this last sentence it is simply stated that at a certain time I went to Nikkō, without any reference to any other time. If however, we say: *Last month I did not go to Nikkō.* then *wa* is used,

Séngetsu wa Nikkō e ikimasén déshīta.

because in this case there is the idea of comparison, as the sentence may imply that I am accustomed to go to Nikko periodically but did not go there last month.

In sentences in which the subject followed by *wa* is illustrated, the predicate may contain a word followed by *ga*.

<i>Zō wa me ga chiūsai.</i> 象 は 眼 が 小さい.	{ The elephant has small eyes. (The elephant the eyes are small.) As to the elephant its eyes are small.
<i>Nippón wa yamá ga ôi.</i> 日本 は 山 が 多い.	{ Japan is mountainous. (Japan, mountains are many.) As to Japan its mountains are many.

Many expressions with *ga*, corresponding to English adjectives, have become idiomatic:

<i>génki ga yói</i>	元気がよい	(vitality is good) vigorous, vivacious
<i>iji ga warui</i>	意地が悪い	(temper is bad) ill-natured
<i>ki ga mijikai</i>	気が短かい	(spirit is short) quick-tempered
<i>kokoromochi ga yói</i>	心持がよい	(feeling is good) comfortable
<i>kuchí ga warui</i>	口が悪い	(mouth is bad) sarcastic
<i>séi ga hikui</i>	背が低い	(stature is low) short
<i>séi ga takai</i>	背が高い	(stature is high) tall
<i>tsugō ga yói</i>	都合がよい	(circumstances are good) convenient
<i>tsugō ga warui</i>	都合が悪い	(circumstances are bad) inconvenient
<i>yōjin ga yói</i>	用心がよい	(caution is good) careful
<i>yokú ga fukai</i>	欲が深い	(greed is deep) avaricious

When a word in the nominative is to be emphasized, it may be followed by the emphatic particle *koso* **こそ**, in place of *ga* or *wa*. *Koso* corresponds to *the very, just, indeed*, and other similar expressions. Examples:

Watashi koso o-wabi¹ wo shi-nakereba narimasén. It is I (and not you)
私 **こそ** お詫び を しなければ なりません。 that must apologize.
(lit. I indeed, apology if I don't make, it won't do.)

Kondo koso seikō² shi-nakereba narimasén. This very time I must
今度 **こそ** 成功 しなければ なりません。 succeed.
(lit. This very time success if I don't make won't do.)

Toshi koso wakai ga kare wa nakanaka no binwanká³ desū.
年 **こそ** 若い が 彼 は なかなか の 敏腕家 です。
Young as he is, he is a very capable man.
(lit. The years indeed young, but very capable man he is.)

1. *o-wabi* apology; *o-wabi wo suru* to make an apology 2. *seikō* success; *seikō suru* to make a success 3. *binwanká* capable man

Sonó hanashi koso watashi ga kanégane kikitakatta mono desu.
 その話こそ私がかねがね聞いたかったものです。

That is the very story I wanted to hear. (*kanégane* beforehand)
 (lit. That very story I beforehand wished to hear, the thing is.)

Soré koso chōdo o-atsurae-muki¹ desu. That is the very thing for us.
 それこそ丁度お誂え向きです。

That is the very thing for our purpose. (That the very, just ideal is.)

For other rules and details given in this book on the use of *wa* and *ga*, we refer the student to the index.

To See *miru* 見る, To be seen *miéru* 見える.

Miru (to see, to perceive by the eye) is a transitive verb, and its object is placed in the accusative.

Watashi wa okami wo mimashita. I saw a wolf.
 私はおおかみを見ました。

Miéru 見える, the passive of *to see* (to be seen, to be visible), has its subject always followed by *ga* が.

Koko kara Fūjisan ga miemasu. Mount Fuji is visible from here.
 こゝから富士山が見えます。

The passive form of *to see* is used in Japanese more than in English. Even when we would say *I see, I can see Mount Fuji from here.*, in Japanese the passive is used as in the preceding example.

Miéru 見える means also *to seem, to appear, to look* (intr.). In this case the subject takes *wa* は.

Anata wa tsukarete² miemasu. You look tired.
 貴方は疲れて見えます。(You being tired look.)

Ano uchi wa chīsaku miemasu. That house appears to be small.
 あのうちは小さく見えます。That house looks small.

Watashi ni wa amari ōkiku miemasu. It looks too big to me.
 私にはあまり大きく見えます。(To me too greatly looks.)

Ano musūme wa gaijin no yō-ni miemasu.³ That girl looks like
 あの娘は外人のように見えます。a foreigner.

When *to see* is used with the meaning of *to meet, to have an interview with* (somebody), it is translated by *o-me ni kakāru* お目にかゝる, or the less polite*ni au*に会う.

Anata wa Arimā Taishō ni Meiji Jingu de o-me ni kakarimashita ka.
 貴方は有馬大將に明治神宮でお目にかゝりましたか。

Did you see (meet) Admiral Arima at the Meiji Shrine?

Hai, o-me ni kakarimashita. Yes, I met him.
 はい、お目にかゝりました。Yes, I saw him.

¹ *atsurae-muki* suitable, ideal ² *tsukareru* 疲れる to be tired ³*no yō-ni miéru*のように見える to look like

Kinō watashi wa tōri de, omoigakénaku¹ mukashī no tomodachi ni
 きのう 私 は 通り で、思いがけなく 昔 の 友達 に
aimáshita. Yesterday I unexpectedly met in the street an old friend of mine.
 会いました。

Vocabulary

Nouns					
body (physical)	<i>karadá</i>	体 ^{カラダ}	famous	<i>yūmei-na</i>	有名 ^{有名ナ}
bud	<i>me</i>	芽 ^メ	fashionable	<i>tōseimuki no</i>	当世 ^{トウセイ} 向 ^{ムク}
dramatist	<i>gikyokūkā</i>	戯 ^{キョク} 曲 ^カ 家 ^カ	important	<i>taisetsū-na</i>	大切 ^{タイセツ} ナ
feeling(s)	<i>kanjō</i>	感 ^{カン} 情 ^{ジョウ}	noble	<i>kōshō-na</i>	高 ^{タカ} 尚 ^{ショウ} ナ
gentleman	<i>shínshi</i>	紳 ^{シン} 士 ^シ	Verbs		
grammar	<i>buntén²</i>	文 ^{ブン} 典 ^{テン}	to acquire	<i>é-ru</i>	得 ^{エル}
	<i>bumpō³</i>	文 ^{ブン} 法 ^{ポウ}	to consider	<i>kangae-ru</i>	考 ^{カガ} エ ^ル
landlord	<i>yánushi</i>	家 ^カ 主 ^{ヌシ}	to destroy	<i>sokonau</i>	損 ^{ソナウ}
mind	<i>shinrei</i>	神 ^{シン} 霊 ^{レイ}	to divide	<i>bunkai suru</i>	分 ^{ブン} 界 ^{カイ} ス ^ル
peninsula	<i>hantō</i>	半 ^{ハン} 島 ^{トウ}	to love	<i>aisuru</i>	愛 ^{アイ} ス ^ル
play (theat.)	<i>gikyokū</i>	戯 ^{キョク} 曲 ^カ	to protect	<i>fuségu</i>	防 ^{フセグ}
skin (fur)	<i>kegarwá</i>	毛 ^{モウ} 皮 ^カ	to put forth	<i>fukú</i>	吹 ^{フク}
universe	<i>uchū</i>	宇 ^ウ 宙 ^{チュウ}	to touch	<i>sawarú</i>	サ ^ワ ル
wisdom	<i>chié</i>	知 ^チ 慧 ^エ	to use	<i>mochii-rú</i>	用 ^{モチイル}

daily life *nichi-jō seikatsū*; ancient customs *kōdai no fūshū*; distinguished-looking *hitogarā no yōi*; conservatory of music *ongakū gakkō*; to be considered *kangaerare-ru*; summer resort *hishōchi*; quick tempered *kimijikā*; western countries *seiyōshokoku*.

Exercise *Renshū* 練習

1. Samúi kuníguni⁴ de wa ō-mukashī kará hitó wa sámusa wo fuségu⁵ tamé ni kegawá wo mochiité imáshita. 2. Dōgu náshi de shigotó wa sūkōshi kirí dekimasén.⁶ 3. Seiyōshokoku⁷ de wa pan wo takūsán tabemásū ga Nihón Shína Indó de wa pan wo sūkōshi kirí tabemasén. 4. Kínsen⁸ wo aisuru kotó wa hitó no súbete no kōshō-na kanjō wo sokonaimásū. 5. Kangáezu ni dokūshō⁹ surú kotó wa chié wo éru ni wa yakudatánu.¹⁰ 6. Marúzen wa konó Nihóngo-buntén no ittē-hambaitén¹¹ désū. 7. Dáiku wa kimáshita ka.—Iié, dáiku wa kimasén déshita. kéredomo ishiyá ga kimáshita. 8. Pen to ínki wa chiisái monó désū ga warewaré no nichijō seikatsú ni wa taihén taisetsú désū. 9. Chikámatsu Monzaemón wa hijō ni yūmei-na Nihón no gikyokūká déshita. Chikámatsu Monzaemón wa takūsán no gikyokú wo kakimáshita soshité

1 *omoigakénai* 思いがけない unexpected 2 as a book 3 as a science 4 *kuníguni* is the plural of *kuní* country 5 *sámusa wo fuségu tamé ni* to protect oneself from the cold 6 *lit.* Tools without work only little cannot. 7 Western countries 8 money 9 *dokūshō suru* to read books 10 *yakudatsu* to be of use; *yakudatánai* of no use 11 sole agent

Nihón no Shēkūsupiya to kangaerarete imāsū. 10. Kōjiki wa kōdai Nihón no rekishi desū. Mōshi Nihón no kōdai no fūshū wo shiritai naraba Kōjiki wo yomá-nákereba¹ narimasén. 11. Kurói yōfuku wo kitá anō hitogará no yói shínshi wa dónata desū ka.—Anó katá wa yūmei-na Itari no ongakūká desū. Anó katá wa jū-nen máe ni Nihón ni kité ima wa Uenó no Ongakú Gakkō de seigakú² wo oshieté imāsū.—Anó katá no o-namaé wa nan to iimāsū ka.—Komeri Senséi to iimāsū. 12. Takú no yánushi wa taihén yokú ga fukái. 13. Kamakurá wa dōnná tokoró desū ka.—Kamakurá wa Tōkyō ni chikái tōseimuki no hishōchi desū. Watashi wa mái-nen natsú Kamakurá e ikimāsū. 14. Hāru ga kuru to sūbete no ki wa me wo fukimāsū. 15. Chōsen hantō wa Nihónkai³ to Kōkai⁴ to wo bunkái shīte imāsū. 16. Shinrei wa zen⁵ ūchū ni michi-watatté⁶ irū. 17. Koré ga Shimbashi éki desū ka.—Iié, tsugi⁷ no éki ga Shimbashi desū. 18. Hitō wa kimijiká no hitō wo konomimasén. 19. Nihón no onná wa gáishīte⁸ séi ga hikúi. 20. Anó inū wa seishitsú⁹ ga warúi desū. Sawaranái hō ga yói desū. 21. Anó ki wa fúruku miemāsū. 22. Kōndo no Itari táishi ni o-ai ni narimáshita ka.—Iié, o-me ni kakarimasén. Myōnichi o-me ni kakáru tsumorí desū. Kyō táishi wa Fūransú táishi to Nikkō e ikaremáshita.¹⁰ 23. Sakuyá Ōsaka ni okii jishín ga arimáshita.

1. 寒い国々では大昔から人は寒さを防ぐために毛皮を用いています。2. 道具なしで仕事は少しきり出来ません。3. 西洋諸国ではパンを沢山食べますが日本、支那、印度ではパンを少しきり食べません。4. 金銭を愛する事は人の総ての高尚な感情を損います。5. 考えずに読書する事は知慧を得るには役立たぬ。6. 丸善はこの日本語文庫の一手販売店です。7. 大工は来ましたか。—いえ、大工は来ませんでしたけれども石屋が来しました。8. ペンとインキは小さいものですが我々の日常生活には大変大切です。9. 近松門左衛門は非常に有名な日本の戯曲家でした。近松門左衛門は沢山の戯曲を書きましたそして日本のシェークスピアと考えられています。10. 古事記は古代日本の歴史です。若し日本の古代の風習を知りたいならば古事記を読まなければなりません。11. 黒い洋服を着たあの人の柄のよい紳士はどなたですか。—あの方は有名なイタリーの音楽家です。あの方は十年前に日本に来て今は上野の音楽学校で声学を教えています。—あの方のお名前は何んと云いますか。—コメリー先生と云います。12. 宅の家主は大変欲が深い。13. 鎌倉はどんな所ですか。—鎌倉は東京に近い当世向きの避暑地です。私は毎年夏鎌倉へ行きます。14. 春が来ると総ての木は芽を吹きます。15. 朝鮮半島は日本海と黄海とを分界しています。16. 神霊は全宇宙に満ちわたっている。17. これが新橋駅ですか。—いえ、次の駅が新橋です。18. 人は気短かの人を好みません。

1. *yomá-nákereba, narimasén* you must read (if you do not read it won't do) 2. *vocal music* 3. *Sea of Japan* 4. *Yellow Sea* 5. *whole* 6. *michi-watatté* to pervade 7. *next* 8. *generally* 9. *seishitsú ga warúi* bad tempered, ill natured 10. *ikareru* polite for *iku*

19. 日本の女は概して背が低い。 20. あの犬は性質が悪いです。 さわらない方がよいです。 21. あの木は古く見えます。 22. こんどのイタリー大使にお会いになりましたか。—いえ、お目にかかりません。 明日お目にかかるつもりです。 きょう大使はフランス大使と日光へ行かれました。 23. 昨夜大阪に大きい地震がありました。

1. In cold countries, man has, from very ancient time, used skins of animals to protect his body. 2. Without tools man can do very little work. 3. In Western countries people eat much bread, but in Japan, China and India, people eat little. 4. Love of money destroys all noble feelings in any man. 5. Without thinking, reading is of little use in acquiring wisdom. 6. Maruzen is the sole agent for this Japanese Grammar. 7. Have the carpenters come?—No, they haven't, but the masons have come. 8. Pen and ink are small things but they are very important in daily life. 9. Monzaemon Chikamatsu was a Japanese dramatist of great fame. He wrote many plays, and is considered the Shakespeare of Japan. 10. The *Kojiki*¹ is the history of ancient Japan. If you wish to know the old customs of Japan you must read that book. 11. Who is that distinguished-looking man wearing a black coat?—He is a famous Italian musician. He came to Japan ten years ago, and now he teaches singing at the Ueno Conservatory of music.—What is his name?—Maestro Comelli. 12. My landlord is very avaricious. 13. What kind of a place is Kamakura?—It is a very fashionable summer resort near Tokyo. I go there every summer. 14. When spring comes all trees put forth buds. 15. The Peninsula of Korea separates the Sea of Japan from the Yellow Sea. 16. Mind pervades the whole universe. 17. Is this Shimbashi station?—No, the next station is Shimbashi. 18. We do not like quick-tempered people. 19. Japanese women are generally short. 20. That dog is ill-natured. It is better not to touch it. 21. That tree looks old. 22. Have you met the new Italian Ambassador?—No, I have not. To-morrow I am going to meet him. To-day he has gone to Nikkō with the French Ambassador. 23. Last night there was a big earthquake in Osaka.

A Japanese Proverb

Tákaki ni noború wa hikúki yóri. 高きに登るは低きより。
lit. To a height to ascend, low spot from.=Begin from a low spot to ascend a height.=He who would climb the ladder must begin from the bottom. (*tákaki* 高き height, *ni* に to, *noború* 登る to ascend, *hikúki* 低き low spot, *yóri* より from)

¹ The *Kojiki* is the name given to a book containing the chronicles of ancient Japan. It was produced under the Emperor *Gemmyō* in 712 A.D. The word *Kojiki* means "Record of Ancient Matters."

Thirtieth Lesson 第卅課

Past Tense *Káko* 過去

Besides the positive form of the past tense obtained with *máshita* ました (Lesson 16), there is another one used in familiar speech, which is formed by substituting the final *e* of the subordinate of the verb for an *a*.

The negative form, corresponding, in degree of politeness, to this past, is obtained with *nakatta* なかった, as already shown in Lesson 21. P. 131.

See phonetic rules on this second past form, Page 678 and 683.

Class I

		Subordinate		Positive Past		Negative Past	
<i>míru</i>	to see	<i>míte</i>		<i>míta</i>	saw	<i>mínakatta</i>	did not see
見る		見て		見た		見なかった	
<i>tabéru</i>	to eat	<i>tábeta</i>		<i>tábeta</i>	ate	<i>tabénakatta</i>	did not eat
食べる		食べて		食べた		食べなかった	
<i>irú</i>	to be	<i>iié</i>		<i>itá</i>	was	<i>inákatta</i>	(there) was not
いる		いて		いた		いなかった	

Class II

		Subordinate		Positive Past		Negative Past	
1	<i>kógu</i>	to row	<i>kóide</i>	<i>kóida</i>	I rowed	<i>kogánakatta</i>	did not row
	漕ぐ		漕いで	漕いだ		漕がなかった	
	<i>káku</i>	to write	<i>káite</i>	<i>káita</i>	I wrote	<i>kakánakatta</i>	did not write
	書く		書いて	書いた		書かなかった	
2	<i>kesú</i>	to put out ²	<i>keshié</i>	<i>keshiá</i>	I put out	<i>kesanakatta</i>	did not put out
	消す		消して	消した		消さなかった	
	<i>kasú</i>	to rent	<i>kashié</i>	<i>kashiá</i>	I rented	<i>kasanakatta</i>	did not rent
	貸す		貸して	貸した		貸さなかった	
3	<i>tátsu</i>	to stand	<i>tátte</i>	<i>tátta</i>	I stood	<i>tatánakatta</i>	did not stand
	立つ		立って	立った		立たなかった	
	<i>mátsu</i>	to wait	<i>mátte</i>	<i>mátta</i>	I waited	<i>matánakatta</i>	did not wait
	待つ		待って	待った		待たなかった	
	<i>tobú</i>	to fly	<i>tondé</i>	<i>tondá</i>	I flew	<i>tobanákatta</i>	did not fly
	飛ぶ		飛んで	飛んだ		飛ばなかった	
4	<i>yómu</i>	to read	<i>yónde</i>	<i>yónda</i>	I read	<i>yománakatta</i>	did not read
	読む		読んで	読んだ		読まなかった	
	<i>shinú</i>	to die	<i>shindé</i>	<i>shindá</i>	He died	<i>shinanákatta</i>	did not die
	死ぬ		死んで	死んだ		死ななかった	

1 We remind the student that *irú* and *óru* are used for animate, and *áru* for inanimate, things. 2 to put out light, fire, or to extinguish.

5	<i>óru</i>	to be	<i>ótte</i>	<i>ótta</i>	I was	<i>oránakatta</i>	(there)
	おる		おって	おった		おらなかつた	was not
	<i>áru</i>	to be	<i>átte</i>	<i>átta</i>	I was	<i>nákatta</i>	(there)
	ある		あって	あった		無かつた	was not
	<i>tóru</i>	to take	<i>tótte</i>	<i>tótta</i>	I took	<i>toránakatta</i>	did not
	取る		取って	取った		取らなかつた	take
6	<i>iú</i>	to say	<i>itté</i>	<i>ittá</i>	I said	<i>iwanákatta</i>	did not
	云う		云って	云った		云わなかつた	say
	<i>káu</i>	to buy	<i>katté</i>	<i>kattá</i>	I bought	<i>kawanákatta</i>	did not
	買う		買って	買った		買わなかつた	buy
	<i>núu</i>	to sew	<i>nútte</i>	<i>nútta</i>	I sewed	<i>niwánakatta</i>	did not
	縫う		縫って	縫った		縫わなかつた	sew
	<i>surú</i>	to do	<i>shíté</i>	<i>shítá</i>	I did	<i>shinákatta</i>	did not
	する		して	した		しなかつた	do

This past form is especially used, by both men and women, when it is followed by *toki* 時 or *toki ni* 時に (when), *kará* から or *nóde* ので (because). In other cases, however, it is used only by men in familiar speech. To Japanese ears this short form of past as given above sounds harsh and abrupt, for which reason it is avoided in polite speech.

Examples

Watashi wa anó jidōsha wo mita toki ni kaitái to omoimáshita
 私 は あの 自動車 を 見た 時 に 買いたいと 思いました
ga o-kané ga náakatta nóde yamemáshita. (*yamerú* to give up, to desist,
 が お金 が 無かつた ので やめました. as from an attempt)

When I saw that motor-car I wanted to buy it, but as I had no money I gave it up.

Sonó gaikokú shisetsú ga éki ni tsúita toki (ni) gunshū wa "banzái" wo
 その 外国 使節 が 駅 に 着いた 時 (に) 群集 は 万歳 を
sakebimáshita. When the Foreign Delegation arrived at the station the crowd
 叫びました. shouted "banzai."¹ (*sakébu* to shout, *shisetsú* delegation)

Bōku wa yūbe Ginza² de atarashii bōshi wo kattá.

僕 は ゆうべ 銀座 で 新しい 帽子 を 買った.

Last night I bought a new hat on Ginza.²

When using this past form in the interrogative, the particle *ka* is often preceded by *no*, which renders the sentence more familiar and more pleasing to the ear.

Kimí wa kinō eiga e ittá no ka. Did you go to the cinema
 君 は きのう 映画 へ 行った の か. yesterday?

Ii, bōku wa ikanákatta. いゝえ、僕は行かなかつた. No, I did not go.

¹ *Banzái*, which, translated literally, means "ten thousand years," corresponds to the expressions: *Long live! Long life to.....! Hurrah! Hip, hip, hurrah!* etc.

² The busiest and most popular thoroughfare in the city of Tokyo.

Omaé wa doko de konô saifu wo nusûnda no ka.
お前は、どこでこの財布を盗んだのか。

Where did you steal this purse? (*nusûmu* to steal)

Nusûnda no de wa arimasén. Hirottá no desû. I did not steal it;
盗んだのではありません。拾ったのです。 I found it.

Note that *bôku* 僕 and *kimi* 君 are used in familiar speech by young men, and that *omaé* お前は used in speaking to inferiors, which justifies the use of the less polite form of the past, in the above three examples. See Lesson 10 for the use of the personal pronouns *bôku* 僕, *kimi* 君, and *omaé* お前は.

At the end of an interrogative sentence the particle *ka* is rather often omitted by women in very familiar speech. In this case, however, the particle *no* is used. In very familiar speech even the principal verb may be omitted when answering a question.

Doko e itái no. どこへ行くの。

Where are you going?

Kaimonô ni. 買物に。

I am going shopping.

Sakûban anata wa doko e ittá no.

Where did you go last night?

昨晚 貴方はどこへ行ったの。

Ongakûkai e. 音楽会へ。

To the concert.

Progressive Past Tense

By substituting the suffix *imáshita* いました for *itá* いた after the subordinate of verbs, we obtain a second progressive form of the past. The negative is formed by adding *inákatta* いなかった, instead of *imasén deshita* いませんでした, to the subordinate.

Standard Form

tábete imáshita

食べていました

tábete imasén deshita

食べていませんでした

káite imáshita

書いていました

káite imasén deshita

書いていませんでした

keshité imáshita

消していました

keshité imasén deshita

消していませんでした

tátte imáshita

立っていました

tátte imasén deshita

立っていませんでした

tonde imáshita

飛んでいました

was, were eating

was, were not eating

was, were writing

was, were not writing

was, were

extinguishing

was, were

not extinguishing

was, were standing

was, were not standing

was, were flying

Familiar Form

tábete itá

食べていた

tábete inákatta

食べていなかった

káite itá

書いていた

káite inákatta

書いていなかった

keshité itá

消していた

keshité inákatta

消していなかった

tátte itá

立っていた

tátte inákatta

立っていなかった

tonde itá

飛んでいた

<i>tonde imasén deshita</i> 飛んでいませんでした	was, were, not flying	<i>tonde inákatta</i> 飛んでいなかった
<i>tótte imáshita</i> 取っていました	was, were taking	<i>tótte itá</i> 取っていた
<i>tótte imasén deshita</i> 取っていませんでした	was, were not taking	<i>tótte inákatta</i> 取っていなかった
<i>katté imáshita</i> 買っていました	was, were buying	<i>katté itá</i> 買っていた
<i>katté imasén deshita</i> 買っていませんでした	was, were not buying	<i>katté inákatta</i> 買っていなかった

In degree of politeness, the progressive past with *itá* いた and *inákatta* いなかった corresponds to the past formed by the subordinate with its final *e* changed into *a*. The corresponding negative is formed with *nákatta* なかった.

Watashi ga asa no shokují wo tábete itá toki ni jishín ga okorimashita.
私 が 朝 の 食事を 食べていた 時に 地震 が 起りました。

While I was eating breakfast an earthquake occurred.

Hibari ga sora takaku tonde itá. Larks were flying high up in
ひばり が 空 高く 飛んでいた。 the sky.

Kodomó wa kudamono wo tábete itá. The children were eating fruit.
子供 は 果物を 食べていた。

Compound Tenses

The Japanese language has no compound tenses as most European languages have. What in Japanese corresponds to our **past tense** corresponds also to our **perfect tense**. (See Lesson 16.)

I ate	<i>tabemáshita</i>	食べました
I have eaten	<i>tábeta</i>	食べた
I did not eat	<i>tabemasén deshita</i>	食べませんでした
I have not eaten	<i>tabénakatta</i>	食べなかった

Kinô no asa nani wo tabemáshita ka. What did you eat
きのうの朝 何を 食べました か。 yesterday morning?

Sakaná to gôhan wo tabemáshita. I ate fish and rice.
魚 と 御飯 を 食べました。

Anata wa mô asahán wo tabemáshita ka. Have you eaten
貴方 は もう 朝飯 を 食べました か。 breakfast already?

Ié, máda asahán wo tabemasén deshita. No, I haven't eaten
いえ、まだ 朝飯 を 食べません でした。 my breakfast yet.

Ié, máda desü. いえ、まだです。 No, not yet.

What in Japanese corresponds to our **progressive past** (the subordinate followed by *imáshita* いました or *itá* いた) is also used for the **pluperfect**.

1. *Nippón ni kuru mae ni watashi wa Kanada ni jū-nen sūnde imáshita*
日本に来る前に私はカナダに十年住んでいました
(or *itá*). Before I came to Japan I **had lived** (or **been**) ten years in Canada.
(いた).
2. *Watashi ga uchi ni tsúita toki kázoku no monó wa súde¹ni dekaketé imáshita.* When I arrived at home my family **had already gone out**.
いました.
3. *Anata ga kimáshita mae ni watashi wa súde¹ni shigotó wo oeté imáshita* (itá). Before you came I **had already finished** my work.
いました (いた).
4. *Ishá ga kitá mae ni byōnin wa shindé imáshita* (itá).
医者 が 来た 前に 病人 は 死んで いました (いた).
Before the doctor came the patient **had died**.
5. *Watashi ga anō bengoshí ni tōri de átta mae ni watashi wa súde¹ni anō hito no jimúsho e ni-do mo itté imáshita* (itá).
あの 人 の 事務所 へ 二度 も 行って いました (いた).
I **had already been** to that lawyer's office twice before I met him in the street.

In Japanese, when the verb in the pluperfect indicates an action that is completely finished before the subsequent action takes place, the verb *shimau* 仕舞う *to finish*, is often used after the subordinate of the principal verb. In this case the verb *shimau* may be used in all its past forms: *shimatté imáshita* 仕舞っていました, *shimatté itá* 仕舞っていた, *shimaimáshita* 仕舞いました, *shimattá* 仕舞った, according to the degree of politeness. This rule may then be applied to examples 2, 3, 4 and 5, where the actions expressed by the verbs in the pluperfect were completely finished before the subsequent action took place.

Accordingly, the last verbs in the Japanese sentences 2, 3, 4 and 5, may be changed as follows:

- | | | |
|---------|-----------------------------------|--------------|
| | <i>dekaketé shimatté imáshita</i> | 出かけて仕舞っていました |
| 2. | <i>dekaketé shimaimáshita</i> | 出かけて仕舞いました |
| | <i>dekaketé shimatté itá</i> | 出かけて仕舞っていた |
| | <i>dekaketé shimattá</i> | 出かけて仕舞った |
| | <i>oeté shimatté imáshita</i> | 終えて仕舞っていました |
| 3. | <i>oeté shimaimáshita</i> | 終えて仕舞いました |
| | <i>oeté shimatté itá</i> | 終えて仕舞っていた |
| | <i>oeté shimattá</i> | 終えて仕舞った |
| | <i>shindé shimatté imáshita</i> | 死んで仕舞っていました |
| 4. | <i>shindé shimaimáshita</i> | 死んで仕舞いました |
| | <i>shindé shimatté itá</i> | 死んで仕舞っていた |
| | <i>shindé shimattá</i> | 死んで仕舞った |

1 *súde¹ni* すでに already—See Lesson 31 p. 218 for the use of *súde¹ni*.

5.	<i>itté shimatté imáshità</i>	行って仕舞っていました
	<i>itté shimaimáshità</i>	行って仕舞いました
	<i>itté shimatté itá</i>	行って仕舞っていた
	<i>itté shimattá</i>	行って仕舞った

However, when the verb in the pluperfect indicates an action that was still in progress when the subsequent action took place, as in example 1 (*I had lived ten years in Canada before I came to Japan.*), the verb *shimau* 仕舞う cannot be used, because the idea of a completed action is not implied.

When translating like sentences into Japanese, the clause expressing an action following that expressed by the pluperfect verb, comes first.

In English such a sentence as:

Before the doctor came | the patient had died.

may be expressed by inverting the order of the clauses:

The patient had died | before the doctor came.

without change of meaning. In Japanese, however, the clause *Before the doctor came* must come first.

There is another form of past tense in Japanese, which is used in familiar and friendly speech.

This form is obtained by changing the termination *ta* た of the past form of verbs of Class I and Class II into *chatta* ちゃった.

Class I		Regular Past		Familiar Past	
<i>miru</i>	to see	<i>mita</i>	<i>míchatta</i>	saw	
見る		見た	見ちゃった		
<i>taberu</i>	to eat	<i>tábeta</i>	<i>tábechatta</i>	ate	
食べる		食べた	食べちゃった		
<i>ira</i>	to be	<i>itá</i>	<i>ichattá</i>	was, were	
いる		いた	いちゃった		
Class II					
Group 1	<i>káku</i> to write	<i>káita</i>	<i>káichatta</i>	wrote	
	書く	書いた	書いちゃった		
Group 2	<i>kesú</i> to put out	<i>keshitá</i>	<i>keshichattá</i>	put out	
	消す	消した	消しちゃった		
	<i>kasú</i> to rent	<i>kashitá</i>	<i>kashichattá</i>	rented	
	貸す	貸した	貸しちゃった		
	<i>surú</i> to do	<i>shitá</i>	<i>shichattá</i>	did	
	する	した	しちゃった		

Verbs in the past that end in *tta* った, change this termination into *tchatta* ちゃった.

Group 3	<i>tātsu</i>	to stand	<i>tāta</i>	<i>tāchatta</i>	stood
	立つ		立った	立ちかった	
	<i>mātsu</i>	to wait	<i>māta</i>	<i>māchatta</i>	waited
	待つ		待った	待ちかった	
Group 5	<i>āru</i>	to be	<i>āta</i>	<i>āchatta</i>	was, were
	ある		あった	あちかった	
	<i>tōru</i>	to take	<i>tōta</i>	<i>tōchatta</i>	took
	取る		取った	取ちかった	
	<i>iū</i>	to say	<i>ittā</i>	<i>itchatta</i>	said
	云う		云った	云ちかった	
Group 6	<i>kau</i>	to buy	<i>kattā</i>	<i>kachatta</i>	bought
	買う		買った	買ちかった	
	<i>nāu</i>	to sew	<i>nāta</i>	<i>nāchatta</i>	sewed
	縫う		縫った	縫ちかった	

Verbs in the past that end in *da* change this termination into *jatta*.

Group 1	<i>kōgu</i>	to row	<i>kōida</i>	<i>kōijatta</i>	rowed
	漕ぐ		漕いだ	漕いじった	
	<i>tobū</i>	to fly	<i>tondā</i>	<i>tonjatta</i>	flew
	飛ぶ		飛んだ	飛んじった	
Group 4	<i>yobū</i>	to call	<i>yondā</i>	<i>yonjatta</i>	called
	呼ぶ		呼んだ	呼んじった	
	<i>shinū</i>	to die	<i>shindā</i>	<i>shinjatta</i>	died
	死ぬ		死んだ	死んじった	

The above past form has been given for grammatical information only. It will not be used in the examples nor in the exercises.

Vocabulary

Nouns					
bandit	<i>bāzoku</i>	馬賊	sailor	<i>sūhei</i>	水兵
booty	<i>emonō</i>	エモノ	storm	<i>arashi</i>	嵐
collar	<i>karā</i>	カラー	traveller	<i>ryokōsha</i>	旅行者
corner	<i>kādo</i>	角	underwear	<i>shitagi</i>	下着
enemy	<i>teki</i>	敵	village	<i>mura</i>	村
fireman	<i>shōbōfu</i>	消防夫	Adjectives		
laundryman	<i>sentakuya</i>	洗濯屋	severe	<i>sugoi</i>	凄い
lawyer	<i>bengōshi</i>	弁護士	imperial	<i>teishitsū</i>	帝室
missionary	<i>dendōshi</i>	伝道師	Verbs		
museum	<i>hakubutsukan</i>	博物館	to borrow	<i>haishaku suru</i>	拝借スル
pamphlet	<i>shōzasshi</i>	小冊子	to climb	<i>noboru</i>	登ル
	<i>panfūrēto</i>	パンフレット	to evacuate	<i>hiki-agē-ru</i>	引揚げル
restaurant	<i>ryōri-ya</i>	料理屋	to distribute	<i>kubāru</i>	配ル

to flee	<i>nigé-ru</i>	逃 ^ニ ケル	to remember	<i>obôe-ru</i>	覚 ^オ エ ^ル
to occur	<i>okôru</i>	起 ^キ ル	to rescue	<i>kyûjo suru</i>	救 ^キ ウ ^ス 助 ^ス ル
to pursue	<i>tsuiseki suru</i>	追 ^ツ 跡 ^キ スル	to ring	<i>narasu</i>	鳴 ^ナ ラス
to overtake	<i>oitsuku</i>	追 ^オ イ ^キ 着 ^ク ク	to shout	<i>sakébu</i>	叫 ^セ ブ
to remain	<i>todomáru</i>	留 ^ト マル			

to lose (miss) one's way *michi ni mayôu*; to suffer much, to go through hardships *nangí wo surû*; mounted police *kibajûnsa*; farmer's house *nôka*; to accompany *tsuretê iku*

Exercise Renshû 練習

1. Watashí no toránku to kabán wo éki e mótte ikimáshita ka.—Hái, mótte ikimáshita; soshíté chíkki¹ (áifuda) wa kokó ni arimásu. 2. Sentakuyá wa bôku no shátsu wo mótte kimáshita ka.—Iié, mótte kimasén déshita. Kará to shítagi wo mótte kimáshita ga shátsu wa mótte kimasén déshita. 3. Watashí wa itsu déshita ka² konó machi wo tôrimáshita ga soré ga itsu de átta ka obôemasén. 4. Teki ga sonó shi ni shinnyû³ shítá tokí shímin wa súdeni hikiágete imáshita. 5. Shôbôfu ga tôchaku⁴ shítá tokí ni ié wa súdeni yaké-ôchite⁵ imáshita. 6. Michi ni mayôta⁶ ryokôshatachi wa wareware ga kárera wo kyûjo shítá máe ni súdeni zûibun hídoku nangí wo shíté itá no déshita. 7. Wága kibajûnsa ga tôchaku shítá máe ni súdeni bázoku wa emonó wo mótte nígete shimatté itá. Kibajûnsa wa kárera wo ichi-nichí-jû⁷ tsuiseki shítá ga oitsuku kotô ga dekinakatta. 8. Wareware ga yamá wo nobotté itá tokí ni sugói árashí ga hajimarimáshita.⁸ Wareware wa nôka ni hínan⁹ wo shimáshita soshíté akurú ása¹⁰ máde sokó ni todomarimáshita. 9. Ginzá wo arúite itá tokí ni san-nin no Igrísú no súhei wo mimáshita. Bôku wa eigô de sonó hîtótachi ni hanashimáshita. Sorekará sonó hîtótachi wo Uenô Kôen e tsureté ikimáshita. Kárera wa Hakubutsûkán¹¹ wo mitagatte¹² imáshita. 10. Anô hîtô wa anáta ni nani wo kuremáshita ka.—Shôzasshi (Panfûrétto) wo kuremáshita. Anô hîtô wa Igrísujín no dendôshi désu. Anô hîtô wa tabitabí anô tatémôno no kádo ni tátte panfûrétto wo kubátte imásu. 11. Késa no shimbûn wo mô o-yomi ni narimáshita ka.—Iié, máda. Náze désu ka.—Nan-demô arimasén. Haishakú shítákatta no déshita.—Motte irassháí; sokó no tēburu no ué ni arimásu. 12. Konó ié ni nágaku o-sumái désu ka.—Go-nen kokó ni sūnde orimásu. 13. Chūzenji e tabitabí ikimáshita ka.—Iié, tabitabí de wa arimasén. Honnô¹³ ni-san-do désu.—Natsú asokó e wa takúsán gaikokujín ga ikimásu. 14. Tôkyô ni kúru máe ni watashí wa Ôsaka ni jû-nen sūnde imáshita. 15. Kimi ga yobirín¹⁴ wo narashítá tokí ni bôku wa Nihôn-go no hon-yakú¹⁵ wo oeté shimatté dekakerú tokorô déshita. Bôku wa ryôriya e itté yûhan wo tabeyô¹⁶ to omotte itá no déshita. 16. Anáta no dēmpô wo uketorú máe ni

1 *chíkki* or *áifuda* check 2 *itsu déshita ka* sometime past 3 *shinnyû suru* to enter, penetrate into 4 *tôchaku suru* to arrive 5 *yaké-ôchiru* to be burned down 6 *michi ni mayôta* that had lost the way=the lost..... 7 *ichi-nichí-jû* the whole day 8 *hajimaru* to begin 9 *hínan wo suru* to take shelter 10 *akurú ása* next morning 11 *Hakubutsûkán* Museum 12 *mitagatte iru* to wish, want to see 13 *only* 14 *bell* 15 translation 16 *tabeyô* I will eat; *to omotte itá no déshita* I had thought

watashí wa ni-do mo éki e itté imáshīta. 17. Nikái de nání wo shíté imáshīta ka. Anáta ga amari otó wo tátete¹ itá nóde watashí wa benkyō surú kotó ga dekimasén dēshīta.—Bōku wa hataraité imáshīta. Ki no hakó wo tsúkutte itá no désū. 18. Nihón ni kúru máe ni watashí wa Nihón-go wo ni-nen kan benkyō shimáshīta ga, Nihón-go ga amari muzukashí nóde watashí ga Nihón-go wo hanáshīte mo Nihón-jin ni wa yōku tsūjimasén² dēshīta shi watashí mo Nihón-jin no hanásu no ga yōku wakarimasén dēshīta. Shikáshi ima wa Nihón-go wo hanásu kotó mo káku kotó mo soshíté ryōkai³ surú kotó mo yōku dekimásū.

1. 私のトランクと鞆を駅へ持って行きましたか。—はい、持って行きました。そしてチッキ(合札)はここにあります。2. 洗濯屋は僕のシャツを持って来ましたか。—いえ、持って来ませんでした。カラーと下着を持って来ましたがシャツは持って来ませんでした。3. 私はいつでしたかこの町を通りましたがそれがいつであったか覚えません。4. 敵がその市に侵入した時市民はすでに引揚げていました。5. 消防夫が到着した時に家はすでに焼け落ちていました。6. 道に迷った旅行者達は我々が彼等を救助した前にすでに随分ひどくなんぎをしていたのでした。7. 我が騎馬巡査が到着した前にすでに馬賊はえものを持って逃げてしまっていた、騎馬巡査は彼等を一日中追跡したが追いつく事が出来なかった。8. 我々が山を登っていた時にすごい嵐がはじまりました。我々は農家に避難をしましたそして翌る朝までそこに留まりました。9. 銀座を歩いていた時に三人のイギリスの水兵を見ました。僕は英語でその人達に話しましたそれからその人達を上野公園へ連れて行きました彼等は博物館を見たがっていました。10. あの人は貴方に何を呉れましたか。—小冊子(パンフレット)を呉れました。あの人はイギリス人の伝道師です。あの人は度々あの建物の角に立ってパンフレットを配っています。11. けさの新聞をもうお読みになりましたか。—いえ、まだ。何故ですか。—何んでもありません。拝借したかったのでした。—持っていらっしゃい。そのテーブルの上にあります。12. この家に長くお住いですか。—五年ここに住んでおります。13. 中禅寺へ度々行きましたか。—いえ、度々ではありませんほんの二三度です。—夏あそこへは沢山外国人が行きます。14. 東京に来る前に私は大阪に十年住んでいました。15. 君が呼鈴を鳴らした時に僕は日本語の翻訳を終えてしまって出かけるころでした。僕は料理屋へ行って夕飯を食べようと思っていたのでした。16. 貴方の電報を受取る前に私は二度も駅へ行っていました。17. 二階で何をしていましたか。貴方があまり音を立ていたので私は勉強

1 *otó wo tátēru* to make a noise. 2 *tsūjiru* to make oneself understood; *Nihónjin ni wa yōku tsūjimasén dēshīta* I could not make myself well understood by the Japanese. 3 *ryōkai surú* to understand

する事が出来ませんでした。僕は仿いていました。木の箱を造っていたのです。18. 日本に来る前に私は日本語を二年間勉強しましたが日本語が余りむづかしいので私が日本語を話しても日本人にはよく通じませんでしたし私も日本人の話すのがよく解りませんでした。然し今は日本語を話す事も書く事もそして了解する事もよく出来ます。

1. Did you take my trunk and valises to the station?—Yes, I took them, and here are the checks. 2. Has the laundryman brought my shirts?—No, he hasn't. He brought your collars and underwear, but not the shirts. 3. I have sometimes passed by this street, but I do not remember when. 4. When the enemy entered the city, the citizens had already evacuated it. 5. When the firemen arrived the house was already burned down. 6. The lost travellers had already suffered a great deal when we rescued them. 7. The bandits had already fled with their booty when our mounted police arrived. The police pursued them the whole day but they could not overtake them. 8. While we were climbing the mountain, a severe storm began. We took shelter in a farmer's house, and remained there until the next morning. 9. While I was walking on Ginza I saw three British sailors. I spoke to them in English and then accompanied them to Ueno Park. They wanted to see the Museum. 10. What has that man given you?—He has given me some pamphlets. He is an English missionary. He often stands at the corner of that building distributing pamphlets. 11. Have you already read the newspaper this morning?—No, I haven't. Why?—Oh, nothing, I only wished to borrow it.—You may have it; there it is on the table. 12. Have you lived in this house long?—I have lived here five years. 13. Have you often been to Chūzenji?—No, not often, only two or three times.—Many foreigners go there in summer. 14. Before I came to Tōkyō I had lived ten years in Osaka. 15. When you rang the bell I had already finished my Japanese translation and was ready to go out. I wanted to go to the restaurant for dinner. 16. Before I received your telegram I had gone to the station twice. 17. What were you doing upstairs? You were making so much noise that I could not study.—I was working; I was making some wooden boxes. 18. Before I came to Japan I had studied the Japanese language for two years. But as the language is very difficult, the Japanese did not understand me well when I spoke to them, and I understood very little when they spoke to me. Now, however, I speak, write and understand Japanese quite well.

A Japanese Proverb

Akuji mi ni káeru. 悪事身に帰る *lit.* Evil to the body returns.
= Evil returns to one who has done it. = *They hurt themselves that hurt others.* (*akuji* 悪事 evil, *mi* 身 body, *ni* に to, *káeru* 帰る to return)

Thirty-first Lesson 第三十一課

Progressive Conjugation

Perfect Tense *Génzai Kanryō* 現在完了

What in Japanese corresponds to the English perfect tense of the progressive conjugation is obtained by using the word *zutto* ずっと (all the time, continuously) before the present or past tense formed by the *subordinate* and the suffix *imásu* or *imashita*.

Note that the word *zutto* is rather emphatic and may be omitted whenever emphasis is not needed.

Zutto hataraité imásu (or *imashita*.) I have been working.
 ずっと 働いて います (いました.) (continuously)
Zutto benkyō shité imásu (or *imashita*.) I have been studying.
 ずっと 勉強 して います (いました.) (continuously)
Watashi wa ichi nichi-jū zutto hataraité imásu (or *imashita*.)
 私 は 一 日中 ずっと 働いて います (いました).
 I have been working the whole day.

The idea of the Japanese in using the past of the progressive conjugation even when the action expressed by the verb is not completely finished, is that when one speaks one interrupts the action one is performing, an interruption which renders the action spoken of, a momentary past event. On the other hand, the use of the present conveys the idea that the action continues even while the performer is speaking.

The use of both the past and the present for the translation of the progressive perfect tense is possible only when the progressive action is performed by the speaker. However, when one refers to an action that is being performed by a third person, then only the present is used, because the action will not have any interruption when one speaks of it, as shown in the two following examples.

Ano onna wa ichi jikān bakari (or *gurai*) *zutto shabétte imásu*.
 あの 女 は 一 時間 ばかり (位) ずっと シャベっています。
 That woman has been chatting for about an hour. (and is still chatting)

Ano oishā wa konō byōin ni jū-nen bakari zutto tsutomete¹ imásu.
 あのお医者 は この 病院 に 十年 ばかり ずっと 勤めて います。
 That doctor has been working at this hospital for about ten years. (and he is still working here.)

Pluperfect Tense *Káko Kanryō* 過去完了

The **pluperfect** of the progressive conjugation is the same as the

¹ *tsutomeru* to serve an office, in an office, to be in the service of, to do professional work; *hataraku* to work, used for professional as well as ordinary manual work.

pluperfect of the ordinary conjugation of verbs as given in the previous lesson, that is, it is formed by adding *imáshita* or *itá* to the subordinate.

Note that the forms with *shimaú* 仕舞う are not used in the progressive conjugation.

súnde imáshita or *itá* I had been living
住んで いました いた

benkyō shité imáshita or *itá* I had been studying
勉強 して いました (いた)

Tōkyō ni kuru mae ni watashi wa Kyōto ni súnde imáshita.
東京 に来る 前に 私 は 京都 に 住んで いました。

Before coming to Tōkyō I had been living in Kyōto.

Ani wa Kemburijī Daigaku e iku mae ni Tōkyō Daigaku de benkyō shité imáshita. Before going to Cambridge University my elder brother had been studying at the Tōkyō University.
兄 は ケンブリヂ 大学 へ 行く 前に 東京 大学 で 勉強 して いました。

The progressive conjugation is formed also by adding *nagara* ながら or *tsutsu* つつ to the simple stem of verbs of Class I and the *i*-stem of verbs of Class II. In this case, both suffixes *nagara* ながら and *tsutsu* つつ correspond to *while*.

Note that *tsutsu* つつ is used in literary style.

taberu to eat — *tabenagara* or *tābetsutsu* while eating
食べる 食べながら 食べつつ

warau to laugh — *warainagara* or *warāitsutsu* while laughing
笑う 笑いながら 笑いつつ

Ano hito wa tabenagara (tābetsutsu) mo hon wo yomimashita.
あの 人 は 食べながら (食べつつ) も 本 を 読みました。

He kept on reading even while (he was) eating.

Watashidomo wa ōji wo katarinagara (katāritsutsu) yo wo fukashimashita.
私共 は 往時を 語りながら (語りつつ) 夜 を ふかしました。

We sat up till late, (while) talking of bygone days. (*kataru* 語る to talk, to narrate, *yo wo fukasu* 夜をふかす to sit up till late at night, *yo* 夜 night)

For, During

When *for* has the meaning of *during*, and is followed by a word or words expressing a period of time, it is translated by *kan* 間 or *no aidā* 間. In this case, both *kan* and *aidā* correspond to *interval*, *period*.

Tō ka kan. or *Tō ka no aidā.* For (during) ten days.
十 日 間 十 日 の 間 For a period of ten days.

I Although the two words *kan* and *aidā* are pronounced differently, they are written with the same Chinese character. The use of *aidā* is more colloquial than *kan*.

Yo nen kan. or *Yo nen no aidá.* For (during) four years.
 四年間 四年の間

Ni shū kan. 二週間 For (during) two weeks.

For euphonic reason *no aidá* is not used after *shū* 週 week.

Watashí no ojí wa anó ié ni san-nen kan (san-nen no aidá) sūnde imásū. My uncle has been living in that house for three years.
 私の伯父はあの家に三年間(三年の間)住んでいます。

Konó hon wo mikká kan (mikká no aidá) yōnde imásū.
 この本を三日間(三日の間)読んでいます。

I have been reading this book for three days.

Wareware no tomodachí wa ni-shū kan bákari ai ni kimasén.
 我々の友達 は二週間ばかり会いに来ません。

Our friends have not come to see us for two weeks.

Chichí wa byōki de tō ka kan neté imásū. My father has been ill in bed for ten days.
 父は病気で十日間寝ています。

In the last example, *de* で after the word *byōki* 病氣, has to be considered as the abbreviation of *dēsū-kará* ですから, meaning *is because*. The literal translation of the example would then be: *Father sick is because, for ten days' period in bed is.* (*nerū* 寝る to be confined to one's bed, to be laid up with illness, etc.—*Nerū* 寝る means also *to sleep, to go to sleep.*)

When an action is finished at the end of a stated period of time, the postposition *de* で is added to *kan* 間. The postposition *ni* に, however, may be used after *kan* 間 as well as after *aidá* 間.

Konó hon wo tō ka kan ni (tō ka kan de, tō ka kan no aidá ni) yomimáshita. I read (have read) this book in (within) ten days.
 この本を十日間に(十日間で, 十日間の間に)読みました。

Within (not longer in time than.....)

Inai de 以内で, *inai ni* 以内に, *kan de* 間で, *kan ni* 間に

De で after *inai* 以内 or *kan* 間 is used when *within* refers to action performed, while *ni* に is used in other cases.

Kāre wa go-fun inai ni kokó e kimasū. He will be here within five minutes.
 彼は五分以内にここへ来ます。
 (lit. He five minutes within here comes.)

Watashí wa konó shigotō wo yōkká kan de (inai de, etc.) oemáshita.
 私はこの仕事を四日間で(以内で,) 終わりました。
 I have finished this work within four days. (action performed)

Konó yōfuku wo muiká kan de (inai de, etc.) koshiraetē kudasai.
 この洋服を六日間で(以内で,) こしらえて下さい。
 Please make this suit within six days. (action to be performed)

While

Aidá (ni) 間(に), Uchi (ni) 内(に), Toki (ni) 時(に)

When two or more clauses in a sentence, one of which introduced by *while*, indicate actions continuous for a certain period of time, only *aidá ni* 間に or *toki ni* 時に is used.

1. *Watashí ga hataraité itá aidá ni* (or *toki ni*) *ryōshin wa nemutte imáshita.* 私 が 働いていた 間に (時 に) 両親 は ねむって いました。 While I was working my parents were sleeping.

However, when the clause following the one introduced by *while* expresses an action that occurred at a certain moment, while another action was in progress, then, any of the three expressions *aidá ni*, *uchi ni*, or *toki ni* may be used.

2. *Watashí ga hataraité itá uchi ni* (*aidá ni*, or *toki ni*) *ryōshin wa nemáshita.* 私 が 働いていた うちに (間 に, 時 に) 両親 は 寝ました。 While I was working my parents went to bed.
3. *Wareware ga anó yamá ni nobotté itá toki ni* (*aidá ni*, *uchi ni*) *yuki ga furidashimáshita.*¹ 我々 が あの 山 に 登っていた 時に (間 に, うちに) 雪 が 降り出しました。 While we were climbing the mountain it began to snow.
4. *Anáta ga dekaketé itá toki ni* (*aidá ni*, *uchi ni*) *konó dempō ga kimáshita.* 貴方 が 出かけていた 時に (間 に, うちに) この 電報 が 来ました。 While you were out this telegram came.

Note that in the above cases 2, 3 and 4 the actions expressed by the clauses following the ones introduced by *while* (*went to bed*, *it began to snow*, *the telegram came*) require some time for completion. In these and similar cases the three expressions *aidá ni*, *uchi ni*, *toki ni* may be used. However, if the action expressed by the clause following the one introduced by *while* happens suddenly, only *toki ni* is generally used, as in the two examples below. Sometimes *aidá ni* is also used, but *uchi ni* is not, as in example 1, in which, two actions are in progress at the same time.

5. *Watashí wa michi wo yokogitte itá toki ni korondé ashi wo kegá shimáshita.* 私 は 道 を 横ぎつていた 時に ころんで 足 を 怪我 しました。 While I was crossing the street I fell and hurt my leg. (*yokogiru* to fall, *kegá wo suru* 怪我をする to get wounded or hurt, *kegá* 怪我 wound)
6. *Watashí wa jimásho e ikú toki ni anáta no otōsan ni aimáshita.* 私 は 事務所 へ行く 時に 貴方 のお父さんに会いました。 While I was going to the office I met your father.

In very familiar speech, and in sentences similar to the examples 2, 3, and 4, *while* may be translated by *ma ni* 間に, as in the following two examples:

¹ *furidasu* to begin to fall, as rain, snow

7. *Kāre ga rūsū no ma ni dorobō ga hairimāshita.* While he was absent
彼 が 留守 の 間 に 泥棒 が 入りました。 a thief entered.
8. *Watashi ga netē iru ma ni ano kata wa dēte ikimāshita.*
私 が ねている 間 に あの 方 は 出て 行きました。
He left while I was sleeping.

In Lesson 22, page 145, it has been said that the subject of a clause introduced by **when** takes *wa* は if it is also the subject of the second clause, but takes *ga* が if the subjects of the two clauses are different. The same rule applies to the subject introduced by **while**.

Accordingly, the subjects of the clauses introduced by **while** in the examples 1, 2, 3, 4, 7 and 8 are followed by the postposition *ga* が because the subjects of their second clauses are different, and the subjects of the clauses introduced by **while** in the examples 5 and 6 are followed by *wa* は because they are also the subjects of the second clauses. As to the second clause in the Japanese translation, its subject may take *ga* が if it is to be emphasized.

How Long?

Dōno kurai どの位, *Dōno kurai nāgaku* どの位長く

Dōno kurai どの位 is an abbreviation of *dōno kurai nāgaku* どの位長く.

Dōno kurai nāgaku watashi wo matte imashita ka.

どの 位 長く 私 を 待っていましたか。

How long have you been waiting for me?

Anata wa Nihōn-go wo dōno kurai benkyō shite imasu ka.

貴方 は 日本語 を どの 位 勉強 していますか。

How long have you been studying Japanese?

Watashi wa Nihōn-go wo ichi-nen bakari benkyō shite imasu.

私 は 日本語 を 一 年 ばかり 勉強 しています。

I have been studying Japanese for about one year.

Note that in the first example the Japanese for *have been waiting* is in the past tense, because when the question is asked the act of waiting is finished, while in the other two examples the present is used because the act of studying continues and will continue even after the question is asked.

Since

karā から, *irai* 以来

Karā is generally used in ordinary conversation, while *irai* is used in formal speech and in literary style.

1. *kurai* is sometimes pronounced *gurai*

Watashi wa sengoetsu karé anata no otōsan ni aimasen.
 私 は 先月 から 貴方 のお父さんに会いません。
 I haven't seen (*lit.* I don't meet) your father since last month.

Dono kurai nagaku Tōkyō ni sūnde imasu ka. How long have you been
 どの 位 長く 東京 に住んでいますか。 living in Tōkyō?

Watashi wa sakunen karé Tōkyō ni sūnde imasu.
 私 は 昨年 から 東京 に住んでいます。
 I have been living in Tōkyō since last year.

Since then is translated by *Sonó tokí kará*.....その時から or
 by *Sonó tokí irai* その時以来 in formal speech.

Watashi no Nihon-go no sensei wa ni-nen mae ni Indo e ikimashita.
 私 の 日本語 の 先生 は 二年 前に 印度 へ行きました。

Sonó tokí kará tegami ga ichi-dō mo kimasen.
 その 時 から 手紙 が 一度 も 来ません。

My Japanese teacher went to India two years ago; since then I haven't received
 any letter from him. (*lit.* since then letter even one time does not come.)

Relative Interrogative Adjectives

What.....? What kind of.....? What sort of.....?

Dōna.....どんな, *Dō yū*.....どうゆう, *Dō yū yō-na*.....どうゆう様な

These three Japanese expressions are given in their increasing
 degree of politeness. *Dōna* is the most common in ordinary
 speech.

Dōna (dō yū or dō yū yō-na) hon ga hoshii desu ka.

どんな (どうゆう, どうゆう 様な) 本 が 欲しい ですか。

What kind of a book do you wish to have?

Nihon rekishi ga hoshii desu. I wish to have a history of Japan.

日本 歴史 が 欲しい です。

Dōna (dō yū, dō yū yō-na) tebukuro wo okāsan ni agemashita ka.

どんな (どうゆう, どうゆう 様な) 手袋 を お母さんにあげましたか。

What kind of gloves did you give your mother?

Kawa no tebukuro wo agemashita. I gave her leather gloves.

革 の 手袋 を 上げました。

Other expressions corresponding in meaning to What kind, sort of....., are
Dōna shūru no どんな種類の and *Dō yū shūru no*.....どうゆう種類の
 の, which are especially used when one wishes to know some details of the
 object one inquires about. *Shūru* 種類 means *a kind, a sort, a class, a species,*
a type, etc.

Dō yū shūru no inu wo kaimashita ka. What sort of a dog did
 どうゆう 種類 の 犬 を 買いましたか。 you buy?

Shirōi teriya wo kaimashita. I bought a white terrier.

白い テリヤ を 買いました。

Dōnna shūrai no hon ga kodomo ni wa yoi desū ka.

どんな種類の本が子供にはよいですか。

What kind of books are good for children?

Omōshirokute tamē ni naru¹ hon ga yoi desū.

面白くて ためになる本がよいです。

Interesting and instructive books are good (for children).

What.....? What kind of.....? What sort of.....? may be translated also by *Nan no*.....何んの (See Lesson 13, page 72), which, however, is not so emphatic as the other synonymous expressions given above.

Yūbe shibai de nan no gēki wo mimashita ka.

ゆうべ芝居で何んの劇を見ましたか。

What play did you see last night at the theatre?

Fuchini no O-chō-Fūjin wo mimashita.

フチニのお蝶夫人を見ました。

I saw Puccini's "Madame Butterfly."

Anata no sensei wa anata ni nan no hon wo agemashita ka.

貴方の先生は貴方に何んの本を上げましたか。

What book did your teacher give you?

Nihon no fūshū ni tsuite no hon wo kudasaimashita.

日本の風習についての本を下さいました。

He gave me a book on Japanese customs. (*fūshū* customs, manners)

When the English preposition *on* is used with the meaning of *in reference to*, *in relation to*, *with respect to* or *about*, it is translated by *ni tsuite*.....について, as in the last sentence.

Still

In ordinary conversation and in ordinary written style the adverb *still* may be translated by any of the expressions *ima-mo* 今も, *ima-de-mo* 今でも, or *māda* まだ, while in formal speech or in literary style it is translated by *ima-mo nāo* 今も尚。

Anata wa ima-mo Shinā-go wo benkyō shite imasu ka.

貴方は今も支那語を勉強していますか。

Are you still studying Chinese?

Ii, yamemashita. いえ, 止めました。 No, I gave it up.

Already *mō* もう, *sūdeni* すでに

.....yet *māda* まだ

Mō is used in ordinary conversation; *sūdeni* in formal speech or in literary style.

Kutsūya wa watashi no kutsu wo mō koshiraemashita ka.

靴屋は私の靴をもうこしらえましたか。

Has the shoemaker already made my shoes?

1. *tamē ni naru* instructive.

Ité, máda désū. いゝえ、まだです。 No, not yet.
Ité, máda koshiraemasén dēshīta. No, he has not made them yet.
 いゝえ、まだ ころえませんでした。

In Japanese the expression **not yet** without the principal verb is translated by *máda* and the affirmative verb, instead of the negative form, as shown in the above example.

Watashí ga anáta no dempō wo uketottá toki ni wa mō kabán wo
 私 が 貴方 の 電報 を 受取った 時 には もう 鞆 を
éki e okutté shimatté imáshīta. When I received your telegram I had **already**
 駅 へ 送って しまっていました。 sent my trunks to the station.

In sentences like the preceding one, in which one clause is expressed with the adverb **already**, the same adverb is often omitted in the Japanese translation, so that the above sentence may be expressed as follows:

Watashí ga anáta no dempō wo uketottá toki ni wa kabán wo éki
 私 が 貴方 の 電報 を 受取った 時 には 鞆 を 駅
e okutté shimatté imáshīta.
 へ 送って しまっていました。

Used to.....

Used to is not translated into Japanese, and the English verb that follows **used to** is put in the progressive past, which gives the meaning conveyed by this expression.

Watashí wa shokují no toki pan dake tábete imáshīta ga ima de
 私 は 食事 の 時 パン だけ 食べて いましたが 今 で
wa góhan mo tabemáshū. I **used to** eat for dinner only bread, but now I also
 は 御飯 も 食べます。 eat rice.
 (lit. I, dinner time, bread only eating was, but now rice also eat.)

Used to may be translated also by the principal verb in its simple present form, followed by *shūkan* 習慣 *habit* and *dēshīta*.

Anáta wa ása nani wo nómu shūkan dēshīta ka.
 貴方 は 朝 何 を 飲む 習慣 でした か。
 What were you accustomed to drink in the morning? (What **used you**.....?)
 (lit. You, morning, what to drink habit was?)

O-cha wo nómu shūkan dēshīta ga ima wa kōhī wo nomimáshū.
 お茶 を 飲む 習慣 でしたが 今 は コーヒー を 飲みます。
 I **used to** drink tea, but now I drink coffee.

When *désū* is used after *shūkan* the sentence has a present meaning, and corresponds to *I am in the habit of*....., or *I am accustomed to*.....

Asa háyaku okíru shūkan désū. I am in the habit of rising early in
 朝 早く 起きる 習慣 です。 the morning.
 (lit. Morning, early to rise habit is.)

In colloquial speech, **used to** may be expressed by the past tense of the verb in consideration, followed by *monó dēshīta* ものでした, as in the following example.

O-cha wo nōnda monō deshita ga ima wa kōhī wo nomimāshū.
 お茶を飲んだものでした が 今 はコーヒーを飲みます。
 I used to drink tea but now I drink coffee.

Vocabulary

Nouns			Verbs	
audience	<i>chōshū</i>	聴衆 (チウシュ)	to build	<i>kenchikū surū</i> 建築 (ケンチク) スル
detective	<i>tantēi</i>	探偵 (タンテイ)	to chat	<i>shabēru</i> シャベル
hope	<i>kibō</i>	希望 (キボウ)	to complete	<i>kansēi surū</i> 完成 (カンセイ) スル
meeting	<i>kaigō</i>	会合 (カイゴウ)	to emigrate	<i>imīn surū</i> 移民 (イミン) スル
orator	<i>kōensha</i>	講演者 (コウエンシャ)	to insult	<i>bujokū surū</i> 侮辱 (ブジョク) スル
season	<i>jiki</i>	時期 (ジキ)	to rise	} <i>tachiagarū</i> 立ちあがる
striker	<i>higyōsha</i>	罷業者 (ハイギョウシャ)	to stand	
telegram	<i>dempō</i>	電報 (デンポウ)	(get) up	
workman	<i>shokunin</i>	職人 (シヨクジン)		

invitation card *shōdaijō* 招待状 (ショウダイジョウ); to look for, to search *sagasū* 探す;
 business man *jitsugyōka* 実業家 (ジツギョウカ); tourist *mān-yū-sha* 漫遊者 (マンユウシャ) or *kankō kyaku*
 観光客 (カンコウキヤク); to walk up and down *ittāri kitāri surū* 行ったり来たりスル。

Exercise *Renshū* 練習

1. Konō hashī wo dōno kuraī nagai aidā¹ kenchikū shītē imāsū ka.—Ichī-nen guraī zuttō kenchikū shītē imāsū. Ima wa hotōndo kansēi shimāshita.
2. Anō otokō wa ichī-jikān guraī tōri wo ittāri kitāri shītē imāsū. Anāta wa anō hitō wo shītē imāsū ka.—Iiē, shirimasen ga tantēi dārō to ōmoimāsū.
3. Kānada ni ikū mae ni watashī wa Itarī ni sūnde imāshita. 4. Nihōn-go wo narai hajimeru mae ni Shinā-go wo benkyō shītē imāshita. 5. Kāko² sanjū-nen kan takūsān no Nihōn-jin ga Burajirū³ e imin shimāshita. 6. Kantō chihō wa takūsān āme ga zuttō futte imāsū ka.—Hāi, yokkā bākari zuttō futte imāsū. Ima wa nyūbai desū. Konō jiki ni wa taigai āme ga takūsān furimāsū.
7. Isshūkan inai ni watashī no atarashī tsūkuē wa dekimāsū ka.—Iiē, dekimasen ga tō ka inai ni tsukurimāsū. Uchi no shokunin ga fūtari sēngetsu karā zuttō byōki desū. 8. Kōensha ga enzetsū⁴ wo shītē ita toki ni chōshū no nāka no fūtari no otokō ga tachiagattē kōensha wo bujokū shihajimetā.
9. Minā ga netē ita aidā ni dorobō ga hāiri kanē wo zēmbu nusūnda. 10. Watashī no atarashī tebūkuro wo mitsukemāshita ka.—Iiē, hōbō sagashitē imāsū ga mitsukarimasen.⁵ 11. Anō otokō wa dōno kuraī nāgaku anō to no sōba ni tatte imāsū ka.—Oyosō⁷ jippun-kan guraī asokō ni zuttō tatte imāsū.
12. Sanjū-nen mae mae wa takūsān no Nihōn-jin ga Amerikā Gasshūkoku⁸ e

1 *dōno kuraī nagai aidā* how long, *lit.* How long during 2 *kāko* past; *Kāko jū-go-nen* During the last fifteen years. 3 Brazil 4 *enzetsū wo surū* to make a speech 5 everywhere 6 *mitsukarimasen* they cannot be found 7 about 8 *Amerikā Gasshūkoku* The U.S. of America, *gasshūkoku* a federal state

imín shítá monó désū. Sonó go¹ wa gakūséi, jitsugyōka, man-yūsha bākari ga Hokubéi e itté orimásū. 13. Anáta wa máda kabán wo nizúkuri shíté irú no désū ka.—Iié, mō nizúkuri wo oemáshīta. 14. Keikán ga tōchaku shítá tokí ni wa higyōsha wa súdeni kaigō wo oeté imáshīta. 15. Dónna shátsu ga kaitái no désū ka.—Kínu no shátsu ga kaitái désū.—Kokó ni yói no ga arimásū. 16. Uchí no obāsan wa ikite⁴ itá tokí ni omoshirói hanashí wo takūsán shíté kuretá monó déshīta. 17. Anó katá ga budōshu wo susumetá⁵ tokí ni watashí wa súdeni biru wo ni-hái mo nōnde shimatté imáshīta nōde soré wo nómu kotó ga dekimasén déshīta. 18. Inochi ga áru aidá wa kibō ga arimásū.

1. この橋をどの位長い間建築していますか。——一年位ずっと建築しています。今は殆ど完成しました。2. あの男は一時間位通りを行ったり来たりしています。貴方はあの人を知っていますか。——いえ、知りませんが探偵だろうと思います。3. カナダに行く前に私はイタリイに住んでいました。4. 日本語を習い始める前に支那語を勉強していました。5. 過去三十年間沢山の日本人がブラジルへ移民しました。6. 関東地方は沢山雨がずっと降っていますか。——はい、四日ばかりずっと降っています。今は入梅ですこの時期には大概雨が沢山降ります。7. 一週間以内に私の新しい机は出来ますか。——いえ、出来ませんが十日以内に造ります。うちの駄人が二人先月からずっと病気で。8. 講演者が演説をしていた時に聴衆の中の二人の男が立ち上って講演者を侮辱し始めた。9. 皆が寝ていた間に泥棒が入り金を全部盗んだ。10. 私の新しい手袋を見つけましたか。——いえ、方々探していますが見つかりません。11. あの男はどの位長くあの戸のそばに立っていますか。——凡そ十分間位あそこにずっと立っています。12. 三十年前迄は沢山の日本人がアメリカ合衆国へ移民したものです。その後は学生、実業家、漫遊者ばかりが北米へ行っております。13. 貴方はまだ鞆を荷造りしているのですか。——いえ、もう荷造りを終えました。14. 警官が到着した時には罷業者はすでに会合を終えていました。15. どんなシャツが買い度いのですか。——絹のシャツが買い度いです。——こゝによいのがあります。16. うちのおばあさんは生きていた時に面白い話を沢山してくれたものでした。17. あの方がぶどう酒を勧めた時に私はすでにビールを二杯も飲んでしまっていたのでそれを飲む事が出来ませんでした。18. 命がある間は希望があります。

1. How long have they been building this bridge?—They have been building it for about a year. It is almost finished. 2. That man has been walking up and down the street for an hour. Do you know him?—No, I do not

1. *sonó go* since then 2. *nizúkuri suru* to pack 3. *tōchaku suru* to arrive 4. *ikiru* to live 5. *susumeru* to offer

know him, but I think he is a detective. 3. Before going to Canada I had been living in Italy. 4. Before beginning the study of the Japanese language, I had been studying Chinese. 5. During these last thirty years many Japanese have been emigrating to Brazil. 6. Has it been raining much in the Kanto district?—Yes, it has been raining for about four days. Now we are in the “nyūbai” season, and during this season it generally rains much. 7. Can you make my new desk within a week?—No, I cannot, but I can make it within ten days. Two of my workmen have been ill since last month. 8. While the orator was speaking two men in the audience rose and began to insult him. 9. While everybody was sleeping a thief broke into the house and stole all our money. 10. Have you found my new gloves?—No, I have been looking for them everywhere, but I cannot find them. 11. How long has that man been standing near that door?—He has been standing there for about ten minutes. 12. Until thirty years ago many Japanese used to emigrate to the United States. Since then, only students, business men and tourists have gone to North America. 13. Are you still packing your trunks?—No, I have already finished packing them. 14. When the police arrived the strikers had already finished their meeting. 15. What kind of shirts do you wish to buy?—I wish to buy some silk shirts.—Here are some good ones. 16. When my grandmother was living she used to tell us many interesting stories. 17. I had already drunk two glasses of beer when he offered me a glass of wine, but I could not drink it. 18. While there is life there is hope.

ON MEETING PEOPLE

The English *hello*, when used to greet people, has no corresponding word in Japanese. Instead, one has to use one of the expressions *O-hayō* お早う (Good morning), *Kōnnichi-wa* 今日は. (Good day) or *Kōmban-wa* 今晩は. (Good evening), according to the time of the day.

Míná-san, kōnnichi-wa. 皆さん, 今日は. Hello everybody. (*lit.* Everybody, to-day.)

Kōmban-wa, dóchira e. 今晩は, どちらへ. Good evening; where are you going? (*Dóchira e* is an abbreviation of *Dóchira e irasshaimásū ka.* どちらへいらっしゃいますか. or *Dóchira e ikimásū ka.* どちらへ行きますか. (*lit.* Where you go?))

When *hello* is used to call somebody's attention, especially in connection with the telephone, it is translated by *móshi-móshi* もしもし.

Móshi-móshi, kōban wa dōko desū ka. もしもし, 交番はどこですか. Hello, could you tell me where is a police box? (*lit.* Hello, police-box where is?)

Móshi-móshi, anáta wa Tanaká-san desū ka. もしもし, あなたは田中さんですか. Hello, are you Mr. Tanaka? (*lit.* Hello, you Mr. Tanaka are?)

Móshi-móshi, donata desū ka. もしもし, どなたですか. Hello, who's speaking?

Móshi-móshi, kikoemásū ka. もしもし聞こえますか. Hello, can you hear me?

Thirty-second Lesson 第卅二課

Future *Mirai* 未来

The future is formed by adding the suffix *mashō* ましょう to the simple stem of verbs of Class I, and to the *i*-stem of verbs of Class II, or by adding, with decreasing degree of politeness, *deshō* でしょう or *darō* だろう to the simple present.

The negative form is indicated by adding the suffix *masén deshō* ません でしょう, to the simple stem of verbs of Class I, and to the *i*-stem of verbs of Class II, or by adding one of the expressions *nái deshō* ない でしょう, *nái darō* ない だろう or *nakarō* なかろう to the simple stem of verbs of Class I, and to the *a*-stem of verbs of Class II. The negative form with the suffix *nakarō*, which is the least polite of the negative forms of the future, is sometimes used by men, but it is avoided by women.

Note that the first two forms of the positive future have only one common form for their negative—See *phonetic rule*, Page 684.

Class I

Déru 出る To Go Out

I shall go out		I shall not go out	
<i>demásū deshō</i>	出ますでしょう	<i>demasén deshō</i>	出ませんでしょう
<i>demashō</i>	出ましょう	<i>demasén deshō</i>	出ませんでしょう
<i>déru deshō</i>	出るでしょう	<i>dénai deshō</i>	出ないでしょう
<i>déru darō</i>	出るだろう	<i>dénai darō</i>	出ないだろう
		<i>denakarō</i>	出なかつ

Tabéru 食べる To Eat

I shall eat		I shall not eat	
<i>tabemásū deshō</i>	食べますでしょう	<i>tabemasén deshō</i>	食べませんでしょう
<i>tabemashō</i>	食べましょう	<i>tabemasén deshō</i>	食べませんでしょう
<i>tabéru deshō</i>	食べるでしょう	<i>tabénai deshō</i>	食べないでしょう
<i>tabéru darō</i>	食べるだろう	<i>tabénai darō</i>	食べないだろう
		<i>tabenakarō</i>	食べなかつ

Irú いる To Be (in a place), There To Be

I shall be		I shall not be	
<i>imásū deshō</i>	いますでしょう	<i>imasén deshō</i>	いませんでしょう
<i>imashō</i>	いましょう	<i>imasén deshō</i>	いませんでしょう
<i>irú deshō</i>	いるでしょう	<i>inái deshō</i>	いないでしょう
<i>irú darō</i>	いるだろう	<i>inái darō</i>	いないだろう
		<i>inakarō</i>	いなかつ

Class II

Group 1 *Káku* 書く To Write

I shall write	I shall not write
<i>kakimásu deshō</i> 書きますでしょう	<i>kakimasén deshō</i> 書きませんでしょう
<i>kakimashō</i> 書きましょう	<i>kakimasén deshō</i> 書きませんでしょう
<i>káku deshō</i> 書くでしょう	<i>kakánai deshō</i> 書かないでしょう
<i>káku darō</i> 書くだろう	<i>kakánai darō</i> 書かないだろう
	<i>kakanakarō</i> 書かなかろう

Group 2 *Dásu* 出す To Take (or Put) Out

I shall take (put) out	I shall not take (put) out
<i>dashimásu deshō</i> 出しますでしょう	<i>dashimasén deshō</i> 出しませんでしょう
<i>dashimashō</i> 出しましょう	<i>dashimasén deshō</i> 出しませんでしょう
<i>dásu deshō</i> 出すでしょう	<i>dasánai deshō</i> 出さないでしょう
<i>dásu darō</i> 出すだろう	<i>dasánai darō</i> 出さないだろう
	<i>dasanakarō</i> 出さなからう

Group 3 *Tátsu* 立つ To Stand

I shall stand	I shall not stand
<i>tachimásu deshō</i> 立ちますでしょう	<i>tachimasén deshō</i> 立ちませんでしょう
<i>tachimashō</i> 立ちましょう	<i>tachimasén deshō</i> 立ちませんでしょう
<i>tátsu deshō</i> 立つでしょう	<i>tatánai deshō</i> 立たないでしょう
<i>tátsu darō</i> 立つだろう	<i>tatánai darō</i> 立たないだろう
	<i>tatanakarō</i> 立たなからう

Group 4 *Tobú* 飛ぶ To Fly

I shall fly	I shall not fly
<i>tobimásu deshō</i> 飛びますでしょう	<i>tobimasén deshō</i> 飛びませんでしょう
<i>tobimashō</i> 飛びましょう	<i>tobimasén deshō</i> 飛びませんでしょう
<i>tobú deshō</i> 飛ぶでしょう	<i>tobanái deshō</i> 飛ばないでしょう
<i>tobú darō</i> 飛ぶだろう	<i>tobanái darō</i> 飛ばないだろう
	<i>tobanakarō</i> 飛ばなからう

Group 5 *Tóru* 取る To Take

I shall take	I shall not take
<i>torimásu deshō</i> 取りますでしょう	<i>torimasén deshō</i> 取りませんでしょう
<i>torimashō</i> 取りましょう	<i>torimasén deshō</i> 取りませんでしょう
<i>tóru deshō</i> 取るでしょう	<i>toránai deshō</i> 取らないでしょう
<i>tóru darō</i> 取るだろう	<i>toránai darō</i> 取らないだろう
	<i>toranakarō</i> 取らなからう

Óru おる To Be (in a place) There To Be

I shall be	There will be	I shall not be	There will not be
<i>orimásū deshō</i>	おりますでしょう	<i>orimasén deshō</i>	おりませんでしょう
<i>orimashō</i>	おりましょう	<i>orimasén deshō</i>	おりませんでしょう
<i>óru deshō</i>	おるでしょう	<i>oránai deshō</i>	おらないでしょう
<i>óru darō</i>	おるだろう	<i>oránai darō</i>	おらないだろう
		<i>oranakarō</i>	おらなかるう

Group 6 Kaú 買う To Buy

I shall buy		I shall not buy	
<i>kaimásū deshō</i>	買いますでしょう	<i>kaimasén deshō</i>	買いませんでしょう
<i>kaimashō</i>	買いましょう	<i>kaimasén deshō</i>	買いませんでしょう
<i>kaú deshō</i>	買うでしょう	<i>kawanáí deshō</i>	買わないでしょう
<i>kaú darō</i>	買うだろう	<i>kawanáí darō</i>	買わないだろう
		<i>kawanakarō</i>	買わなかるう

Irregular Verbs**Aru** ある There To Be

There will be		There will not be	
<i>arimásū deshō</i>	ありますでしょう	<i>arimasén deshō</i>	ありませんでしょう
<i>arimashō</i>	ありましょう	<i>arimasén deshō</i>	ありませんでしょう
<i>áru deshō</i>	あるでしょう	<i>nái deshō</i>	無いでしょう
<i>áru darō</i>	あるだろう	<i>nái darō</i>	無いだろう
		<i>nakarō</i>	無かるう

Désū です To Be

I shall be		I shall not be	
<i>deshō</i>	でしょう	<i>nái deshō</i>	無いでしょう
<i>darō</i>	だろう	<i>nái darō</i>	無いだろう
		<i>nakarō</i>	無かるう

Surú する To Do

I shall do		I shall not do	
<i>shimásū deshō</i>	しますでしょう	<i>shimasén deshō</i>	しませんでしょう
<i>shimashō</i>	しましょ	<i>shimasén deshō</i>	しませんでしょう
<i>surú deshō</i>	するでしょう	<i>shinái deshō</i>	しないでしょう
<i>surú darō</i>	するだろう	<i>shinái darō</i>	しないだろう
		<i>shinakarō</i>	しなかるう

Another negative future is indicated by adding the suffix *masu-mái* ますまい to the simple stem of verbs of Class I, and to the *i*-stem of verbs of Class II. Still another negative future is formed by adding *mái* まい to the simple stem of verbs of Class I, and to the simple present of verbs of Class II.

Class I

<i>míru</i>	<i>mimasumái</i>	<i>mímái</i>	I shall (probably) not see
見る	見ますまい	見まい	
<i>tabéru</i>	<i>tabemasumái</i>	<i>tabemái</i>	I shall (probably) not eat
食べる	食べますまい	食べまい	

Class II

<i>káku</i>	<i>kakimasumái</i>	<i>kakumái</i>	I shall (probably) not write
書く	書きますまい	書くまい	
<i>dásu</i>	<i>dashimasumái</i>	<i>dasumái</i>	I shall (probably) not take out
出す	出しますまい	出すまい	
<i>mátsu</i>	<i>machimasumái</i>	<i>matsumái</i>	I shall (probably) not wait
待つ	待ちますまい	待つまい	
<i>yobú</i>	<i>yobimasumái</i>	<i>yobumái</i>	I shall (probably) not call
呼ぶ	呼びますまい	呼ぶまい	
<i>áru</i>	<i>arimasumái</i>	<i>arumái</i>	It will (probably) not be there
ある	ありますまい	あるまい	
<i>íu</i>	<i>īmasumái</i>	<i>iumái</i>	I shall (probably) not say
言う	言いますまい	言うまい	

These forms of the negative future with *masumái* and *mái* are little used however, and when used, the one with the suffix *masumái* is preferable to the other with *mái*.

This form of negative future with *masumái* ますまい and *mái* まい may be also used when volition is to be expressed, as in the following two examples, and it is only from the context that one may know whether the verbs with such suffixes express probability or will.

Watashí wa ni-do to¹ sokó e ikimasumái (or *yukumái*).

私は二度とそこへ行きますまい (行くまい).

I will not go there again. (lit. I two times there will not go.)

Watashí wa anó hitó ni mō aimasumái. I will not see him again.

私はあの人もう会いますまい.

(lit. I that person again will not meet.)

The suffixes *masumái* and *mái* are also used in a considerable number of expressions which, properly translated into English, do

¹ *to* is here used as an emphatic particle

not require a future construction, as in the following examples.

Tābun sō de wa arimasumāi (or *arumāi*). I do not think so.
 多分そうではありますまい (あるまい).
 (lit. Perhaps so to be, will not.)

The above sentence may be translated also as: *I dare say not.—I suppose not.—I fear not.—I doubt it.*

Konō mondai ni tsūte wa hanashimasumāi. I'd rather not tell you
 この問題については話しますまい。 about this matter.
 (lit. This matter about will not tell.)

Anō katā no ryōshin wa kanemochi de wa arimasumāi (or *arumāi*).
 あの方の両親は金持ではありますまい (あるまい).
 I don't think his parents are rich.
 (lit. That person's parents rich to be—probably will not be.)

Furu deshō ka. 降るでしょうか。 Do you think it will rain?
 (lit. Will it rain?)

Furimasumāi (or *furumāi*). No, I hope not.
 降りますまい (降るまい). (lit. Probably it will not rain.)

Anō byōnin wa tasūkaru deshō ka. Will the patient live?
 あの病人は助かるでしょうか。

Tasūkarimasumāi. No, I am afraid he will not live.
 助かりますまい。 (lit. Probably he will not live.)

(*tasūkaru* 助かる to be saved, to survive a disaster, etc., to escape with one's life, to live)

Kare wa shōjiki de wa arimasumāi or *arumāi.*
 彼は正直ではありますまい あるまい。
 I doubt if he is honest. I doubt his honesty.
 (lit. He honest to be probably will not be.)

The above examples have been given just to show some of the cases in which the two suffixes in question may be used. However, since they are sparingly used, they will be avoided in the examples and exercises of this book.

The future tense in Japanese is generally used only when the future action is not decidedly certain, or when we wish to express probability, and it is for this reason that all the future forms given in this lesson are called **probable future**.

Kotoshi wa shōyō¹ ga demasēn deshō. This year we shall probably not
 今年 は 賞与 が 出ません でしょう。 be given any bonus.

Kōmban ēiga e ikimashō ka. Shall we go to the cinema to-night?
 今晚 映画 へ行きましょうか。

Hai, ikimashō. Okāsan ga isshō ni ikū deshō.
 はい、行きましょう。お母さんが一緒に 行くでしょう。

Yes, we shall go; mother will go with us.

¹ *shōyō* bonus

Anó hitó wa rainén nyūei¹ suru darō. Next year that man will enter
あの人 は 来年 入営 する だろう。 the barracks.

Ashita ame ga furu deshō. It will probably rain to-morrow.
あした 雨 が 降る でしょう。

Kotoshi wa komé ga yasui darō. Rice will likely be cheap this year.
今年 は 米 が 安い だろう。

An idea of greater uncertainty may be indicated by the word *tābun* 多分 (perhaps), before the future tense:

Ashita ame ga tābun furu deshō. It may rain to-morrow.
あした 雨 が 多分 降る でしょう。 Perhaps it will rain to-morrow.

When a future occurrence is sure to happen, the **present**, instead of the future, is used:

Ashita Nikkō e ikimāsu. To-morrow I will go to Nikkō.
あした 日光 へ 行きます。

Itsu Nagasaki kara no fune wa Yokohama ni tsukimāsu ka.
いつ 長崎 からの 船 は 横浜 に つきます か。

When will the boat from Nagasaki arrive at Yokohama?

Myōasa tsukimāsu. 明朝つきます。 She will arrive to-morrow morning.

The future is used when asking for an opinion as to the probability of a future occurrence.

Anó gakusei wa rainén Tōkyō Daigaku e hairu deshō ka.
あの 学生 は 来年 東京 大学 へ 入る でしょう か。

Do you think that student will enter the Tokyo University next year?

Hairu deshō. 入るでしょう。 I think he will.

The future formed with *mashō* is often used in announcing a decision just made by the speaker, or in inviting the cooperation of another person. In this case the future may corresponds to the imperative.

Osōi kara kaerimashō. It is late; I (or let's go back) will go back.
遅い から 帰りましょう。 (lit. As it is late I (we) will go back.)

Keibā wo mi ni ikimashō ka. Shall we go and see the horse races?
競馬 を 見 に行きましょうか。 (keibā horse race)

Hai, ikimashō. はい、行きましょう。 Yes, let's go.

The future in *deshō* and *darō* is used as a *probable present*.

Anó gaijin wa Nihon-go wo hanasu deshō.
あの 外人 は 日本語 を 話す でしょう。

Probably (it is possible that) that foreigner speaks Japanese.
or I think that foreigner speaks Japanese.

Another form of future is formed by adding *yō* よう to the simple

¹ *nyūei suru* to enter the barracks, to enlist in the army

stem of verbs of Class I, and *ō* to the verbs of Class II, after dropping their final *u*. Verbs ending in *tsu* drop *su* when taking *ō*. This form of future generally indicates volition.

Class I

mīru 見る to see *mī* *mīyō* 見よう I will see

Class II

<i>kāku</i> 書く to write	<i>kak</i>	<i>kakō</i> 書こう I will write
<i>kasū</i> 貸す to lend	<i>kas</i>	<i>kasō</i> 貸そう I will lend
<i>tātsu</i> 立つ to stand	<i>tat</i>	<i>tatō</i> 立とう I will stand
<i>yobū</i> 呼ぶ to call	<i>yob</i>	<i>yobō</i> 呼ぼう I will call
<i>tōru</i> 取る to take	<i>tor</i>	<i>torō</i> 取ろう I will take
<i>kāu</i> 買う to buy	<i>ka</i>	<i>kaō</i> 買おう I will buy

Irregular Verbs

kūru 来る to come *koyō* 来よう I will come
surū する to do *shiyō* しよう I will do

This future form, being considered vulgar, is not used in good conversation, but it is used by men in familiar speech. Women do not use it. However, followed by *to omoimāsū* (I think), it is often used in ordinary conversation by both men and women.

Yakyū¹ no shiat² wo mi ni bōku to isshō ni kimāsū ka.

野球の試合を僕と一緒に来ますか。

Will you come with me to see the baseball match?

Ā, ikō. あー、行こう。 Yes, I will. or Yes, let's go.

Kanē ga irū narā kasō to Nakamurā Kun ga bōku ni ittā.

金が要るなら貸そうと 中村君が僕に言った。

Mr. Nakamura said that he would lend me money if I needed it.

(lit. Money if you need I will lend so Mr. Nakamura to me said.)

Kōmban ojisan wo tazuneyō to omoimāsū. I think I will pay a visit

今晚 伯父さんを訪ねようと思います。 to my uncle to-night.

Ishihara San no ōkūsan ni tegami wo kakō to omoimāsū.

石原さんの奥さんに手紙を書こうと思います。

I think I will write a letter to Mrs. Ishihara.

Anō jidōsha wo kaō to omoimāsū. I think I will buy that motor-car.

あの自動車を買おうと思います。

This form of future, followed by *to surū*, is used also in ordinary conversation when it is followed by *toki (ni)*. In this case, such a construction indicates the immediate future formed with *to be about to*, *to be on the point of*, and similar expressions. Compare the use of this future with the use of the shorter past form followed by *toki (ni)*, as given in Lesson 30, page 203.

1 *yakyū* baseball 2 *shiat* match

Watashi ga dekakeyō to shitā toki ni Tanaka San wa kimashita.

私 が 出かけよう と した 時 に 田中 さん は 来 ました。

When I was about to go out Mr. Tanaka came. (*dekakeru* to go out)

Shokujī wo shiyō to shitā toki ni ōkina jishin ga okorimashita.

食 事 を しよう と した 時 に 大 き な 地 震 が 起 り ました。

When I was about to eat a strong earthquake occurred.

There is in Japanese another future form, which conveys the idea of probability, and refers to an action that probably has been, or was, already completed. This is called the **probable past** and is formed by adding *mashitarō* ましたろう to the simple stem of verbs of Class I, and to the *i*-stem of verbs of Class II, or by adding *deshō* or *darō* to the past form of the verb, or by the subordinate followed by *itā deshō*, *darō*, or by *imashitarō* いましたろう.

The probable past may also be formed by adding *tarō* たろう to the simple stem of verbs of Class I, and to the *i*-stem of verbs of Class II. This last form of the probable past is, however, used only by men in very familiar speech.

The negative form of the probable past is obtained by adding, in decreasing degree of politeness, *masén deshita deshō* ませんでしたでしょう, or *masén deshitarō* ませんでしたろう to the simple stem of verbs of Class I, and to the *i*-stem of verbs of Class II; by adding *nakatta deshō* なかったでしょう or *nakatta darō* なかっただろう to the simple stem of verbs of Class I, and to the *a*-stem of verbs of Class II; by adding *imasén deshitarō* いませんでした したろう or *inakattarō* いなかったらう to the subordinate, or by adding *nakattarō* なかったらう or *nakarō* なかりう to the simple stem of verbs of Class I, and to the *a*-stem of verbs of Class II. This last form is used only by men in very familiar speech.

All the above mentioned future forms are given here below:

Probable Past

Taberu 食べる To Eat

Positive

<i>Tabemashita deshō</i>	食べましたでしょう	} He, she has probably eaten.
<i>Tabemashitarō</i>	食べましたろう	
<i>Tābete itā deshō (darō)</i>	食べていたでしょう(だろう)	} You, they have probably eaten.
<i>Tābete imashitarō</i>	食べていましたろう	
<i>Tābeta deshō</i>	食べたでしょう	} He, you, they probably ate.
<i>Tābetarō</i>	食べたろう	

Negative

<i>Tabemasén deshita deshō</i>	食べませんでしたでしょう	} He has probably not eaten. etc,
<i>Tābete imasén deshitarō</i>	食べていませんでしたらう	
<i>Tabemasén deshitarō</i>	食べませんでしたらう	} He probably did not eat. etc.
<i>Tābete inakattarō</i>	食べていなかったらう	
<i>Tabénakatta deshō (darō)</i>	食べなかったでしょう(だろう)	
<i>Tabénakattarō</i>	食べなかったらう	

Anô hitô wa dekakemashitarô. Probably that man has gone out.
あの人は出かけましたろう。

Káku 書く To Write

Positive

<i>Kakimashita deshō</i>	書きましたでしょう	} He has probably written. etc.
<i>Kakimashitarō</i>	書きましたろう	
<i>Káita deshō (darō)</i>	書いたでしょう(だろう)	} He probably wrote. etc.
<i>Káite ita deshō (darō)</i>	書いていたでしょう(だろう)	
<i>Káite imashitarō</i>	書いていましたろう	
<i>Káitarō</i>	書いたろう	

Negative

<i>Kakimasén déshita deshō</i>	書きませんでしたでしょう	} He has probably not written. etc.
<i>Kakimasén déshitarō</i>	書きませんでしたろう	
<i>Kakánakatta deshō (darō)</i>	書かなかったでしょう(だろう)	} He probably did not write. etc.
<i>Káite imasén déshitarō</i>	書いていませんでしたろう	
<i>Káite inakattarō</i>	書いていなかったろう	
<i>Kakánakattarō</i>	書かなかったろう	

O-imôto San wa Kabukizá no kippû wo kaimashita deshō ka.

お妹さんは歌舞伎座の切符を買いましたでしょうか。

Do you suppose that your younger sister has bought the tickets for the Kabuki theatre?

Hái, tábun kaimashita deshō. Yes, perhaps she has bought them.

はい、多分 買いましたでしょう。

Conjugation of True Adjective

Probable Future

The future of true adjectives is formed by adding to them the word *deshō* or *darō*, or by adding the termination *karō* to their form without their final *i*. The negative is formed by adding *nái deshō*, *nái darō*, or *nakarō* to the adverbial form of the adjective:

warúi 悪い bad

It will be bad		It will not be bad	
<i>warúi deshō</i>	悪いでしょう	<i>wáruku nái deshō</i>	悪くないでしょう
<i>warúi darō</i>	悪いだろう	<i>wáruku nái darō</i>	悪くないだろう
<i>warukarō</i>	悪かろう	<i>wáruku nakarō</i>	悪くなかろう

Probable Past

The positive form of the probable past is obtained by adding *katta deshō*, *katta darō*, or *kattarō* to the true adjective after dropping its final *i*.

The negative form is obtained by adding *nákatta deshō*, *nákatta darō*, or *nákattarō* to the adverbial form of the adjective:

It was probably bad	Probably it was not bad
<i>wárukatta deshō</i>	<i>wáruku nákatta deshō</i>
悪かったです	悪く なかったでしょう
<i>wárukatta darō</i>	<i>wáruku nákatta darō</i>
悪かった だろう	悪く なかっただろう
<i>wárukattarō</i>	<i>wáruku nákattarō</i>
悪かったろう	悪く なかったろう

Konogorō ūmi ga areté imásū kará sakaná wa takái deshō.

この頃 海 が荒れていますから 魚 は 高い でしょう。

As the sea has been stormy during the past few days, fish will probably be dear.

Anáta ga Hokkaidō wo ryokō-chū yuki ga takūsán furimáshita kará

貴方 が 北海道 を 旅行 中 雪 が 沢山 降りました から

sámukatta deshō. As it snowed much in Hokkaido it was probably cold

寒かった でしょう。 while you were travelling there.

(lit. You, Hokkaido traveling-while, snow much fell because, it was cold probably.)

Progressive Future

The *Progressive future* is formed by the subordinate followed by *imashō*, *irú deshō*, or *irú darō*. The negative form is obtained by the subordinate followed by *inái deshō*, *inái darō*, or *imasumái*.

Yoshidá San wa máda nemutté irú deshō kará ima ikanái hō ga
吉田 さんはまだ 眠って いるでしょうから 今 行かない方 が
ii deshō. As Mr. Yoshida will likely be still sleeping, it is better not to go
いゝでしょう。 to see him now. (lit. Mr. Yoshida, still as he will likely be
sleeping, not to go, good will be.)

Shiháinin wa tattá ima kyūkeishitsu ni ikimáshita; tábun shimbūn wo
支配人 は たつた 今 休憩室 に 行きました, 多分 新聞 を
yōnde irú deshō to omoimásū.
読んで いるでしょうと 思います。

The manager just now went to the rest room; I think he will probably be reading the newspaper.

If

When *if*, at the beginning of a sentence, expresses a condition, it is translated by *móshi* 若し, and its dependent verb is followed by *nára* なら or *náraba* ならば. The subject of an if-clause is generally followed by *ga*. (See Lesson 47 for subjunctive.)

Móshi anáta ga kimbén de áru náraba senséi wa yorokóbu deshō.
もし 貴方 が 勤勉 で ある ならば 先生 は 喜ぶでしょう。

If you are diligent your teacher will be pleased.

Móshi anáta no gakká wo benkyō shinái náraba obóenai darō.
もし 貴方 の 学課 を 勉強 しない ならば 覚えないうらう。

If you do not study your lessons you will not learn (remember).

Moshi anata ga ika naraba watashi mo ikimásu.

もし 貴方 が 行く ならば 私 も 行きます。

If you go I'll go too. (*lit.* If you go, I also go.)

Note that the *if*-clause is always put at the beginning of the sentence, even when in English it is placed at the end. We cannot say, for instance, *I will go if you go*; we must say, as in the above example: *If you go I will go*.

When *if* is used in English for making an admission, it is omitted in the Japanese translation, as in the following example:

Watashi wa bimbō de wa aru keredomo kōketsu desu.

私 は 貧乏 では ある けれども 高潔 です。

If I am poor, I am honourable. (*lit.* I am poor but I am honourable.)

If is also omitted in the Japanese translation when in English it is used with the meaning of **whether**, in asking a question in indirect narration:

Anō otokō wa bōshi ga doko ni aru ka watashi ga shittē iru ka to
あの 男 は 帽子 が どこ に ある か 私 が 知っている か と

kikimashita. That man asked me *if* (whether) I knew where his hat was.

聞きました。 (*lit.* That man: "My hat where is it, do you know?" so he asked me.)

Watashi wa anō fujin ga Fūransū-go wo shittē iru ka dō-ka kiitē

私 は あの 婦人 が フランス語 を 知っている か どうか 聞いて

mimashita. I asked that lady *if* (whether) she knew French. (*lit.* I, that lady,

みました。 "French do you know, how is it?" asking I tried.)

From the preceding two examples it may be seen that in Japanese the *indirect form of narration* is turned into the *direct form*.

The conjunctions **whether** and *if* when used in alternative clauses may also be translated by *ka dō-ka* か どうか.

Durante-San wa Nihon-go wo o-hanashi ni naru ka dō-ka anata wa
デュランテさんは 日本語 を お話し に なる か どうか 貴方 は

shittē imasu ka. Do you know **whether** Mr. Durante speaks Japanese?

知っていますか。

Hanako San ga o-heya ni iru ka dō-ka go-zōnji desu ka.

花子 さん が お部屋 に いる か どうか 御存じ ですか。

Do you know **whether** Miss Hanako is in her room?

*Hai, irasshaimasu.*² はい、いらっしゃいます。 Yes, she is.

The word *kashira* かしら *I wonder if* is frequently used in Japanese in familiar speech after a verb in the present, past, or future to indicate a doubtful but probable event:

Sensei wa mada gakkō ni iru kashira. I wonder if the teacher is

先生 は まだ 学校 に いる かしら。 still in the school.

¹ *o-hanashi ni naru* お話しになる polite form for *hanasu*, to speak. ² *irasshaimasu* polite form for *orimasu*

Sensei wa kimáshita káshira. I wonder if our teacher has come.

先生は来ましたかしら。

Tsugí no Orimppikku wa Tōkyō de hirakarēru káshira.

次のオリンピックは東京で開かれるかしら。

I wonder if the next Olympic games will be held in Tokyo.

Yūbe Yamadá San wa Ōsaka e tátta káshira.

ゆうべ 山田さんは大阪へ立ったかしら。

I wonder if Mr. Yamada left for Osaka last night.

All the above sentences and similar ones are rendered more polite by using *deshō* before the word *káshira*:

Sensei wa máda gakkō ni irá deshō káshira.

先生はまだ学校にいますでしょうかしら。

(lit. The teacher still in school, will he be, I wonder.)

Sensei wa kimáshita deshō káshira. 先生は来ましてでしょうかしら。

(lit. The teacher will he have come, I wonder.)

Tsugí no Orimppikku wa Tōkyō de hirakarēru deshō káshira.

次のオリンピックは東京で開かれるでしょうかしら。

(lit. Next Olympic games in Tokyo, will be opened, I wonder.)

Yūbe Yamadá San wa Ōsaka e tátta deshō káshira.

ゆうべ 山田さんは大阪へ立ったでしょうかしら。

(lit. Last night Mr. Yamada for Osaka will he have left, I wonder.)

Vocabulary

Nouns			Adjectives		
accident	<i>jiko</i>	事故	clean	<i>kitrei-na</i>	キレイナ
bonus	<i>shōyo</i>	賞与	honourable	<i>kōketsu</i>	高潔
incense	<i>kō</i>	香	Verbs		
laundry	<i>sentakuyā</i>	洗濯屋	to be dirty	<i>yogore-ru</i>	汚レル
lunch ¹	<i>hiruhán</i>	昼飯	to be stormy	<i>are-ru</i>	荒レル
	<i>rānchi</i>	ランチ	to visit	<i>ukagau</i>	伺ウ
picnic	<i>ensokú</i>	遠足	Adverbs		
restaurant	<i>ryōriya</i>	料理屋	recently	<i>saikin</i>	最近
sea	<i>umi</i>	海	some day	<i>ima-ni</i>	イマニ
wound	<i>kegá</i>	怪我	surely	<i>kittō</i>	キット

statue of Buddha *daibutsu* 大仏; learned man *gakushá* 学者; full bloom *mankai* 満開; to go on foot *aruite-iku* 歩いて行く; to go by train *resshá de iku* 列車で行く; to go by boat *fune de iku* 船で行く; to be (get) injured *kegá wo nasaru* 怪我ヲナサル; to go on a picnic *ensokú ni iku* 遠足ニ行く; Japanese food *Nihón-shokú* 日本食; foreign food *yōshoku* 洋食; incense burner *kōro* 香炉; to sail for Australia *Ōsutorariya e shuppán suru* オーストラリアへ出帆スル。

¹ *Hiruhán*, and less commonly *chūjiki* 中食, are the ordinary words for lunch, while *rānchi*, a corruption of the English word *lunch*, is generally used to indicate foreign style noon meal.

Exercise *Renshū* 練習

1. Kyō wa samūi desū. Ashitā wa tábun yuki ga fúru deshō. 2. Anó misé de konná kami wo urú deshō ka.—Urú to omoimásū.—Urú to omoimasén. 3. Anáta no otōsan wa anó jidōsha wo kau deshō ka.—Ima kawanái deshō to omoimásū. Chichī wa saikín atarashī kágu wo watashidōmo no atarashī ié no tamé ni kaimáshita kará ima wa amari genkín¹ ga náí to omoimásū.—Watashī wa anáta no otōsan wa aré wo kau darō to omoimásū yo. 4. Hiruhán wa dóko e ikimashō ka.—Tōkyō Kaikán² e ikimashō. Asokó wa taihén yói ryōriya desū soshīte gaikokujin ga takūsán asokó e ikimásū. 5. Watashī wa Nára ni³ itte Daibutsú to sorekará yūmei-na kōen to ga mitái desū.—Déwa⁴ raishū ikimashō.—Hái, mairimashō. 6. Shanhái kará kúru fúne wa mō Yokohamá ni tsúita deshō ka.—Tábun tsúita deshō.—Máda tsúkái nai deshō. 7. Mō ikkágetsu mo⁵ áme ga furimasén kará kotoshī wa o-komé ga fusakú⁶ deshō. 8. Bōku no itōko wa ása kará ban máde benkyō bákari shīte imásū kará ima-ni kittō gakūshā ni náru deshō. 9. Uenó kōen no sakurá wa ni-san nichī no uchī ni mankaí ni náru deshō.—Déwa asatte ikimashō.—Ē⁷ ikimashō.—Arūite ikimashō ka.—Iié, jidōsha de ikimashō. 10. Hánako San ga jidōsha jīko de kegá wo nasatta sō desū.—Déwa kōmban omimái⁸ ni ikimashō. 11. Mōshi ashitā áme náraba⁹ ensokú ni ikú kawarí ni éiga e ikimashō. 12. Kōmban wa yōshoku no kawarí ni Nihón-shokú wo tabemashō. Watashī wa tokidokí Nihón-shokú wo taberu no ga súkí desū. 13. Anáta wa konó kōro wo o-kái ni narimásū ka.—Mōshi yāsukereba¹⁰ kaimashō.—Sen-yen ni shīte okimashō.¹¹ 14. Mōshi Shibusawá San ga kōmban o-miē¹² ni narimasén náraba myōnichi ukagatté mimashō. 15. O-isogí ni naránu to resshā ni noriokuremásū yo. 16. Dōchira e oidé desū ka.—Sampó ni ikimásū.—Go-issshō ni ikimashō ka.—Hái, issshō ni irasshái. 17. Kírei-na shátsu wo mōtte kitē kudasái.—Anáta no shátsu wa minná yogoreté imáshita kará sentakuyá e mōtte ikimáshita. Ima itte atarashī no wo katté kimashō ka.—Itte hītōsu katté kitē kudasái. 18. Itsu Ōshū e o-tachí desū ka.—Ráigetsu tachimásū. 19. Yōfukuya wa itsu atarashī yōfuku wo mōtte kimásū ka.—Ashitā mōtte kúru deshō to omoimásū. 20. Anáta ga tomodachí ni yōku shimasén náraba tomodachí wa anáta ni yōku shinái deshō.

1. きょうは寒いです。あしたは多分雪が降るでしょう。2. あの店でこんな紙を売るでしょうか。—売ると思います。—売ると思いません。3. 貴方のお父さんはあの自動車を買うでしょうか。—今買わないでしようと思います。父は最近新しい家具を私共の新しい家のために買いましたから今は余り現金が無いと思います。—私は貴方のお父さんはあれを買うだろうと思いますよ。4. 昼飯はどこへ行きますでしょうか。—東京会館へ行きます。あそこは大変よい料理屋ですそして外国

1 ready money 2 Tōkyō Kaikán a fashionable restaurant in Tokyo. 3 Ni is sometimes used instead of e with verbs of motion. 4 déwa then 5 This mo is used here as an emphatic particle. 6 a poor harvest 7 Ē is a familiar interjection corresponding to Yes, Oh yes, All right, Very well, Yes, I see. 8 o-mimái ni ikú to go and visit 9 áme náraba if it rains 10 if it is cheap 11 shīte okimashō is an idiom and means "I shall let you have it." 12 o-miē ni náru to come

人が沢山あそこへ行きます。5. 私は奈良に行つて大仏とそれから有名な公園とが見たいです。—では来週行きましょう。—はい、参りましょう。6. 上海から来る船はもう横浜に着いたでしょうか。—多分着いたでしょう。—まだ着かないでしょう。7. もう一ヶ月も雨が降りませんから今年はお米が不作でしょう。8. 僕のいところは朝から晩まで勉強ばかりしていますからいまにきつと学者になるでしょう。9. 上野公園の桜は二三日のうちに満開になるでしょう。—ではあさって(明後日)行きましょう。—ええ、行きましょう。—歩いて行きましょうか。—いいえ、自動車で行きましょう。10. 花子さんが自動車事故で怪我をなさったそうです。—では今晚お見舞に行きましょう。11. 若しあした雨ならば遠足に行く代りに映画へ行きましょう。12. 今晚は洋食の代りに日本食を食べましょう。私は時々日本食を食べるのが好きです。13. 貴方はこの香炉をお買いになりますか。—若し安ければ買ひましょう。—千円にしておきましょう。14. 若し渋谷さんが今晚お見えになりませんならば明日伺つて見ましょう。15. お急ぎにならぬと列車に乗り遅れますよ。16. どちらへお出でですか。—散歩に行きます。—御一緒に行きましょうか。—はい、一緒にいらっしゃい。17. きれいなシャツを持って来て下さい。—貴方のシャツは皆んな汚れていましたから洗濯屋へ持って行きました。今、行って新しいのを買って来ましょうか。—一行つて一つ買って来て下さい。18. いつ欧州へお立ちですか。—来月立ちます。19. 洋服屋はいつ新しい洋服を持って来ますか。—あした持つて来るでしょうと思います。20. 貴方が友達によくしませんならば友達は貴方によくしないでしょう。

1. It is cold to-day; to-morrow it will probably snow. 2. Do you think they sell paper like this at that shop?—I think they do.—I don't think they do. 3. Do you think your father will buy that motor-car?—I don't think he will buy it now. He has recently bought new furniture for our new house, and he has not much ready money now.—I expect he will buy it. 4. Where shall we go for lunch?—Let's go to the Tōkyō Kaikan; it is a very good restaurant, and many foreigners go there. 5. I wish to go to Nara and see the large statue of Buddha and the famous park.—Let's go there next week.—Yes, let's go. 6. Do you suppose that the boat from Shanghai has already arrived at Yokohama?—Perhaps she has.—I don't think she has. 7. As it has not rained for a month the rice crop will be poor this year. 8. As my cousin is studying hard from morning till night, I am sure that some day he will become a learned man. 9. The cherry blossoms at Ueno Park will be in full bloom in two or three days.—Then let's go there the day after to-morrow.—Yes, let us.—Shall we go there on foot?—No, we shall go by motor-car. 10. I have heard that Miss Hanako has been injured in a motor-car accident.—Let's go and visit her this evening. 11. If it rains to-morrow we shall go to the cinema instead of going on a picnic. 12. To-night we

shall eat Japanese food instead of foreign food. I like to eat Japanese food sometimes. 13. Will you buy this incense burner?—I shall buy it if it is cheap.—I will give it to you for one thousand yen. 14. If Mr. Shibusawa does not come to-night we shall go and visit him to-morrow. 15. If you do not hurry you will miss the train. 16. Where will you go now?—I will go to take a walk.—Shall I come with you?—Yes, you may come with me. 17. Bring me a clean shirt.—All your shirts were dirty and I took them to the laundry. Shall I go and buy a new one?—Yes, go and buy one, please. 18. When will you sail for Europe?—I will sail for Europe next month. 19. When will the tailor bring me my new suit?—I think he will bring it to-morrow. 20. If you are not good to your friends they will not be good to you.

Thirty-third Lesson 第卅三課

Relative Pronouns *Kankéi Daiméishi* 関係代名詞

There are no relative pronouns in Japanese. Where in English a relative clause is used, the Japanese prefix the verb of the relative clause to the noun or pronoun which in English would be the antecedent. The verb will thus become an adjective.

Nominative

Who, Which, That

<i>Kimáshita otokó</i>	The man that (who) came.....
来ました 男	(lit. Came man.....)
<i>Yónde imásu musumé</i>	The girl that (who) is reading.....
読んでいます 娘	(lit. Reading girl.....)
<i>Ashitá tsukú fúne</i>	The ship that (which) arrives to-morrow.....
あした 着く 船	(lit. To-morrow arrives ship.....)

The object in an English relative clause is put in Japanese before the verb, as in non-relative clauses.

Hon wo yónde imásu shōjo wa Chōsenjin desū.

本 を 読んで います 少女 は 朝鮮人 です。

The girl that (who) is reading a book is a Korean.

(lit. Book reading girl Korean person is.)

The above relative phrases and example may be rendered in Japanese also by the word *tokoró no* ところの placed before the affected noun. In such cases, the expression *tokoró no* might be said to correspond to a relative pronoun. This construction, however, seems to be more of the literary style, and may therefore be neglected in ordinary conversation.

Below are given the above examples in the new form:

- Kimáshita tokoró no otokó.....* The man **that**-came.....
 来ました ところ の 男
Yónde imásu tokoró no musūmé..... The girl **that** is reading.....
 読んでいます ところ の 娘
Ashitá tsúkú tokoró no fane..... The ship **that** arrives to-morrow.....
 あした 着く ところ の 船
Hon wo yónde imásu tokoró no shōjo wa Chōsenjin desū.
 本 を 読んでいます ところ の 少女 は 朝鮮人 です。

In the examples given below, illustrating how to translate relative clauses with the other relative pronouns, the expression *tokoró no* ところの will be in parentheses, just to show the place it should be, were one to use it.

Accusative

Whom, Which, That

In Japanese, relative clauses with relative pronouns in the accusative have the same construction as is used when translating relative clauses with relative pronouns in the nominative.

- Watashi ga mimáshita (tokoró no) fujin wa anata no okāsan*
 私 が 見ました (ところ の) 婦人 は 貴方のお母さん
déshita. The lady **whom** I saw was your mother.
 でした. (lit. I-saw-lady your mother was.)

- Anata ga máinichi nómu (tokoró no) o-cha wa Táiwan kará*
 貴方 が 毎日 飲む (ところ の) お茶 は 台湾 から
kíru no desū. The tea **that** (which) you drink every day comes from
 来る の です. Formosa.

(lit. You-every-day-drink-tea from Formosa comes.)

Compare the two following relative clauses in which both the nominative and accusative relative pronouns have the same antecedent.

- Watashi wo mimáshita (tokoró no) fujin wa anó ki no ushiró*
 私 を 見ました (ところ の) 婦人 は あの木のうしろ
ni imáshita. The lady **who** saw me was behind that tree.
 に いました. (lit. Me-saw-lady that tree behind was.)

- Watashi ga mimáshita (tokoró no) fujin wa anó ki no ushiró*
 私 が 見ました (ところ の) 婦人 は あの木のうしろ
ni imáshita. The lady **whom** I saw was behind that tree.
 に いました. (I-saw-lady that tree behind was.)

The antecedent of a relative clause in English requires, when translated into Japanese, the proper postposition to indicate the required case.

- Watashi wa kesa kitá (tokoró no) otokó wo mimáshita.*
 私 は けさ 来た (ところ の) 男 を 見ました.
 I saw the man **that** came this morning.

Késa kimáshita (tokoró no) hitó wa chichí desū.
 けさ 来ました (ところの) 人 は 父 です。

The man **that** came this morning was my father.

Késa kitá (tokoró no) otokó to hanashimáshita.
 けさ 来た (ところの) 男 と 話しました。

I spoke with the man **that** came this morning.

Késa kitá (tokoró no) otokó kará konó haná wo kaimáshita.
 けさ 来た (ところの) 男 から この 花 を 買いました。

I bought these flowers from the man **that** came this morning.

*Uchi no kodomó wa késa kitá otokó to iss hó ni Uenó Kōen e
 うち の 子供 は けさ 来た 男 と 一緒に 上野 公園へ
 ikimáshita. My children went to Ueno Park with the man **that** came this
 行きました morning.*

What

*Kinō anó gakkō de okóttá (tokoró no) kotó wa minná wo odorokase-
 きのうあの 学校 で 起った (ところの) 事 は みんな を 驚かせ
 máshita.¹ What happened in that school yesterday surprised everybody.
 ました. (lit. Yesterday at that school happened thing surprised all.)*

Anó ko ga ittá (tokoró no) kotó wo anáta wa wakarimáshita ka.
 あの 子 が 言った (ところの) 事 を 貴方 は 解りました か。

Did you understand **what** that boy said?

Ii, ittá (tokoró no) kotó wo wakarimasén deshita.
 いえ、言った (ところの) 事 を 解りません でした。

No, I did not understand **what** he said.

Anáta ga ittá (tokoró no) kotó wa hontō de wa arimasén deshita.
 貴方 が 言った (ところの) 事 は 本当 で は ありません でした。

What you said was not true.

Anáta ga ossháttá (tokoró no) kotó wo dōzo kurikaeshitē kudasái.
 貴方 が おっしゃった (ところの) 事 を どうぞくり返して 下さい。

Please repeat **what** you said. (*kurikaesú* to repeat)

*Anáta no otōsan ga ittá (tokoró no) kotó wo anáta ni o-hanashi
 貴方 の お父さんが 言った (ところの) 事 を 貴方 に お話し
 shimashō. I will tell you **what** your father said.
 しましょう。*

N. B. The subject of a clause with the relative pronoun **what** in the accusative is followed by **ga**, as in the preceding examples.

In some cases, the relative pronoun **what** may have to be turned into an interrogative pronoun, as in the following example:

Anó onná-no-ko ga náni wo hoshíi no ka watashí wa shirimasén.
 あの 女の子 が 何 を 欲しい の か 私 は 知りません。

I do not know **what** that girl wants.

(lit. That girl, **what** does she want?, I do not know.)

¹ *odorokáseru* 驚かせる to cause surprise

Whose

Koré wa ima hijō-ni ninkī no āru (tokoró no) shōsetsu no sakkā desū.
これは今非常に人気のある(ところの)小説の作家です。

This is the author **whose** novels are now very popular.

(lit. This, now very popular are novels' author is.)

ninkī popularity; *ninkī no āru* popular; *shōsetsu* novel; *sakkā* writer.

Aré wa anō hito no umā ga sakunēn no dābi keibā de yūshō shitā
あれはあの人の馬が昨年のダービー競馬で優勝した
(*tokoró no*) *fugō desū.* That is the millionaire **whose** horse won last year's
(ところの) 富豪です。 Derby. (lit. That, that man's horse, in last year's

Derby horse race won millionaire is.)

(*Dābi* Derby; *keibā* horse-race; *yūshō suru* to win; *fugō* millionaire)

Konō gakkō wa ryōshin ga bimō de āru (tokoró no) kodomo daké
この学校は両親が貧乏である(ところの)子供だけ
ga nyūgaku wo yurusaremāsu. In this school are admitted only children
が入学を許されます。 **whose** parents are poor.

(lit. This school, parents poor are (whose) children only admission-into-the-school is allowed).

(*nyūgaku wo yurusareru* to be allowed to enter a school)

Jinsei wo yūeki-na shigotō wo suru tamé ni tsūkaerū hito wa kōfuku
人生を有益な仕事をするために使える人は幸福
ni chigainai.
にちがいない。

A man **whose** life is spent in doing a useful work must indeed feel happy.

(lit. One's life, useful work in order to do, that is spent man, is happy, there is no mistake.—*jinsei* man's life, existence; *yūeki-na* useful; *tsūkaerū* passive of *tsūkaū* 使う to make use of, to employ, to spend, etc.)

Relative Pronouns Preceded by Prepositions

At the beginning of this lesson it has been said that *tokoró no* ところの may be considered to correspond to English relative pronouns. The same expression may be used also in translating relative clauses with the said pronouns preceded by prepositions. However, as the construction with *tokoró no* would become rather pedantic, it is generally avoided.

Below are given a few examples of sentences with relative pronouns preceded by prepositions and translated with *tokoró no* in parentheses.

Anāta ga sono katā ni tsūite o-hanashi shite iru (tokoró no) fujin
貴方がその方についてお話ししている(ところの)婦人
wa watashi no sensei desū. The lady **about whom** you are speaking is my
は私の先生です。 teacher.

(lit. You, that person-about-talk-doing-are-lady (of **whom**) my teacher is.)

Moritā-San wa watashi ga dāi-on wo uketa (tokoró no) katā desū.
森田さんは私が大恩を受けた(ところの)方です。

Mr. Morita is a person **from whom** I received a great favour.

(lit. Mr. Morita, I-great-favour-received-(from **whom**) person is.)

Anáta ga konó tegami wo o-uketori ni nátta (tokoró no) tsúkai no
 貴方がこの手紙をお受取りになった(ところの)使の
monó wa watashi no otôto desû. The messenger **from whom** you received
 者は私の弟です。 this letter is my younger brother.

(*o-uketori ni naru* polite for *uketori* 受取る to receive)

(*lit.* You, this-letter-received-(**from whom**) messenger's person, my younger brother is.)

Aré wa watashi ga anáta ni o-hanashi shitá (tokoró no) Fúransú
 あれは私が貴方にお話しした(ところの)フランス
no fujin desû. That is the French lady **of whom** I spoke to you.
 の婦人です。 (*lit.* That, I to you talk I made (**of whom**) French lady is.)

Koré wa watashi ga isshó ni ryô wo shitá (tokoró no) seinén
 これは私が一緒に猟をした(ところの)青年
desû. This is the young man **with whom** I hunted.
 です。 (*lit.* This, I-together-hunting-made-(**with whom**) young man is.)

Anó shônen ga nigedashitá (tokoró no) mádo. The window **from which**
 あの少年が逃げ出した(ところの)窓。 the boy escaped.

(*lit.* The boy-escaped-(**from which**) window.)

Aré wa watashi ga mae ni sunde itá (tokoró no) uchi desû.
 あれは私が前に住んでいた(ところの)家です。

That is the house **in which** I previously lived.

(*lit.* That, I-before-living-was-(**in which**) house is.)

Anáta ga ki wo kitté irú (tokoró no) ono wa amari omói desû.
 貴方が木を切っている(ところの)斧は余り重いです。

The hatchet **with which** you are chopping wood is too heavy.

(*lit.* You wood cutting are (**with which**) hatchet too heavy is.)

In many cases, the relative clause formed by a preposition and a relative pronoun cannot be translated in what in Japanese would correspond to a relative construction, as in the examples given above.

For illustration's sake, two of such cases are given below:

Anáta no o-hanashi no sonó dorobô wa tsúkamarimashita.

貴方のお話のその泥棒はつかまりました。

The thief **of whom** you speak has been arrested.

(*lit.* Your talk of that thief was arrested=The thief of your talk was arrested.)

Sonó jiko no giseisha san-jû nin no uchi yo-nin wa shinimashita.

その事故の犠牲者三十人の内四人は死にました。

In that accident there were thirty victims, four **of whom** died.

(*lit.* Of that accident victims, thirty among, four died.=Among thirty victims in that accident, four persons died.)

In order to minimize the difficulty in translating a compound sentence with a relative clause into Japanese, the most practical way is to make a separate sentence of each clause.

For instance, a sentence like this:

That man, who so suddenly attained to greatness, had a very unhappy childhood.

could, without change of its meaning, be expressed thus:

1. That man had a very unhappy childhood. 2. He suddenly attained to greatness.

And this is the way that similar English compound sentences with relative clauses are generally expressed in Japanese.

The above sentence would then be translated as follows:

1. *Anó hitó no kodomó-jidái wa hijō ni fukō deshita.* 2. *Kāre wa totsuzén idái ni narimashita.* (lit. 1. That man's childhood very unhappy was. 2. He偉大になりました。 suddenly to greatness became.—*nāru* to become)

A few more illustrations are here given:

That man, whom I have offended, was my best friend.

Anó hitó wa watashi no ichibán ni tomodachi deshita. Watashi wa kare wo okorasete shimaimashita. That man was my best friend. I have offended him. (lit. That man my No. 1 good friend was. I, him causing-to-be-offended ended by-*okorasēru* to cause to be offended)

This safe box, of which I have the key, holds important documents.

Konó kinko wa jūyō-na shorūi ga hātte imāsū. Watashi ga sonó kagi wo mōtte imāsū. This safe box holds important documents. I have its key. (lit. This safe important documents are put in. I its key have.)

Nippón tēikoku wa Jinnu Tennō ni yottē kensetsu saremashita. Konó Tennō wa konó kuni no saishō no tōchisha de arimashita. Japan Empire was Jinnu Tennō by founded. This Emperor, of this country the first ruler was. (lit. This Emperor, of this country the first ruler was.)

The Japanese Empire was founded by the Emperor Jimmū, who was the first ruler of this country. (lit. The Japanese Empire by Jimmu Tennō was founded. This Emperor, of this country the first ruler was.)

ni yottē by; kensetsu sarerū to be founded; saishō first; tōchisha ruler

Nikkō e ikū kaidō ni wa takūsān no sugi no ki ga arimāsū. Korēra wa oyosō sam-byakū nen mae ni ueraretā monó desū. Nikko to go road many cryptomeria trees there are. These about three hundred years before were planted. (lit. To Nikko that goes road many cryptomeria trees there are. These about three hundred years before were planted.)

Along the road to Nikko there are a great many cryptomeria trees, which were planted about three hundred years ago. (lit. To Nikko that goes road many cryptomeria trees there are. These about three hundred years before were planted.)

kaidō road; oyosō about; uerarerū to be planted

That (conjunction)

There is no word in Japanese corresponding to the conjunction **that**. The following examples will show how to translate sentences that have this conjunction:

Watashí no senséi wa watashí ga konó hon-yakú wo surú kotó ga
 私 の 先生 は 私 が この 翻訳 を する 事 が
dekiru to iú kotó wo utagatté imásu. My teacher doubts **that** I can make
 出来る という 事 を うたがっています。 this translation.

(lit. My teacher, I, this translation to make can, the thing doubts.)

Watashí wa anáta ga pianó wo hikú kotó ga o-deki ni náru no wo
 私 は 貴方 が ピアノ を 弾く 事 が お出来 になる の を
shirimasén deshita. I did not know **that** you could play the piano.
 知りません でした。 (hikú to play an instrument)

(lit. I, you, piano to play you can the thing I did not know.)

Anáta no okāsan wa niwá ni oidé ni náru to omoimásu.

貴方 の お母さん は 庭 においでに なる と 思います。

I think **that** your mother is in the garden.

(lit. Your mother in the garden is, so I think.)

Anáta no ojisan wa kōmban korarénai to watashí ni iimashita.

貴方 の 伯父さんは 今晚 来れない と 私 に 言いました。

Your uncle told me **that** he could not come to-night.

(lit. Your uncle to-night cannot come so to me said.)

Nakamurá San wa Eikoku e ikú sō desū. I hear **that** Mr. Nakamura

中村 さんは 英国 へ行くそうです。 is going to England.

Shimbūn ni yorú to kōmban arashi ga áru sō desū.

新聞 によると 今晚 嵐 があるそうです。

The papers say **that** we shall have a storm this evening.

Sō desū at the end of a sentence, as in the last two examples, means *I hear, they say, or it is said.*

Vocabulary

Nouns					
admiral	<i>kaigūn-taishō</i>	海軍大將	victory	<i>shōri</i>	勝 ^{ショ} 利 ^リ
company	<i>kaishā</i>	会 ^{カイ} 社 ^{シャ}	warship	<i>gūkan</i>	軍 ^{グン} 艦 ^{カン}
concert	<i>ongakūkai</i>	音 ^{オン} 楽 ^{ガク} 会 ^{カイ}	Verbs		
foundation	<i>kisō</i>	基 ^キ 礎 ^ソ	to admit	<i>yurusu</i>	許 ^ス ス
message	<i>kotozuke</i>	言 ^{コト} づ ^ヅ け	to be admitted	<i>yurusaré-ru</i>	許 ^ス サ ^サ レ ^レ ル
noble class	<i>kizoku</i>	貴 ^キ 族 ^{ゾク}	to break	<i>kowasu</i>	コ ^コ ワ ^ワ ス
president	<i>shachō</i>	社 ^{シャ} 長 ^{チャウ}	to believe	<i>shinji-ru</i>	信 ^{シン} ジ ^ジ ル
sailor	<i>sūhei</i>	水 ^{スイ} 兵 ^{ヘイ}	to doubt	<i>utagau</i>	ウ ^ウ タ ^タ ガ ^ガ ウ
speaker	<i>kōensha</i>	講 ^{コウ} 演 ^{エン} 者 ^{シャ}	to dress	<i>kise-rū (tr.)</i>	着 ^{キセ} セル
translation	<i>hon-yakū</i>	翻 ^{ハン} 訳 ^{ヤク}	to honour	<i>sonkai suru</i>	尊 ^{ソウ} 敬 ^{ケイ} スル
truth	<i>shinjitsu</i>	真 ^{マコト} 実 ^{ジツ}	to recognize	<i>mioboe-rū</i>	見 ^ミ 覚 ^{カク} スル
			to translate	<i>yakusuru</i>	訳 ^{ヤク} スル

the other day *senjitsu*; at last, at length, finally *yattō*; peer, nobleman *kizoku*; Peers' School *Gakushūin*; entrance (admission) into a school *nyūgaku*; sons, children *shitei* (lit.); naval battle *kaisen*; to return (to a place) *kaette iku*

I'm yorū to or *ni yorēba* によれば according to; *yorū* よる to be based upon, to depend on, to be founded on

Exercise *Renshū* 練習

1. Tattá¹ ima dēte itta otokó wa dāre dēsū ka (*or* dāre dēshīta ka).—Sentakuyá dēsū (*or* dēshīta). Sentakuyá wa anáta no kirei ni nátta sentakú monó wo mótte kimáshīta. 2. Anó fujín wo anáta wa go-zónji² dēsū ka.—Hái, shitté orimásū. Anó fujín wa gorokú-satsú no Doitsú-go no hon wo Nihón-go ni hon-yakú³ nasaimáshīta tokoró no senséi dēsū. (That lady several German books into Japanese translation made—who-, teacher is.) 3. Anáta ni o-hanashí ga shítái to iú otokó-no-ko ga kité imásū.⁴ (To you talk wish-to-do, so to say boy has come.=A boy has come saying he wishes to talk to you.)—Anáta wa anó hitó wo shitté imásū ka.—Iié, shirimasén. 4. Kinō watashí ga katté kitá⁵ atarashí kimonó wo kodomó ni kiseté kudasái. (*kimonó wo kodomó ni kiseru* dress on the child to put) 5. Senshū watashitachí ga Yokohamá de mīta Fūransú no gūkan wa mō Honkón ni tsukimáshīta. 6. Senjitsú Kimurá San no ókusan ga anáta ni kudasatta koppú wo fūtatsú meshitsūkái⁶ ga kowashimáshīta. —(The other day Kimura's wife to you gave-cups-two, the servant broke.) Shikatá ga arimasén. 7. Anó wakái fujín wo mioboeté imásū ka.—Iié, aré wa dónata dēsū ka.—Anó katá wa kinō ongakūkái de o-me ni kakatta Burajirú táishi no reijō⁷ dēsū. (That person yesterday at the concert met Brazilian ambassador's daughter is.) 8. Kimí ga Itarī-go no jibiki wo karitá tokoró no gakuséi ga kité kimí ni hanashitái sō dēsū.—(You Italian dictionary borrowed from whom, having come to you wishes to talk, so is.) Chōtō mätte kudasái to itté kudasái. 9. Kinō anáta ga Ginzá wo go-issō ni aruite ita wakái go-fujín wa dónata dēsū ka (*or* dēshīta ka).—(Yesterday, you Ginza together walking was young lady, who is?) Anó katá wa uchí no kaishá no shachō no ojōsan dēsū (*or* dēshīta). 10. Watashí wa yattō anó shínsetsu-na hitó ni aimáshīta, sonó hitó kará watashí wa nakushitá saifú wo uketottá no dēshīta. (I at last that kind person I met; that person from. I lost purse received the fact was.) 11. Kōensha ga hanáshite irú kotō wo wakarimásū ka.—(The speaker telling things do you understand?) Kōensha ga itté irú kotō no zēmbū wa wakarimasén ga sūkōshi wa wakarimásū. Anó hitó wa amari háyaku shaberimásū.⁸ 12. Kimí ga itta kotō wo nanní-mo shinjimasén⁹ yo. —Shínjite mo shinjinakute mo bōku ga itta kotō wa shínjitsu dēsū. 13. Anó otokó ga itta kotō wo hanásu kotō ga dekimásū ka.—O-hanashí dekimasén. Anó hitó wa Shiná-go de hanashimáshīta soshitē watashí wa Shiná-go wo shirimasén. 14. Anó fujín wa ojōsan ga jidōsha jiko de nakunararetá¹⁰ katá dēsū. (That lady, the daughter motor-car accident by died, person is.) 15. Konó gakkō wa kizoku no shitēi daké ga séito to shitē nyūgaku wo yurusárete imáshīta. Koré wa Gakushūin to yobareté¹¹ imásū. 16. Watashí ga ima sūnde irú uchí no hitó wa Shiná-jin dēsū. (I now-living-am-house-of person, Chinese is.) Konó hitó wa Ameriká e ni-jū-nen mae ni itte kyōnen Nihón e kimáshīta. Konó hitó wa Eigó wo totemó¹² tasshá ni¹³ hanashimásū.

1 *tattá ima* just now 2 *go-zónji* you know (pol.) 3 *hon-yakú nasaru*=*hon-yakú suru* or *yakusuru* to translate 4 *kité imásū* there is (after coming) 5 *katté kitá* having bought I came (home) 6 *man* or *maid* servant 7 *reijō* very polite for *musūme* daughter 8 *háyaku shaberu* to speak too fast 9 *shínjiru* to believe 10 *nakunaru* to die, to get lost 11 *yobareru* to be called 12 *very* 13 *tasshá ni* skillfully, with proficiency

17. Anáta ga anáta no otōsan no kotozuke wo uketottá anó súihei wa myōnichi Burajirū e káette ikimásū. (You, your-father's-message-received-that-sailor, to-morrow to Brazil returning is going.) Sonó hītō wa móshi anáta ga otōsan e nání-ka okuritái náriba mótte itté agerú to iimáshīta.—Arigatō, déwa myōchō¹ watashī wa fūne ni itté anó katá ni o-me ni kakarimashō. 18. Súiko Jotēi (Seirekí² 593-628) no miyō³ ni Nihón wo osámete oráreta⁴ (tokoró no) sesshō⁵ Shōtoku Táishi⁶ wa netsuretsú-na⁷ Bukkyō.shínja⁸ déshīta. Shōtoku Táishi no sesshō jidái⁹ ni Bukkyō wa Nihón-kokujū ni hiromári,¹⁰ sonó tokí irai Nihón kokumín no shuyō-na shūkyō¹¹ to narimáshīta. Shōtoku Táishi wa nihōjin no tamé ni saishō no kempō¹² wo o-tsukurí ni narimáshīta.¹³ 19. Nihón Téikoku no kisō wo tsukúta Tokugawá Iyeyasú wa shōdai¹⁴ no Tokugawá shōgun de arimáshīta.

1. たった今、出て行った男は誰ですか (誰でしたか)。—洗濯屋です (でした)。洗濯屋は貴方のきれいになった洗濯物を持って来ました。
2. あの婦人を貴方は御存じですか。—はい、知っております。あの婦人は五六冊の独逸語の本を日本語に翻訳なさいました所の先生です。
3. 貴方にお話がしたいという男の子が来ています。—貴方はあの人を知っていますか。—いえ、知りません。
4. きのもう私が買って来た新しい着物を子供に着せて下さい。
5. 先週私達が横浜で見たフランスの軍艦はもう香港に着きました。
6. 先日木村さんの奥さんが貴方に下さったコップを二つ召使がこわしました。—仕方ありません。
7. あの若い婦人を見覚えていらっしゃいますか。—いえ、あれはどなたですか。—あの方はきのう音楽会でお目にかゝったブラジル大使の令嬢です。
8. 君がイタリー語の字引を借りたところの学生が来て君に話したいそうです。—ちよっと待って下さいと言って下さい。
9. きのもう貴方が銀座を御一緒に歩いていた若い御婦人はどなたですか (でしたか)。—あの方はうちの会社の社長のお嬢さんです (でした)。
10. 私はやっとあの親切な人に会いましたその人から私は失くした財布を受取ったのでした。
11. 講演者が話している事を解りますか。—講演者が言っている事の全部は解りませんが少しは解ります。あの方は余り早くしゃべります。
12. 君が言った事を何んにも信じませんよ。—信じてても信じなくても僕が言った事は真実です。
13. あの男が言った事を話す事が出来ますか。—お話し出来ません。あの方は支那語で話しました、そして私は支那語を知りません。
14. あの婦人はお嬢さんが自動車事故で亡くなられた方です。
15. この学校は貴族の子弟だけが生徒として

1 to-morrow morning 2 Christian Era, A.D. 3 reign, period 4 *osámete oráreta* respectful for *osamemáshīta*, past of *osaméru* to rule over, to govern 5 regent 6 Prince 7 fervent, ardent 8 believer 9 period, epoch 10 *hiromáru* to spread 11 *sonó tokí irai* since then; *kokumín* the people, the nation; *shuyō-na* the main; *shūkyō* religion 12 *saishō* no the first; *kempō* constitution 13 *o-tsukurí ni narimáshīta* respectful for *tsukurimáshīta* past of *tsukuru* to make 14 *shōdai* the first

入学を許されていました。これは学習院と呼ばれています。16. 私が今住んでいる家の人は支那人です。この人はアメリカへ廿年前に行って去年日本へ来ました。この人は英語をとても達者に話します。17. 貴方が貴方のお父さんの言づけを受取ったあの水兵は明日ブラジルへ帰って行きます。その人は若し貴方がお父さんへ何かおくりたいならば持って行ってあげると言いました。—ありがとう。では明朝私は船に行つてあの方にお目にかゝりましょう。18. 推古女帝の御代に日本を治めておられた(ところの)摂政聖徳太子は熱烈な仏教の信者でした。聖徳太子の摂政時代に仏教は日本国中に広まり、その時以来日本国民の主要な宗教となりました。聖徳太子は日本人のために最初の憲法をおつくりになりました。19. 日本帝国の基礎を作った徳川家康は初代の徳川将軍でありました。

1. Who was the man that just went out?—He was the laundryman. He brought your clean laundry. 2. Do you know that lady?—Yes, I do. She is the teacher that translated several German books into Japanese. 3. There is a boy who wishes to speak to you.—Do you know him?—No, I don't. 4. Please dress the child with the new dress that I bought yesterday. 5. The French warship that we saw last week in Yokohama has already reached Hong-kong. 6. The servant has broken two of the cups that Mrs. Kimura gave you the other day.—It can't be helped. 7. Do you recognize that young lady?—No, who is she?—She is the Brazilian Ambassador's daughter, whom we met yesterday at the concert. 8. The student from whom you borrowed the Italian dictionary has come and wishes to speak to you.—Tell him to wait for a moment. 9. Who was the young lady you were walking with yesterday on Ginza?—She was the daughter of the president of our company. 10. At last I met the kind person from whom I received my lost purse. 11. Do you understand what the speaker is saying?—I understand a little but not all that he is saying. He speaks too fast. 12. I don't believe anything of what you told me.—Believe it or not, what I told you is true. 13. Can you tell me what that man said?—I cannot; he spoken in Chinese and I do not know Chinese. 14. That is the lady whose daughter died in a motor-car accident. 15. In this school were admitted only students whose parents belonged to the nobility. It is called the Peers' School. 16. The man in whose house I am now living is a Chinese. He went to America twenty years ago and came to Japan last year. He speaks English very well. 17. The sailor from whom you received your father's message is returning to Brazil to-morrow. He told me that if you wish to send something to your father he will deliver it to him.—Thank you; to-morrow morning I will go and meet him on the boat. 18. Prince regent Shotoku, who governed Japan during the reign of Empress Sūiko (A.D. 593-628), was a fervent believer in Buddhism. During Prince Shotoku's regency Buddhism spread throughout Japan and since then it has been the main religion of the Japanese people. Prince Shotoku framed the first constitution for the Japanese. 19. Ieyasu Tokugawa, who laid the foundation of the Japanese Empire, was the first Tokugawa Shōgun.

Thirty-fourth Lesson 第卅四課

Titles of Courtesy *Sonshō* 尊称

The word *San* さん is used after names of persons and corresponds to either *Mister*, *Mistress*, or *Miss*.

San is a contraction of *Samá* 様, which is to-day rarely used in the colloquial. *Samá* is, however, generally used in the written style. In formal written style the word *donó* 殿 instead of *samá* is used, and corresponds to *Esquire*.

Kun 君 is used instead of *San* among boys, students, or other young men on intimate terms.

In speaking of married ladies, it is necessary to use such circumlocution as: *Yamada San no ókúsan*, or *ókúsama* (Mr. Yamada's wife, or Mrs. Yamada.)

Sometimes in formal conversation, and very often in the written language, *fujin* 夫人 (lady) is used after family names. In formal written style *reifujin* 令夫人 instead of *fujin* may be used.

Mrs. Ota { *Óta San no ókúsan*, *Óta San no ókúsama*,
 Óta San no fujin, *Óta fujin*, *Óta reifujin*

What corresponds to our Christian name, is in Japanese put after the family name.

Óta Tsúruko fujin. 太田鶴子夫人 Mrs. *Tsúruko Óta*

When one is asked about one's name or identity, the title of courtesy is omitted in the answer.

Anáta wa dónata de gozaimásū ka. Who are you?
 貴方は どなた で ございます か。

Watashi wa Kurosawá dēsū. I am Mr. Kurosawa.
 私 は 黒沢 です。

O-namaé wa nan to osshaimásū ka. What is your name?
 お名前 は 何ん と おっしゃいますか。

Yamadá to mōshimásū. My name is Mr. (Miss.
 山田 と 申します。 Mrs) Yamada.

(*mōshimásū*, present of *mōsu* 申す -to say, to tell, a verb indicating humility when speaking to one's superiors, or just used to show respect towards the person spoken to)

In addressing teachers, professors, and doctors the word *senséi* 先生 (teacher) is used.

Doctor Otani *Ótani Senséi* 大谷先生

Honorifics

O and Go

In polite conversation, when referring to things or persons which belong, or are related, to those whom we address, respect is indicated by prefixing the phonetic sound of *o* or *go* to the noun indicating the possessed object.

The sound *o* is generally prefixed to Japanese words, while *go* is prefixed to words of Chinese origin. Sometimes however, *o* is prefixed to words of Chinese derivation and *go* to pure Japanese words.

Go is always represented by the Chinese symbol 御, while *o* may be represented by the same Chinese symbol 御 or by the Japanese letter お.

Only by practice can one know when it is fitting to use the honorific *o* お and when *go* 御.

The following is a list of the most common words which, by themselves, indicate possessions of the first person, but when preceded by the honorific *o* or *go* indicate possessions of the second or third person.

takú 宅 or *uchi* 家 my home, husband, family, house

o-takú お宅 or *o-uchi* お家 your home, husband, family, house

O-takú de wa minásama ikaga desū ka. How are the members of your
お宅では皆様いかがですか family?

(lit. At your home, everybody how is?)

O-kagesamá de takú de wa miná jōbu esū. Everybody is well,

お蔭様で宅では皆丈夫です. thank you.

(lit. Thanks to your favour, at my home, everybody healthy is.)

takú no (uchi no) toshiyori our aged parents, or grandparents
宅の(家の)年寄 the old people at our home

o-takú no (o-uchi no) o-toshiyori your aged parents, or grandparents
お宅の(お家の)お年寄

takú no kodomō 宅の子供 my or our child

o-kosān (o-kodomosamā) your child

お子さん(お子供様)

takú no kodomotachi 宅の子供達 my or our children

o-takú no kodomosantachi your children

お宅の 子供さん達

o-takú no o-kodomosantachi your children

お宅のお子供さん達

o-takú no o-kosantachi your children

お宅のお子さん達

āni (nīsan) 兄(兄さん) my elder brother

<i>o-anīsan</i> ¹ (<i>o-nīsan</i>)		your elder brother	
お兄さん (お兄さん)			
<i>anē</i> (<i>nēsan</i>)	姉 (姉さん)	my elder sister	
<i>o-anēsan</i> ¹ (<i>o-nēsan</i>)		your elder sister	
お姉さん (お姉さん)			
<i>imōto</i>	my younger sister	<i>o-imōto</i> (<i>o-imōtosan</i>)	your younger
妹		お妹 (お妹さん)	sister
<i>tegami</i>	a letter	<i>o-tegami</i>	your letter
手紙	(written by me)	お手紙	
<i>takū no niwá</i>	our garden	<i>o-takū no o-niwá</i>	your garden
宅 の 庭		お宅 の お庭	
<i>kuni</i> 国	my country	<i>o-kuni</i> お国	your country
<i>kázoku</i> 家族	my family	<i>go-kázoku</i> 御家族	your family
<i>ryōshin</i> 両親	my parents	<i>go-ryōshin</i> 御両親	your parents
<i>shunrui</i> 親類	my relatives	<i>go-shūnrui</i> 御親類	your relatives
<i>kyōdai</i> 兄弟	my brothers	<i>go-kyōdai</i> 御兄弟	your brothers
<i>kyōdai</i> 姉妹	my sisters	<i>go-kyōdai</i> 御姉妹	your sisters

When referring to an object belonging to a third person, before the word preceded by *o* or *go*, some other word indicating the possessor must be used.

Usudá San no o-takú wa Ōmori dēsū. or:
 白田 さん の お宅 は 大森 です.
Usudá San no o-takú wa Ōmori ni arimásū.
 白田 さん の お宅 は 大森 に あります.

} Mr. Usuda's house
is in Ōmori.

Makūmorin San no o-kuní wa Kánada dēsū.
 マクモリン さん の お国 は カナダ です.

Miss Macmorine's native country is Canada.

The honorific *o* and *go* used in the following expressions have lost the idea of doing honour to the persons addressed, and may be said to have become a part of the words they precede.

With some words these honorifics are invariably used by women and children, while men may dispense with them.

<i>o-bon</i> お盆	the tray	<i>o-ténki</i> お天気	the weather
<i>o-cha</i> お茶	the tea	<i>o-tentō samá</i> お天道様	the sun
<i>o-hashí</i> お箸	the chopsticks	<i>o-tsūkisamá</i> お月様	the moon
<i>o-káshi</i> お菓子	the cake	<i>o-yu</i> お湯	hot water
<i>o-komé</i> お米	the rice	<i>go-han</i> 御飯	boiled rice, meal

Some words of certain common expressions, as the following ones for instance, are always preceded by *o* or *go*:

1. In very polite conversation, instead of *san*, the more formal title of courtesy *samá* is used: *o-anīsama* お兄様 *o-anēsama* お姉様

<i>O-kagé-samá de</i> お蔭様 で	Thanks to you....., Owing to....., Thanks to your kind assistance.....
<i>O-tasshá de.</i> お達者 で	{ I hope you will keep well. I wish you good health.
<i>Go-chisô samá.</i> 御馳走 様	{ Thank you for your kind entertainment. I have enjoyed your dinner very much.
<i>Go-kurô samá.</i> 御苦労様	Many thanks for your trouble.

The honorific *o* before adjectives and verbs is very often used by women in polite as well as in ordinary conversation, while men use it only occasionally when speaking to superiors.

<i>Anáta no o-jôsan wa o-kirei désu ne.</i> 貴方のお嬢さんはおきれいですね。	Your daughter is beautiful.
<i>(Kyô wa) o-atsûi désu.</i> (きょうは) お暑いです。	It is hot (to-day).
<i>(Kyô wa) taihén o-samûi désu.</i> (きょうは) 大変 お寒い です。	It is very cold (to-day).
<i>(Kyô wa) ii o-ténki désu.</i> (きょうは) いい お天気 です。	It is fine (to-day).

When verbs are preceded by the honorific *o*, it is the simple stem of verbs of Class I and the *i*-stem of verbs of Class II that are used:

Dôzo go-enryô² náku o-agari³ kudasái. Please help yourself. (*lit.* Please, without reserve, eat.)
どうぞ 御遠慮なく お上がり 下さい。

A verb preceded by the honorific *o* is often followed by the particle *ni* and the verb *náru* なる (成る), which, as an independent verb, means *to become, to come into being, to turn out, to result in*, etc. The honorific *o* followed by the stem of a verb and the expression *ni náru*, forms a polite substitute for the ordinary inflection of a verb.

Itsu Ôsaka kará o-kaeri ni narimáshita ka. When did you return
いつ 大阪 から お帰り に なりました か。 from Osaka?

Kinô kaerimáshita. きのう帰りました。 I returned yesterday.

Sonô o-shigotô wa itsu o-sumi ni náru deshô ka.
その お仕事 は いつ おすみ に なる でしょうか。

When will that (your) work be finished? (*sûmu* to end, to be concluded, to be finished, to come, be brought to an end, etc.)

1 *Ne*, after a verb or adjective at the end of a sentence, is emphatic, and corresponds to the English *Is it not? Is it? Does it? Doesn't it? Don't you think so? etc.* This interjection is generally used by women and children, although men use it occasionally; however, whether by women or men, *ne* is used only in familiar speech. The above sentence with *ne* may be translated by *Your daughter is really beautiful.*
2 *enryô* reserve, hesitation; *go-enryô náku* without hesitation 3 The verb *agari* is often used instead of *taberu* when offering food; *o-agari kudasái* is more polite than *o-tabé nasái*.

Raishū made ni sūmu deshō. It will be finished by next week.
来週 まで に すむでしょう。

Honorific Verbs

In Japanese certain special verbs are used in speaking to superiors or to persons to whom we wish to show politeness and respect.

The verbs of this class are: *Gozáru* 御座る, *nasáru* なさる, *kudasáru* 下さる, *irassháru* いらっしゃる, *itasú* 致します。

Gozáru 御座る

The stem of this verb is *gozai* 御座い, and is inflected only with *másū*.

Present	
Positive	Negative
<i>gozaimásū</i> 御座います	<i>gozaimasén</i> 御座いません
Past	
<i>gozaimáshīta</i> 御座いました	<i>gozaimasén déshīta</i> 御座いませんでした
Future	
<i>gozaimashō</i> 御座いましょう	<i>gozaimasén deshō</i> 御座いませんでしょう
Subordinate	
<i>gozaimashīte</i> 御座いまして	<i>gozaimasén déshīte</i> 御座いませんでしたて
	<i>gozaimasén de</i> 御座いませんで

In former times, the stem of *gozáru* 御座る was *gozari* 御座り; and this form is found with verbal suffixes (*gozarimásū* 御座ります, *gozarimáshīta* 御座りました, etc.) in old literature and is used in modern times on the stage when classical plays are given.

Gozáru is the polite form of the verb *áru* (to have or there to be), and *de gozáru* is the polite equivalent of *de áru* or *désū* (to be). All these expressions are used indiscriminately of the 1st, 2nd and 3rd persons in polite speech.

<i>Anáta wa musükosán ga gozaimásū ka.</i> 貴方 は 息子さん が 御座います か。	Have you any sons?
<i>Hái, watashí wa musúkó ga gozaimásū.</i> はい、私 は 息子 が 御座います。	Yes, I have sons.
<i>liè, musúkó ga gozaimasén.</i> いえ、息子 が 御座いません。	No, I haven't any sons.
<i>Sonó ojōsan wa taihén rikō de gozaimásū.</i> そのお嬢さんは 大変 利口 で 御座います。	That girl is very clever.

1 *Gozaimasén de* is less polite than *gozaimasén déshīte*.

Anáta wa Roshiyá-jin de wa gozaimasén ka. Are you not Russian?
貴方は ロシヤ人 では 御ざいません か。

Iié, watashi wa Itarí-jin de gozaimásü. No, I am an Italian.
いえ、私 は イタリア人 で 御ざいます。

Rainén Tōkyō ni hakurankái ga gozaimashō ka.
来年 東京 に 博覧会 が 御ざいしょうか。
Will there be an exhibition next year in Tokyo?

Iié, gozaimasén deshō. No, there will not be.
いえ、御ざいせんでしょう。

Nakamura San no okūsama wa inu ga taihén o-sūki de gozaimásü
中村 さんの 奥様 は 犬 が 大変 お好き で 御ざいます
ga néko wa o-kirai de gozaimásü. Mrs. Nakamura likes dogs, but hates
が 猫 は お嫌い で 御ざいます。 cats.

The following expressions with *gozaimásü* are very common in daily conversation.

Ikága de gozaimásü ka. 如何で御ざいますか。 How do you do?

Arigatō gozaimásü. ありがとう御ざいます。 Thank you very much.

Tasshá de gozaimásü. 達者で御ざいます。 I am well.

Sayō de gozaimásü. 左様で御ざいます。 That it so. It is so.

Sometimes, instead of *Arigatō gozaimásü*, one may say *Arigatō zōnji-másü* (from *zōnjiru* 存じる to know).

Go-zōnji and *zōnjimásü* are often used in the following expressions:

Go-zōnji désü ka. 御存じですか。 Do you know (it, about it)?

Hái, zōnjite orimásü. Yes, I know (it, about it).
はい。存じて おります。

Iié, zōnjimasén. いえ、存じません。 No, I don't know.

Go-zōnji no tōri. 御存じの通り。 As you know.

Go-zōnji no hazú désü. You ought to know.
御存じ の 筈 です。

Go-zōnji de wa arimasén ka. Don't you know about it?
御存じ で は ありません か。

Hái, zōnjimasén. はい、存じません。 No, I don't know.

Gozáru may follow a verb in the subordinate:

Góhan wa mō niemáshite gozaimásü. The rice is already
御飯 は もう 煮えまして 御ざいます。 boiled (cooked).
(*nieru* 煮える to boil, be boiled, to cook, be cooked)

Sonó hon wa daiji ni shimatte gozaimásü. That book is kept
その 本 は 大事 に 仕舞って 御ざいます。 carefully.
(*shimau* 仕舞う to put away, stow away, keep, save, store, etc.)

Contracted Adverbial Form

In Lesson 21 we have said that the adverbial form of the true adjective is obtained by dropping the termination *i* and adding *ku*.

hayái 早い early *haya* 早 *háyaku* 早く

Now, by dropping *k*, and contracting the two vowels at the end of the word into one long vowel as shown below, we obtain the **contracted adverbial form** of the adjective, which is used with the polite verb *gozáru*.

		$a + u = \bar{o}$	$u + u = \bar{u}$	
		$i + u = \bar{u}$	$o + u = \bar{o}$	
<i>hayái</i>	early	<i>háya<u>ku</u></i>	<i>haya + u</i>	<i>hayō</i>
早い		早く	早+う	早う
<i>utsūkushii</i>	beautiful	<i>utsūkushiku</i>	<i>utsūkushi + u</i>	<i>utsūkushū</i>
美しい		美しく	美し+う	美しう
<i>furū</i>	old	<i>fúru<u>ku</u></i>	<i>furu + u</i>	<i>furū</i>
古い		古く	古+う	古う
<i>kurōi</i>	black	<i>kúro<u>ku</u></i>	<i>kuro + u</i>	<i>kurō</i>
黒い		黒く	黒+う	黒う

O-hayō gozaimásū. お早う御ざいます。 Good morning. (*lit.* It is early.)

Anáta no kimonó wa utsūkushū gozaimásū. Your kimono is

貴方 の 着物 は 美しう 御ざいます。 beautiful.

Konó kabin wa furū gozaimásū ka. Is this flower vase old?

この 花瓶 は 古う 御ざいます か。

Iie, atarashū gozaimásū. No, it is new.

いええ、新しう 御ざいます。

Watashí no atarashii kutsú wa kurō gozaimásū. My new shoes

私 の 新しい 靴 は 黒う 御ざいます。 are black.

Verbs in the desiderative form, before *gozáru* 御ざる, may be used in their adverbial form in *ku* or in their contracted form in *o*.

<i>míru</i>	to see	<i>mitái</i>	<i>mitaku</i>	<i>mitō</i>
見る		見たい	見たく	見とう
<i>yómu</i>	to read	<i>yomitái</i>	<i>yomitaku</i>	<i>yomitō</i>
読む		読みたい	読みたく	読みとう
<i>ikú</i>	to go	<i>ikitái</i>	<i>ikitaku</i>	<i>ikitō</i>
行く		行きたい	行きたく	行きとう

Note that while the contracted form of adjectives is the only one used before *gozáru* 御ざる, both contracted and adverbial forms are used in the case of desiderative verbs before the same honorific verb.

Although the contracted form of desiderative verbs is considered to be very polite, its use is becoming rather old fashioned, while their adverbial form is becoming more common. It is for this reason that the contracted form has

been put in parentheses in the following examples.

Konná shízuka-na ban ni wa hītori de hon ga yomítaku (or *yomitō*)
 こんな 静かな 晩には 一人で 本が 読みたい (読みとう)
gozaimásū. On such a quiet night I like to be alone and read books.
 御ざいます。

Kon-ya wa samui kará omoté e ikitakū (or *ikitō*) *gozaimasén.*
 今夜は 寒い から 表へ 行きたい (行きとう) 御ざいません。
 As it is cold to-night I do not wish to go out. (*omoté* outdoors)

Anáta wa watashī to issō ni Nihón no shibai wo mītakū (or *mitō*)
 貴方は 私と一緒に 日本 の 芝居 を 見たい (見とう)
gozaimásū ka. Do you wish to see a Japanese drama with me?
 御ざいます か。 (*shibai* a play, drama, show, theatre, playhouse)

Hái, taihén mītakū (or *mitō*) *gozaimásū.* Yes, I wish very much
 はい、大変 見たい (見とう) 御ざいます。 to see it.

Vocabulary

assistance *o-kagé* 才蔭
 drama *shibai* 芝居

plum *umé* 梅
 saucer *chataká* 茶托

botanical garden *shokubutsū-en* 植物園; pickled plums *umeboshi* 梅干; old fashioned people *kyūshiki-na hitotachi* 旧式な人達; Thanks to your assistance *O-kagesamā de* お蔭様で; temple (of the head) *komekami* こめかみ

As it is the custom among many English speaking people to use remarks about the weather as expressions of salutation upon meeting, so is the custom with many Japanese. On a hot day they would then say:

O-atsū gozaimásū. お暑う御ざいます。 It is hot (today).

and on a cold day: *O-samū gozaimásū.* お寒う御ざいます。 It is cold.

Exercise Renshū 練習

1. *Késa éki e ikú tokí ni Watanabé San no ókusan ni o-me ni kakarimáshīta.* Anó katá mo Atamí e oidé ni náru tokoró déshīta nóde¹ go-issō ni mairimáshīta. 2. *Anáta wa dónata de gozaimásū ka.*—Watakūshī wa Négishi de gozaimásū. 3. *Ōmura Sensēi wa ráigetsu Itarī e irrasshaimásū.* Sensēi wa ráinen no háru Tōkyō e o-kaerī ni narimásū ga o-jōsan wa ongakú kenkyū² no tamé ni Itarī ni ni-nen kan o-todomarī ni³ náru deshō. 4. *O-kunī wa dóchira de gozaimásū ka.*—Itarī de gozaimásū. 5. *Go-ryōshin wa o-tasshá de gozaimásū ka.*—Hái, arigatō, ryōshin wa tasshá de gozaimásū. 6. *Anáta no go-kázoku wa máda Hakoné kará o-kaerī ni narimasén ka.*—Hái, kaerimasén. Kázoku wa Hakoné ni ráigetsu máde irú deshō. 7. *Go-shūjin wa Nagásaki e o-idé ni náru no de wa gozaimasén ka.*—Mairitákatta no de gozaimáshīta ga taihén isogashīi nóde getsumatsú máde Tōkyō ni orimásū. 8. *Kotoshī no fuyú wa taihén samūi deshō to shimbūn ga ittē orimásū.* 9. *Dōzo, o-yu⁴ wō*

1. *oidé ni náru tokoró déshīta nóde* as she was going 2. *ongakú kenkyū* study of music 3. *o-todomarī ni náru deshō* will remain 4. hot water

motte kite kudasai. Te wo araitai no desu. 10. O-kagesama de zeikan ni tsutomeguchi¹ ga gozaimashita. 11. Kyō wa taihēn otonashikattā² kara o-kashi wo agemashō.—Arigatō. 12. Onorato San no okusan wa taisō³ go-shinsetsu-na go-fujin desu. 13. Doko ni watashi no bōshi wa gozaimasu ka.—Koko ni anata no o-bōshi wa gozaimasu. 14. Anata no musuko-san wa o-ikutsu de irasshaimasu ka.—Musuko wa nanatsu (shichi-sai) de gozaimasu. 15. Konō saifu wa donata no de gozaimasu ka.—Sorē wa anō go-fujin no de gozaimasu. 16. Uenō Kōen no sakurā ga mankaī de gozaimasu. 17. Matsushimā e irasshaimashita ka.—Iiē, māda de gozaimasu. Raishū mairu hazu de gozaimasu. 18. O-hayō gozaimasu. Otōsama wa o-tasshā de gozaimasu ka.—Arigatō, chichi wa aikawarazū⁴ tasshā de gozaimasu. 19. Sonō kimonō wa takai desu ka.—Iiē, o-takaku arimasen. O-yasū⁵ gozaimasu. Sen-go-hyakū yen de gozaimasu.—Dewa kaimashō. 20. O-taku wa tōi desu ka.—Iiē, taihēn chikō gozaimasu. 21. Konō chawān to chatakū wa kirei desu. Korera wa taihēn yasū gozaimashita. 22. Shinā-go wo go-zōnji desu ka.—Iiē, zōnjimasen. 23. Watashi wa o-cha wo o-kyaku-sama ni sashiagemashita.⁶ 24. Kyō watashi wa Shinā-ryōri ga tabetō gozaimasu. 25. Kyō anata wa watashi to isshō ni shokubutsu-en wo gorān ni naritaku⁷ gozaimasen ka.—Iiē, taihēn mitaku zōnjimasu. 26. Nihōn no kyūshiki-na hitotachi wa zutsū⁸ ga shimasu toki ni umeboshi wa komekami ni harimasu.⁹

1. けさ、駅へ行く時に渡辺さんの奥さんにお目にかかりました。あの方も熱海へお出でになるところでしたので御一緒に参りました。2. 貴方はどなたで御ざいますか。—私は根岸で御ざいます。3. 大村先生は来月イタリーへいらっしゃいます。先生は来年の春東京へお帰りになりますがお嬢さんは音楽研究のために、イタリーに二年間おとまりになるでしょう。4. お国はどちらで御ざいますか。—イタリーで御ざいます。5. 御両親はお達者で御ざいますか。—はい、ありがとう、両親は達者で御ざいます。6. 貴方の御家族はまだ箱根からお帰りになりませんか。—はい、帰りません、家族は箱根に来月までいるでしょう。7. 御主人は長崎へお出でになるのでは御ざいませんか。—参りたかったので御ざいましたが大変忙しいので月末まで東京におります。8. 今年の冬は大変寒いでしょうと新聞が言っております。9. どうぞお湯を持って来て下さい。手を洗いたいです。10. お蔭様で税関に勤め口が御ざいました。11. きょうは大変おとなしかったからお菓子を上げましょう。—ありがとう。12. オノラートさんの奥さんは大層御親切な御婦人です。13. どこに私の帽子は御ざいますか。—ここに貴方のお帽子は御ざいます。14. 貴方の息子さんはお幾つでいらっしゃいますか。—息子は七つ(七才)で御ざいます。15. この財布

1 a situation, a position 2 *otonashii* quiet, obedient, good tempered 3 very, very much, exceedingly 4 as usual 5 *yasui* cheap 6 *sashiageru* to give, present, offer 7 *gorān ni naritai* wish to see 8 headache 9 *haru* to stick

はどなたので御ざいますか。—それはあの御婦人ので御ざいます。
 16. 上野公園の桜が満開で御ざいます。 17. 松島へいらっしゃいましたか。—いゝえ、まだで御ざいます。来週参る筈で御ざいます。
 18. お早う御ざいます。お父様はお達者で御ざいますか。—ありがと
 う、父は相変らず達者で御ざいます。 19. その着物は高いですか。—
 いゝえ、お高くありません。お安う御ざいます。千五百円で御ざいま
 す。—では買いましょう。 20. お宅は遠いですか。—いゝえ、大変近う
 御ざいました。 21. この茶碗と茶托はきれいです。これ等は大変安う
 御ざいました。 22. 支那語を御存じですか。—いゝえ、存じません。
 23. 私はお茶をお客様に差上げました。 24. きよう私は支那料理が食
 べとう御ざいます。 25. きよう貴方は私と一緒に植物園を御覧になり
 たく御ざいませんか。—いゝえ、大変見たく存じます。 26. 日本の旧式
 な人達は頭痛がします時に梅干をこめかみに張ります。

1. This morning while I was going to the station I met Mrs. Watanabe. She also was going to Atami, so we travelled together. 2. Who are you?—I am Mr. Negishi. 3. Professor Omura will leave Japan for Italy next month. He will come back to Tokyo next spring, but his daughter will remain in Italy for two years to study music. 4. What is your native country?—Italy is my native country. 5. Are your parents well?—Yes, they are well, thank you. 6. Haven't your family come back from Hakone yet?—No, they haven't. They will remain at Hakone until next month. 7. Isn't your husband going to Nagasaki?—He wanted to go, but as he is very busy, he will remain in Tokyo until the end of the month. 8. The newspapers say the weather will be very cold this winter. 9. Bring me some hot water, please. I want to wash my hands. 10. Thanks to your assistance I have obtained a position at the Custom House. 11. You have been very good to-day. I am going to give you a cake.—Thank you. 12. Mrs. Onorato is a very kind lady. 13. Where is my hat?—Here is your hat. 14. How old is your son?—My son is seven years old. 15. Whose purse is this?—It is that lady's. 16. The cherry blossoms at Ueno Park are in full bloom. 17. Have you been to Matsushima?—No, I have not been there yet. I intend to go there next week. 18. Good morning, is your father in good health?—Thanks, my father is in his usual good health. 19. Is that kimono dear?—No, it is not dear, it is cheap. The price is 1,500 yen.—I will buy it then. 20. Is your house far away?—No, it is very near. 21. These cups and saucers are pretty and they were very cheap. 22. Do you know Chinese?—No, I don't. 23. I have offered the tea to the guest. 24. To-day I wish to eat Chinese food. 25. Don't you wish to see the botanical garden with me to-day?—Yes, I wish very much to see it. 26. In Japan, old fashioned people stick pickled plums on their temples when they have a headache.

Thirty-fifth Lesson 第卅五課

Honorifics (continued)

Nasáru なさる To Do

This honorific verb is used as an auxiliary indicating an action of the second or third person.

Anáta wa kotoshi no natsú dóchira e o-dekaké nasaimásu ka.
貴方は今年の夏どちらへお出かけなさいますか。

Where will you go this summer? (*dekakerú* to go-out, take an outing)

Watashi wa Hokkaidō e ikú tsumori desū. I intend going to
私は北海道へ行くつもりです Hokkaido.

Nasáru is added to the simple stem of verbs of Class I, as in the above example, and to the *i*-stem of verbs of Class II. The suffix *másu* is generally used after *nasáru*, whose stem is *nasái* なさい. *O* precedes the stem of the verb that is used before this honorific auxiliary.

Conjugation

Positive		Present		Negative	
<i>nasaimásu</i>	なさいます	<i>nasaimasén</i>		なさいません	
<i>nasáru</i>	なさる	<i>nasaránai</i>		なさらない	
Positive		Past		Negative	
<i>nasaimáshita</i>	なさいました	<i>nasaimasén déshita</i>		なさいませんでした	
<i>nasátta</i>	なさった	<i>nasaránakatta</i>		なさらなかった	
Positive		Future		Negative	
<i>nasaimashō</i>	なさいましょう	<i>nasaimasén deshō</i>		なさいませんでしょう	
<i>nasáru deshō</i>	なさるでしょう	<i>nasaránai deshō</i>		なさらないでしょう	
Positive		Subordinate		Negative	
<i>nasaimáshite</i>	なさいまして	<i>nasaimasén déshite</i>		なさいませんでして	
<i>nasátte</i>	なさって	<i>nasaránakutte</i>		なさらなくて	

Anáta wa Nihón no shimbún wo tokidoki o-yomi nasaimásu ka.
貴方は日本の新聞を時々お読みなさいますか。

Do you sometimes read Japanese newspapers?

ie yomimasen. いえ、読みません No, I do not read them.

Anáta wa konó kabin wo o-kaí nasaimashō ka. Will you buy this
貴方はこの花瓶をお買いなさいましょうか。 flower-vase?

Lié, kaimasén, keredomo konó katá ga o-kaí nasáru deshō.
いえ、買いません、けれどもこの方がお買いなさるでしょう。
No, I am not going to buy it, but this gentleman will likely buy it.

Nasáru may also be used, instead of *surú*, when this auxiliary forms a verbal expression with a noun, which, in this case, is generally preceded by the honorific *go*.

Ano gaijin wa Nihón-go wo go-benkyō nasaimashita ka.
あの外人は日本語を御勉強なさいましたか。
Did that foreigner study Japanese?

go-benkyō nasáru = benkyō surú = to study

Lié, nasaimasén deshita. No, he did not.
いえ、なさいませんでした。

Anáta wa Shiná-go wo go-benkyō nasaimásū ka. Do you study
あなたは支那語を御勉強なさいますか。 Chinese?

Hai, benkyō shité imásū. はい、勉強しています。 Yes, I do (study it).

Lié, benkyō shité imasén. いえ、勉強していません。 No, I do not (study it).

In the above question the honorific verb *nasáru* なさる has been used for respect towards the person spoken to, while the ordinary verb *surú* する has been used in the two answers supposed to be given by the first person, who, logically, need not use honorific verbs when speaking of himself.

Fukudá San wa kinō otōsan to go-isshō ni Méiji Jingū wo go-sampái
福田さんはきのうお父さんと御一緒に明治神宮を御参拜
nasaimashita. Yesterday Mr. Fukuda went with his father to worship at
なさいました。 the Meiji shrine

go-sampái nasáru = sampái surú = to worship, to visit a shrine

Nasáru is often used in the following idiomatic expressions:

Dō nasaimashita ka. { What has happened to you?
どうなさいましたか。 { What's the matter with you?

Anáta no u yō-ni nasái. Do as you please.
貴方のいゝようになさい。

Kō nasaimasén ka. { Don't you like to do it this way?
こうなさいませんか。 { How do you like to do it this way?

Dō nasaimásū ka. { What will you do?
どうなさいますか。 { What are you going to do about this?

Although *nasáru* is a polite verb, the imperative *nasái* is not polite, neither when used by itself nor when it follows a verbal stem. The polite imperative of *nasáru* is *nasátte kudasái*.

Mō osói kará o-kazari nasátte kudasái. As it is late, please go home.
もう遅いからお帰りなさって下さい。

The imperative *nasái* なさい sounds rude even when speaking

to inferiors, however, it is commonly used when speaking to one's own children.

Shi nasái. しなさい Do it. *Iki nasái.* 行きなさい Go.

Tabé nasái. 食べなさい Eat. *Yamé nasái.* 止めなさい Stop it.

(*shi* し stem of *suru* する to do; *iki* 行き stem of *iku* 行く to go; *tabé* 食べ stem of *taberu* 食べる to eat; *yamé* 止め stem of *yameru* 止める to discontinue, to give up, desist, etc.)

By using the honorific *o* お before the stem of a verb followed by *nasái* なさい, the expression becomes rather gentle, and may be used when speaking to inferiors, as a teacher addressing his students, a person talking to his servants, etc.

O-tabé nasái. お食べなさい.

O-yamé nasái. お止めなさい.

A more honorific verb than *nasáru* is *asobasú* 遊ぶ, which corresponds to the English expression *to be pleased* or *to deign* (to do something).

Kyō nani wo nasaimásū ka. What are you going to do to-day?
きょう 何 を なさいます か.

Kyō nani wo asobashimásū ka. What will you deign to do to-day?
きょう 何 を 遊ばします か.

Anata no go-shujinsamā wa doko e o-dekaké asobashimáshita ka.
貴方 の 御主人様 は どこ へ お出かけ 遊ばしました か.
Where has your master been pleased to go?

Gozensamā¹ wa Tokugawā kōshaku no oyashiki² e o-dekaké asobashi-máshita. My lord was pleased to go to Prince Tokugawa's.
ました. (*lit.* My lord, Tokugawa Prince's mansion to was pleased to go.)

Kudasáru 下さる

Used as an independent verb, *kudasáru* means *to give*, *to bestow*, and may refer to the first as well as the second and third persons. Its stem is *kudasái* 下さい, which, as already shown, is also a polite imperative.

Conjugation

Present

Positive

kudasaimásū 下さいます
kudasáru 下さる

Negative

kudasaimasén 下さいません
kudasarānai 下さらない

Past

kudasaimáshita 下さいました
kudasátta 下さった

kudasaimasén déshita 下さいませんでした
kudasarānakatta 下さらなかった

¹ *gozensamā* my lord ² *o-yashiki* mansion

Future

Positive

kudasaimashō 下さいましょう
kudasáru deshō 下さるでしょう
kudasáru darō 下さるだろう

Negative

kudasaimasén deshō 下さいませんでしょう
kudasaránai deshō 下さらないでしょう
kudasaránai darō 下さらないだろう

Subordinate

kudasaimáshite 下さいまして
kudasátte 下さって
kudasaimasén déshite 下さいませんでして
kudasaránakutte 下さらなくて

Examples

Eikoku taishikan no hisho ga tabitabi watashi ni gaikoku no yubin
 英国 大使館 の 秘書 が 度々 私 に 外国 の 郵便
kittē wo kudasaimásū. A secretary of the British Embassy often gives
 切手 を 下さいます。 me foreign postage stamps.

Kinō kyōkai de bōkushi-san ni o-me ni kakarimashita toki ni bōkushi-
 きのう 教会 で 牧師さん に お目にかかりました 時 に 牧師
san wa konō sēsho wo watashi ni kudasaimáshita.
 さんは この 聖書 を 私 に 下さいました。

Yesterday when I met the pastor at the church, he gave me this Bible.

Moshi mo konō hon ga go-fuyō nāra wa watashi ni kudasaimasén
 若し も この 本 が 御不用 ならば 私 に 下さいません
deshō ka. If you do not want this book won't you give it to me?
 でしょうか。 (lit. If this book unnecessary is, to me will you not give?)

The action of giving is expressed, except when the receiver is the first person, by the verb *agerū* 上げる in ordinary polite speech, and by *sashiagerū* 差上げる in very polite speech. Both verbs are conjugated with the suffix *másū*.

Hanā wo kudasaimasén ka. Will you not give me a flower?
 花 を 下さいませんか。 (lit. Flower don't you give me?)

Hāi. takusan agemashō. Yes, I will give you many.
 はい、沢山 上げましょう。

Anō kakemono wo Hanazono kōshaku ni sashiagemashita.
 あの 掛物¹ を 花園 公爵 に 差上げました。

I gave that kakemono¹ to Prince Hanazono.

Kudasáru may be used after the subordinate of both *agerū* and *sashiagerū*.

Konō o-miyagē wo ōkūsama ni ageté kudasái. Please give this present
 この お土産 を 奥様 に 上げて 下さい。 to your wife.

Dōzo konō shina² wo go-shūjin ni sashiageté kudasái.
 どうぞこの 品 を 御主人 に 差上げて 下さい。

Please give this thing to your master.

1 A picture usually higher than wide, suitable for hanging on a wall. 2 The word *shina* means an article, goods, wares, stocks, but it may be used to translate also the word thing when used in a material sense.

As an auxiliary verb *kudasáru* means to condescend, or to be pleased to do, and denotes that the action of the 2nd or 3rd person is done, or meant to be done in favour of the speaker. In this case *kudasáru* either follows the stem of another verb, which is then preceded by *o* or *go*, or its subordinate without honorifics.

Senjitsú sashiagemáshita hon wo o-yomi kudasaimáshita ka.

先日 差上げました 本 を お読み 下さいました か.

Did you read the book that I gave you the other day?

(lit. The other day I gave book, were you pleased to read?)

Obāsan wa tokidoki otogi-banashí wo shíté kudasaimásū.

おばあさんは 時々 おとぎ話 を して 下さいます.

My grandmother is often pleased to tell us fairy stories.

(*otogi-banashí* fairy tales; *otogi-banashí wo surū* to tell fairy tales)

Samūi kará mádo wo shímete kudasái. As it is cold please close

寒い から 窓 を しめて 下さい. the window.

Kondo no nichiyō ni hakubutsukán e tsureté itte kudasái.

今度 の 日曜 に 博物館 へ 連れて 行って 下さい.

Next Sunday please take me to the museum.

Watashí ga hon wo kakimáshita tokí ni Shidehára danshakú wa soré

私 が 本 を 書きました 時 に 幣原 男爵 は それ

ni jobān wo káite kudasaimáshita. (*danshakú* baron; *jobān*

に 序文 を 書いて 下さいました. preface)

When I wrote my book Baron Shidehara kindly wrote a preface to it.

The following sentences with *kudasáru* are often used in daily conversation :

Matchi wo kudasaimasén ka. Could you favour me with a match?

マッチ を 下さいませんか. Would you please give me a match?

Sensei wa imōto ni konō hon wo kudasaimáshita.

先生 は 妹 に この 本 を 下さいました.

The teacher gave this book to my younger sister.

Kāsa wo o-kashí kudasaimasén ka. Would you please lend me

傘 を お貸し 下さいませんか. your umbrella?

Sō shíté kudasáreba² kekkō desū. If you would kindly do so.

そうして 下されば 結構 です. that would suit me very well.

Kinō shūjin wa watashí ni konō kimonó wo katté kudasaimáshita.

きのう 主人 は 私 に この 着物 を 買って 下さいました.

Yesterday my master did me the favour of buying this kimono for me.

Kurerú, instead of *kudasáru*, is used in less polite speech. Its stem is *kure*, which takes *másū* when conjugated. The imperative of *kurerú* is also *kure*, which, often preceded by *o* is attached to the subordinate of other verbs and is generally used when wishing to speak to one's own inferiors in a friendly manner.

1. *tsurete iká* 連れて行く to take, to accompany 2. *kudasáreba* subjunctive of *kudasáru*—lit. So doing, if you favour me, very well is.

Furukawa san wa boku wo tokidoki sūkiyaki¹ wo tábe ni Ginza e
 古川さんは僕を時々すき焼を食べに銀座へ
tsureté itte kuremāsū. Mr. Furukawa often takes me to Ginza for eating
 連れて行ってくれます。 *sūkiyaki.*

Sengoetsu shachō² wa watashi no gekkyū wo agete kuremāshita.
 先月社長は私の月給を上げてくれました。
 Last month the director of our company kindly raised my salary.

Kono tegami wo dāshite o-kuré. この手紙を出しておくれ。 Post this letter.

Bōshi wo mōtte kitē o-kuré. 帽子を持って来ておくれ。 Fetch my hat.

Among well bred people, even when speaking to inferiors, *o-kuré* is avoided, and *kudasai* is used instead.

Irasshāru いらっしゃる

To Be (in a place), To Come, To Go

This verb is used either in polite reference to the person addressed, or to a third person. The stem is *irasshāi*, which is also the imperative form.

De irasshāru でいらっしゃる is the polite form of *dēsū* です when referring to someone's identity.

Anata wa donata de irasshaimāsū ka. or *dōnata dēsū ka.* Who are
 貴方はどなたでいらっしゃいますか。 どなたですか。 you?

Watashi wa Yamada dēsū. 私は山田です。

Watashi wa Yamada de gozaimāsū. (polite) } I am Mr. Yamada.

私は山田で御座います。

Okada sensei wa dōko e irasshaimāshita ka. Where did Prof.

岡田先生はどこへいらっしゃいましたか。 Okada go?

Byōin e irasshaimāshita. He went to the hospital.

病院へいらっしゃいました。

Russō Hākase wa Tēikoku Hōteru ni irasshaimāsū.

ルッソー博士は帝国ホテルにいらっしゃいます。

Doctor Russo is staying at the Imperial Hotel.

Go-shūjin wa irasshaimāsū ka. Is your master in?

御主人はいらっしゃいますか。

Hai, irasshaimāsū. はい、いらっしゃいます。 Yes, he is in.

Iie, irasshaimasēn. いえ、いらっしゃいません。 No, he is not in.

Anō gaikokujin wa dōchira kara irasshaimāshita ka.

あの外国人はどちらからいらっしゃいましたか。

Where did that foreigner come from?

Sōren kara irasshaimāshita. He came from the Soviet Union.

ソ連からいらっしゃいました。

1 Sliced beef cooked with a special Japanese sauce. 2 *shachō* president, director of a company; the possessive adjective *our* has been omitted because in this sentence it is understood that the speaker speaks of the director of the company he works for.

*Anáta wa doko e irasshaimásu ka.*¹ Where are you going?

貴方はどこへいらっしゃいますか。

Ginzá e kaimonó ni mairimásu. I am going shopping to Ginza.

銀座へ買物に参ります。(kaimonó purchase, shopping; ni for)

The verb *máiru* 参る, used in the last example, ordinarily meaning to come (*kúru*) or to go (*ikú*), is also used by the speaker as a verb of humility.

Irassháru いらっしゃる is used with other verbs when politely speaking to the second or of a third person. In this case, the verb preceding *irassháru* is in the subordinate, and the expression formed by the two verbs indicates progressive action or a condition in reference to the present.

hanáshite irassháru 話していらっしゃる to be speaking

káette irassháru 帰っていらっしゃる to be returning

kiíte irassháru 聞いていらっしゃる to be listening

míte irassháru 見ていらっしゃる to be seeing

shíté irassháru していらっしゃる to be doing

tábeta irassháru 食べていらっしゃる to be eating

Go-shújin wa nani wo shíté irasshaimásu ka. What is your master doing?

御主人は何をしていらっしゃいますか。

Shújin wa hon wo yónde irasshaimásu. My master is

主人は本を読んでいます。 reading a book.

When *irassháru* いらっしゃる is used in the past, its combination with the preceding verb in the subordinate besides indicating a progressive past action or a past condition, it indicates also a completed past action.

Nakayamá Senséi ga hanáshite irasshaimáshita toki ni dentō ga kiemáshita. While Professor Nakayama was speaking the lights went off.
中山先生が話していらっしゃいました時に電燈が消えました。(progressive past)

Ikeda Hácase wa mō Karuizawá kará káette irasshaimáshita ka.
池田博士はもう軽井沢から帰っていらっしゃいましたか。

Has Dr. Ikeda already returned from Karuizawa? (condition)

Hái, káette irasshaimáshita. Yes, he has returned.

はい、帰っていらっしゃいました。

Ié, máda káette irasshaimasén. No, he hasn't returned yet.
いえ、まだ帰っていらっしゃいません。

Ashítá káette irasshaimásu. He will return to-morrow.

あした帰っていらっしゃいます。

Nikkō de Tōshōgū wo míte irasshaimáshita ka.

日光で東照宮を見ていらっしゃいましたか。

Have you seen Tōshōgū shrine in Nikkō? (completed action)

1 This is a common expression often used as a salutation when meeting in the street, without intending to actually inquire where one is going.

Itte, mite mairimasén dëshita. No, I haven't seen it.

いえ、見て参りません でした。

Itsu anáta wa Fukuoka kará káette irasshaimáshita ka.

いつ 貴方 は 福岡 から 帰って いらっしゃいました か。

When did you return from Fukuoka? (completed action)

Kinō káette mairimáshita. I returned yesterday.

きのう 帰って 参りました。

Irasshái is invariably used as a salutation by servants and waiters of hotels and restaurants when meeting their guests, but it may also be used by anybody when meeting a guest who calls. In both cases *Irasshái* means "Welcome." *Irasshái* is also used, as in the following example, when a guest is leaving.

Guest—*Sayō-nára, o-jamá¹ shimáshita.*

左様なら、お邪魔 しました。

Good-bye, and excuse me for having troubled you.

(lit. Good-bye; hindrance I made.)

Host—*Dō itashimáshite. Dōzo matá irasshái.*

どう 致しまして。どうぞ また いらっしゃい。

Not at all. Please come again.

The following common expressions of salutation with *máiru* and *irassháu* are also used by members of the same family when one of them leaves home.

Itte mairimásu. I am leaving. I am going. Good-bye.

行って 参ります。 (Spoken by the one leaving.)

Itte irasshái. Good-bye. All right, good-bye or you may go.

行っていらっしゃい。 (Spoken by those remaining at home.)

On returning home one would generally say: *Tadáiima* 只今 short for *Tadáiima kaerimáshita*, meaning: *I returned just now*. The other members of the family would answer: *O-kaeri nasái* お帰りなさい (You have come back), which corresponds to "Welcome home."

Other common expressions with *irassháu* are:

Yōku irasshaimáshita.

You are welcome.

よく いらっしゃいました。

We are very glad to see you.

Minásan go-jōbu de irasshaimásu ka.

Are you all well?

皆さん 御丈夫 でいらっしゃいます か。

Is everybody at home well?

Háyaku káette irasshái.

(Please,) come back soon.

早く 帰っていらっしゃい。

Itasú 致す To Do

Itasú is another polite verb and humbly indicates the action of the first and third persons. Its stem is *itashi* 致し, which takes only *masu* in the conjugation. *Itasú* is a humble synonym of *suru*.

¹ *jamá wo suru* to inconvenience another; to obstruct another; *hitō no shigotō no jamá wo suru* 人の仕事の邪魔をする to interrupt somebody's work

Watashi wa mainichi kono heyá wo sōji itashimásu.

私は毎日この部屋を掃除致します。

I clean this room every day. (*sōji suru* to clean, sweep)

Kono hon wo dō itashimashō ka. What shall I do with this book?

この本をどう致しましょうか。

Sonó hōdana e shimattē kudasai.

Please, put it in that bookshelf.

その本棚へ仕舞って下さい。

Itasú 致す is used in literary style in the meaning of *to bring about, to make or to cause*, as in the following examples:

hitō wo shi ni itasū 人を死に致す to cause a person's death

chikara wo itasū 力を致す to make an effort

ryūsei wo itasu 隆盛を致す to cause prosperity

Sonó hitō ga kōnnichi no ryūsei wo itashitá no wa nan de aru ka.

その人が今日の隆盛を致したのは何であるか。

What has brought that man to his present prosperity?

(*lit.* That man, to-day's prosperity that has made-or caused-what is?)

The following sentences with *itasū* are often used in daily conversation, to make apology for a fault, to seek indulgence for, etc.

*Shūsūrei itashimashita.*¹

Excuse me. I beg your pardon.

失礼 致しました。

(*lit.* Impoliteness I did.)

Tsūi shūsūrei itashimashita.

Excuse me, I didn't do it on purpose.

つい 失礼 致しました。

Excuse me, I did it unconsciously.

(*tsūi.* unintentionally, carelessly, etc.)

Dō itashimashite.

Don't mention it. Not at all.

どう 致しまして。

Surū

When there is no necessity of speaking humbly *surū* is used. *Surū* denotes the action of the first and third person, and also of the second person, if this is an inferior, or an intimately connected person.

Watashi wa mainichi kono heyá wo sōji shimásu.

私は毎日この部屋を掃除します

Kono hon wo dō shimashō ka. この本をどうしましょうか。

Compare with examples above under *itasū* 致す.

Vocabulary

Nouns			chain	<i>kusari</i>	鎖 ^{クサリ}
attention	<i>ki</i>	気 ^キ	company	<i>kaishā</i>	会社 ^{カイシャ}
Christmas	<i>Kurisumasu</i>	クリスマス	curio	<i>kottō</i>	骨董 ^{コトウ}

¹ *shūsūrei surū* 失礼する to be impolite

earrings	<i>mimikázari</i>	耳飾 <small>ミミカザリ</small>	generous	<i>kimaè ga yói</i>	気前 <small>ガイヨイ</small>
lecture	<i>kōen</i>	講演 <small>コウエン</small>	historical	<i>rekishiteki</i>	歴史的 <small>レキシテキ</small>
pastor	<i>bókushu</i>	牧師 <small>ボクシ</small>	naval	<i>káigun</i>	海軍 <small>カイグン</small>
pin	<i>pin</i>	ピン	prominent	<i>erái</i>	偉大 <small>エライ</small>
preface	<i>jobán</i>	序文 <small>ジョブン</small>	Verbs		
premier	<i>sōridaijin</i>	総理大臣 <small>ソウリダイジン</small>	to bark	<i>hoè-ru</i>	吠 <small>ホエ</small> エル
viscount	<i>shíshaku</i>	子爵 <small>シシヤク</small>	to fetch	<i>mótte kúru</i>	持ッテ来ル
Adjectives					
annoying	<i>urusái</i>	煩 <small>ウルサイ</small> サイ			

to be shopping *kaimonō wo surú*; cloisonne vase *shippōyaki no utsuwá*; prominent people *erái katágata*; fairy tales *otogí-banashí*; autumnal tints *kōyō*; to put on autumnal tints *kōyō surú*; to go sightseeing *kembutsú ni yukú*; vice-admiral *kaigūn-chūjō*; postage stamp *kittē*; our company *wága sha*.

Exercise Renshū 練習

1. Nichiyō wa dō nasaimásu ka.—Kamakurá e mairimásu. Soshité anáta wa.—Watakushí mo Kamakurá e mairimásu. 2. Go-shūjin wa mō Kōbe e o-tachí¹ ni narimáshita ka.—Iié, máda désu. Kōmban o-tachí nasaimásu. 3. Anáta wa tabitabí shōsetsu wo o-yomí nasaimásu ka.—Iié, yomimasén ga tabitabí rekishiteki no hon wo yomimásu. 4. Kurosawá San ni dónna hon wo sashiagemáshita ka.—Séngetsu kattá Nihón rekishí wo sashiagemáshita. 5. Anáta wa Nihón-go wo taihén o-jōzu² ni o-hanashí ni narimásu ne. Dónata ga anáta no senséi désu ka.—Satō San ga watashí no senséi désu. 6. Kaimonō wo nasáru tokí ni ki wo o-tsūkē³ ni narimasén⁴ to kakéne⁵ wo saremásu yo. 7. Osanái San wa taihén shínsetsu-na katá désu. Fuyú nō aidá ítsumo yói ringó to báta wo Hokkaidō kará okutté kudasaimásu. 8. Anáta ga Kurisumasú ni okutté kudasaimáshita go-hon wa taihén omoshirō gozaimáshita. Watashí wa mō sukkári⁶ yōnde shimaimáshita. 9. Yamadá San no ókūsama ga sakú-jitsu o-tazuné⁷ kudasaimáshita. Ókūsama wa Shanhái de o-kái asobashítá konó utsūkushí Shiná kottō wo kudasaimáshita. 10. Konó hakó ga go-fuyō⁸ náraba watashí ni kudasaimasén deshō ka.—Watashí wa irimasén kará yorokōnde sashiagemásu. 11. Anó shippōyaki no utsuwá wo dónata ni sashiagemáshita ka.—Inoué shíshaku ni sashiagemáshita. 12. Dōzo konó mimikázari wo anáta no ojōsan ni sashiageté kudasái. 13. Redoman San wa watashí no musukō ni Ei-go wo oshieté kudasaimáshita. Anó katá wa hijō ni yūmei-na senséi de Tōkyō de jū-nen bákari mo Ei-go wo oshieté irasshaimásu. 14. Konó inu wo achirá e yatté⁹ kudasaimasén ka. Amari hōete urusái désu. 15. Wága sha no atarashí (kōndo no) shachō wa hijō ni kimaè ga yói désu. Shachō wa warewaré ni shōyo wo takūsán kudasaimáshita. 16. Anáta no haorí wa taihén kirei désu. Dóchira de o-kái ni narimáshita ka.—Kattá no de wa

1 stem of *tatsu* 立つ to leave 2 *jōzu* ni skifully, very well 3 *ki wo tsūkeru* to pay attention 4 *ni narimasén* to if you do not 5 *kakéne wo surú* to overcharge 6 completely, entirely 7 *tazunēru* 訪ねる to visit, o-tazuné visit 8 *fuyō* unnecessary, not wanted 9 *achirá e yarú* to take away—lit. This dog yonder taking away, don't you favour me?

arimasén. Okadá San no ókusama ga kudasátta no désū. 17. Anáta no kusarí wo kudasáru náraba konó kin no pin wo sashiagemashō. 18. Watashí ga kōen wo itashimáshita tokí ni takúsán no erái katágata ga kíkí ni¹ koraremáshita². 19. Nikkō no mómiji ga íma utsúkúshiku kōyō³ shihajimemáshita. Kōndo no nichiyōbi ni watashí to issō ni kembutsú ni irasshaimasén ka.—Hái, yorokōnde go-issō ni kembutsú ni mairimashō. Mómiji wa íma ga taihén utsúkushíi sō désū. 20. Senjitsú Chichibū Marū de Nakayamá hakūshakú ga Bēikoku kará káette irasshaimáshita. Onají fúne de wága Chūbei⁴ Yamadá táishi mo kikokú⁵ saremáshita. 21. Makurin káigun chūjō wa saikín⁶ goshinkyū⁷ nasaimáshite íma wa káigun táishō de irasshaimásū. 22. Ima enzetsú⁸ wo nasátte irasshāru katá wa dónata désū ka.—Anó katá wa Hiratá sōridaijin désū. 23. Anáta ga sēngetsu Kyūshū e yukaremáshita⁹ tokí Unzén to Beppú to wo gorán ni narimáshita ka.—Hái, mimáshita. 24. Hītó-samá ga o-hanashí wo nasátte irasshāru tokí ni wa ki wo tsúkete uketamawáru¹⁰ monó désū.

1. 日曜はどうなさいますか。—鎌倉へ参ります。そして貴方は、一私
も鎌倉へ参ります。2. 御主人はもう神戸へお立ちになりましたか。—
いえ、まだです。今晚お立ちなさいます。3. 貴方は度々小説をお読
みなさいますか。—いえ、読みませんが度々歴史的の本を読みます。
4. 黒沢さんにどんな本を差上げましたか。—先月買った日本歴史を差
上げました。5. 貴方は日本語を大変お上手にお話しになりますね。ど
なたが貴方の先生ですか。—佐藤さんが私の先生です。6. 買い物にな
さる時に気をおつけになりませんか掛値をされますよ。7. 小山内さ
んは大変親切な方です。冬の間いつもよいりんごとバタを北海道から
送って下さいます。8. 貴方がクリスマスに送って下さいました御本
は大変面白い御ざいました。私はもうすっかり読んで仕舞いました。
9. 山田さんの奥さまが昨日お訪ね下さいました。奥さまは上海でお買
い遊ばしたこの美しい支那骨董を下さいました。10. この箱が御不用
ならば私に下さいませんか。—私は要りませんから喜んで差
上げます。11. あの七宝焼の器をどなたに差上げましたか。—井上子爵
に差上げました。12. どうぞこの耳飾りを貴方のお嬢さんに差上げて
下さい。13. レッドマンさんは私の息子に英語を教えて下さいました。
あの方は非常に有名な先生で東京で十年ばかりも英語を教えていらっ
しゃいます。14. この犬をあちらへやって下さいませんか。余り吠え
てうるさいです。15. わが社の新しい(こんどの)社長は非常に気前

1 *kíkí ni* to hear, for the purpose of hearing 2 *korarēru* polite for *kāru* to come
3 *shihajimēru* しはじめる to begin to do, *utsúkúshiku kōyō shihajimemáshita* began
to put on autumnal tints beautifully 4 *chūbei* residing in the United States, accredited
to the U.S.A. This word is used only for government officials. 5 *kikokú sarerū*
polite for *kikokú surū* to return to one's country 6 recently 7 *shinkyū surū* to
promote, to be promoted 8 *enzetsū wo nasátte irasshāru* polite for *enzetsū wo shitē*
irū to be delivering a speech 9 *yukarērū* polite for *yukū* to go 10 *ki wo tsúkete*
attentively; *uketamawāru* polite for *kikū* to listen

がよいです。社長は我々に賞与を沢山下さいました。16. 貴方の羽織は大変きれいです。どちらでお買いになりましたか。一買ったのではありません。岡田さんの奥様が下さったのです。17. 貴方の鎖を下さるならばこの金のピンを差上げましょう。18. 私が講演を致しました時に沢山の偉い方々がききに来られました。19. 日光のもみじが今美しく紅葉しはじめました。こんどの日曜日に私と一緒に見物にいらっしゃいませんか。—はい、喜んで御一緒に見物に参りましょう。もみじは今が大変美しいそうです。20. 先日秩父丸で中山伯爵が米国から歸っていらっしゃいました。同じ船でわが駐米山田大使も歸国されました。21. マクリン海軍中將は最近御進級なさいまして今は海軍大將でいらっしゃいます。22. 今演説をなさっていらっしゃる方はどなたですか。—あの方は平田總理大臣です。23. 貴方が先月九州へ行かれました時雲仙と別府とを御覧になりましたか。—はい、見ました。24. 人様がお話しをなさっていらっしゃる時には気をつけてうけたまわるものです。

1. What will you do on Sunday?—I will go to Kamakura, and you?—I will also go. 2. Has your master already left for Kobe?—No, not yet; he is leaving to-night. 3. Do you often read novels?—No, I do not, but I often read historical books. 4. What book did you give Mr. Kurosawa?—I gave him a history of Japan, which I bought last month. 5. You speak Japanese very well; who is your teacher?—Mr. Sato is my teacher. 6. If you do not pay attention when you are shopping, you will be overcharged. 7. Mr. Osanai is a very kind person: In winter he always sends us nice apples and butter from Hokkaido. 8. The book that you sent me at Christmas is very interesting. I have already read it through. 9. Mrs. Yamada came yesterday and paid me a visit. She gave me this beautiful Chinese curio, which she bought in Shanghai. 10. If you do not want this box will you not give it to me?—I do not need it and I will give it to you with pleasure. 11. To whom did you give that cloisonne vase?—I gave it to Viscount Inoue. 12. Please give these earrings to your daughter. 13. Mr. Redman taught my son English. He is a very well known professor, and has been teaching English in Tokyo for about ten years. 14. Will you please take this dog away? He barks too much and annoys me. 15. The new president of our company is very generous: he gave us a large bonus. 16. Your haori is very beautiful; where did you buy it?—I did not buy it; Mrs. Okada gave it to me. 17. If you give me your chain I shall give you this gold pin. 18. When I gave my lecture many prominent people came to hear it. 19. The maple trees at Nikko are now putting on their beautiful autumnal tints; will you not go with me to see them next Sunday?—Yes, I shall willingly go with you and see them. They told me that the maple trees are very beautiful now. 20. The other day Count Nakayama returned from America by the Chichibu Maru. Mr. Yamada, our Ambassador to the United States, also came by the same boat. 21. Vice-admiral Maclean has recently been promoted and he is now an admiral. 22. Who is the man that is now delivering the speech?—He is

premier Hirata. 23. When you went to Kyushu last month did you see Unzen¹ and Beppu?—Yes, I did. 24. When a person is speaking to us we should listen attentively.

Thirty-sixth Lesson 第卅六課

To Do and To Make

Surú only indicates action, not the making of material objects, which is indicated by *tsukúru* 造る or *koshiraeru* 拵える. Therefore *surú* corresponds to *to do* as well as *to make* when in English the latter verb has an abstract meaning.

<i>amímono wo surú</i>	編物をする	to do knitting
<i>báka-na kotó wo surú</i>	馬鹿な事をする	to do a silly thing
<i>saihō wo surú</i>	裁縫をする	to do needlework
<i>shigotō wo surú</i>	仕事をする	to do work
<i>shōbai wo surú</i>	商売をする	to do business
<i>shínsetsu wo surú</i>	親切をする	to do a kindness
<i>shínsetsu ni surú</i>	親切にする	to do a kindness (lit. to do kindly)

Ichí-nichí-jū ame ga fútte imáshita nōde watashí wa uchi de amímono
一日中 雨が降っていましたので 私 は うちで 編物
wo shíté imáshita. As it rained the whole day I remained at home
をして いました. knitting.

Moshi sonná báka-na kotó wo surú náraba watashí wa zekkō² shimásū.
もし そんな 馬鹿な 事 を する ならば 私 は 絶交 します.
If you do such a silly thing I'll break up friendship with you.

Dāredemo shōbai wo surú ni wa shihōn ga irimásū.
誰でも 商売 を する には 資本 が 要ります.

To do business one needs capital. (Anyone business to do capital needs.)

Hito no shínsetsu wo mu ni shíté wa ikemasén.
人 の 親切 を 無 に して は いけません.

Do not avail yourself unnecessarily of people's kindness.

(People's kindness bringing to naught won't do.—*mu ni surú* to bring to naught)

Anō hito wa iroirō shínsetsu ni shíté kuremáshita. He did me many
あの 人 は 色々 親切 に して くれました. kindnesses.

doryokú wo surú 努力をする to make an effort

enzetsū wo surú 演説をする to make a speech

¹ Unzen and Beppu are the names of two famous Japanese hot-spring resorts.
² *zekkō surú* to break up friendship.

<i>sensō wo surū</i>	戦争をする	to make war
<i>jamā wo surū</i>	邪魔をする	to hinder, make obstructions
<i>kaimonō wo surū</i>	買物をする	to make a purchase
<i>keisān wo surū</i>	計算をする	to make a calculation
<i>ryokō wo surū</i>	旅行をする	to make a journey
<i>shazai wo surū</i>	謝罪をする	to make an apology
<i>shitakū wo surū</i>	支度をする	to make preparations
<i>yakūsokū wo surū</i>	約束をする	to make a promise

Mukashi wa yōku shūkyō no tamē ni sensō wo shimáshita ga ima de wa
昔 は よく 宗教 の ために 戦争 を しました が 今 では
shūkyō sensō wa arimasen. Formerly people often made war for their reli-
宗教 戦争 は ありません. gions, but now there are no religious wars.

Kinō no asa itsumo no tōri gakkō ni iki, gōgo wa tomodachi to
きのうの 朝 いつもの 通り 学校 に 行き, 午後 は 友達 と
Ginza e kaimonō wo surū tamē ni ikimáshita.
銀座 へ 買物 を する ため に 行きました.

Yesterday morning I went to school as usual, and in the afternoon I went shopping on Ginza with a friend. (*lit.* Yesterday morning as usual I went to school, the afternoon with friend to Ginza to make purchase I went.)

Yakūsokū wo shítá tokí ni wa kanarazú¹ mamorá-nakereba narimasen.
約束 を した 時 には 必ず 守らなければ なりません.

When you make a promise you must by all means keep it

Tokugawá Kōshaku wa Bankokú Sekijūjisha Taikái² de rippá-na enzetsú
徳川 公爵 は 万国 赤十字社 大会 で 立派 な 演説
wo nasaimáshita. Prince Tokugawa made a splendid address at the Inter-
を なさいました. national Red Cross Congress. (*Nasáru* is here used instead of *surū* in respect to the Prince.)

Surū is used in many expressions which may be translated into English by a single verb, by a verb and its object, by a verb and a particle, or a verb and an adverbial expression.

In parentheses is given the translation of the word preceding *surū* する, which verb may correspond to *to make* or *to do*.

<i>anshín surū</i>	安心する	to feel at ease (peace of mind)
<i>dendō surū</i>	伝道する	to preach the Gospel (missionary work)
<i>dōi surū</i>	同意する	to agree (agreement, assent)
<i>hanashí wo surū</i>	話をする	to speak (talk, chat, speech)
<i>hon-yakū surū</i>	翻訳する	to translate (translation)
<i>jisatsu wo suru</i>	自殺をする	to commit suicide (suicide)
<i>kegá wo surū</i>	怪我をする	to get wounded (wound)
<i>kenká wo surū</i>	けんかをする	to quarrel (quarrel)

¹ *kanarazú* by all means ² *Bankokú Sekijūjisha Taikái* International Red Cross Congress; *bankokú* international, *sekijūjisha* red cross, *taikái* congress

kushámi wo surú くしゃみをする to sneeze (sneezing, sneeze)
mané wo surú 真似をする to imitate (imitation, mimicry)
seki wo surú 咳をする to cough (a cough)

Sakában michi wo aráite orimáshita toki ni ishi ni tsumazuite kegá
 昨晚 道 を 歩いておりました 時 に 石 に つまづいて 怪我
wo shimáshita. Last night while I was walking in the street I stumbled
 を しました. over a stone and got hurt. (*tsumazukú* to stumble)

Nihón de fukuín wo hajimete dendō shítá no wa Porutogarú no
 日本 で 福音 を 初めて 伝道 した の は ポルトガルの
senkyōshitachi dēshita. The Portuguese missionaries were the first to preach
 宣教師達 でした. the Gospel in Japan. (*fukuín* gospel)

Nihōjin wa amari kenká wo shimasén, názenaraba Nihōjin wa
 日本人 は 余り けんか を しません, なぜならば 日本人 は
jiseishin wo yōi ni¹ ushinaimasén. The Japanese rarely quarrel, because they
 自制心 を 容易 に 失いません. do not easily lose their self-control.
 (The Japanese too much quarrel do not make because the Japanese self-control easily do not lose.—*jiseishin* self-control, *ushinaá* to lose)

Shimbán ni yoréba Mihará-yamá de takúsán no hito ga jisatsú wo
 新聞 によれば 三原 山 で 沢山 の 人 が 自殺 を
shimáshita. According to the newspapers many people have committed
 しました. suicide at Mihara Mountain.²

Surú is sometimes used as a neuter verb, in which case the subject is followed by *ga*.

<i>otó ga surú</i>	音がする	there is, to produce a noise
<i>fukutsū ga surú</i>	腹痛がする	to have a stomach-ache
<i>zutsū ga surú</i>	頭痛がする	to have a headache
<i>warúi kokoromochi ga surú</i>	悪い心持がする	to have a bad feeling
<i>yōi kokoromochi ga surú</i>	よい心持がする	to have a good feeling

Note that all the above expressions indicate conditions related to our senses and are generally translated into English by the verb *to have*. Even the first expression "There is a noise," might be paraphrased by "I have a noise about me."

Kinō amari zutsū ga shimáshita kará benkyō wo shimasén dēshita.
 きのうちあまり 頭痛 が しました から 勉強 を しません でした.
 Yesterday I did not study because I had a severe headache.

Tabesugirú to fukutsū ga shimásū. If we overeat we have
 食べ過ぎると 腹痛 が します. stomach-ache.

Sakában niwá de hen-na otó ga shimáshita kará dēte mitru to
 昨晚 庭 で 変 な 音 が しました から 出て 見ると
ayashii otokó ga nígete ikimáshita.
 怪しい 男 が 逃げて 行きました.

Last night, upon hearing a strange noise in the garden, I went out and saw

¹ *yōi ni* easily ² Mihara is the name of an active volcano in the island of Oshima, about 60 miles S.W. of Tokyo.

a suspicious-looking man running away. (*lit.* Last night in the garden a strange noise as there was, when I went out to see a suspicious-looking man was running away.)

For euphonic reasons, *surú* becomes *suru* or *jiru* when preceded by a syllable ending in *n*.

Words ending in *suru* are generally used in literary style, while those ending in *jiru* are used in colloquial speech.

<i>anjiru</i> 案じる	} to be anxious	<i>kanjiru</i> 感じる	} to feel
<i>anzuru</i> 案ずる		<i>kanzuru</i> 感ずる	
<i>kinjiru</i> 禁じる	} to prohibit	<i>hanjiru</i> 判じる	} to judge
<i>kinzuru</i> 禁ずる		<i>hanzuru</i> 判ずる	
<i>konjiru</i> 混じる	} to mix	<i>shinjiru</i> 信じる	} to believe
<i>konzuru</i> 混ずる		<i>shinzuru</i> 信ずる	
	} to know	<i>zonjiru</i> 存じる	} to know
		<i>zonzuru</i> 存ずる	

Isha wa watashi ga tabako wo suu koto wo kinjimashita.

医者 は 私 が 煙草 を 吸う 事 を 禁じました。

My doctor prohibited me from smoking tobacco.

Hayaku kaeranaï to ryōshin ga anjimāsū kara koré de o-itomá¹ shimásu.

早く 帰らない と 両親 が 案じます から これで お暇 します。

If I do not go home soon my parents will be anxious about me, so I must say good-bye. (*lit.* Quickly don't return if, my parents are anxious because, with this I say good-bye.)

Several common idioms are formed with *surú*, the most important of which are:

<i>Dō shité</i>	どうして	How?
<i>Kō shité</i>	こうして	In this way
<i>Dō shité-mo</i>	どうしても	By all, any means
<i>.....ni shité wa</i>	.....にしては	As for.....
<i>Sō shité.....</i>	そうして.....	and, and then.....
<i>Sō shítára.....</i>	そうしたら.....	} So then....., If so....., If that is so....., In that case.....
<i>Sō surú-to.....</i>	そうすると.....	
<i>Sō suréba</i>	そうすれば.....	

Kono e wa anata ni shité wa amari jōzū desu ne.

この 絵 は 貴方 に して は 余り 上手 ですね。

This picture is too well drawn for your ability. (*ilt.* This picture, as for you, too well drawn, isn't it?)

Watashi wa toshi ni shité wa sei ga takai.

私 は 年 に して は 背 が 高い。

I am tall for my age. (As for my years the height is tall.)

1 *itomá suru* to leave, to say good-bye (to)

Sō surū to anāta wa kotoshi daigakū wo deta to iu no desū ne.
 そうすると貴方は今年大学を出たというのですね。
 So then, you have finished the university this year, haven't you?
 (lit. So then, you this year university left, so to say is, isn't it?)

Sō surū to watashi wa go-ji made ni soko e iku no desū ka.
 そうすると私は五時迄にそこへ行くのですか。
 Am I to understand that I must be there by five?
 (Then, I by five, there to go am I?)

Followed by a positive verb, the expression *dō shité-mo* means *by all means*, and followed by a negative verb it has the meaning of *by no means*, or *cannot possibly*.

Dō shité-mo Nihón-go wo naritai desū. I wish **by all means** to
 どうしても日本語を習いたいです。learn Japanese.

Dō shité-mo anō byōmin wa naorimasén. That patient **cannot**
 どうしてもあの病人は治りません。possibly recover.

Other common sentences in which *surū* is used are the following:

Soré wa watashi no surū kotō desū. That is my business.
 それは私のする事です。You needn't attend to it.

Nāni wo surū no desū ka. What do you mean by this behaviour?
 何をするのですか。What are you going to do?

Soré wa Nihón de wa shitsūrei-na kotō desū to shité arimasū.
 それは日本では失礼な事ですとしてあります。

That is considered impolite in Japan. (That in Japan impolite thing is, so doing there is.)

The stem of *surū* (*shī*) followed by certain verbs forms various verbal expressions, some of which are the following:

<i>shi-agéru</i>	仕上げる	to finish, to complete one's work
<i>shi-naósu</i>	仕直す	to do over again
<i>shi-sokonáu</i>	仕損う	} to do wrong, to fail
<i>shi-sonjiru</i>	仕損じる	
<i>shi-nikui</i>	仕にくい	difficult to do

When a verb of motion denotes an act done in order that a certain purpose may be accomplished,—such verbs as *to go, to come, to send, etc.*—the purpose may be expressed by the simple stem of verbs of Class I and the *i*-stem of verbs of Class II, followed by *ni*.

Tenrankai wo mi ni irasshaimashita ka. Did you go to see the
 展覧会を見にいらっしゃいましたか。Exhibition?

O-tôtsudai wa o-sakanā wo kai ni ikimashita. The maid-servant went to
 お手伝いはお魚を買いに行きました。buy some fish.

Sakuban watashi wa Nihónshoku wo tábe ni ryōriya e ikimashita.
 昨晚私は日本食を食べに料理屋へ行きました。

Last night I went to a restaurant to eat Japanese food.

When an infinitive follows a verb that is not of motion, and has the implied meaning of *for the purpose of* or *in order to*, it is

translated by the simple present followed by the expression *tamé ni* ために. In this case, *tamé ni* corresponds to the two English phrases.

Watashi no kabán wo éki e hakobú tamé ni pōta wo yondé kudasái.
私の鞆を駅へ運ぶためにポーターを呼んで下さい。

Call a porter to take my trunks to the station.

Konó hakó ni kugi wo útsu tamé ni kanazuchi ga irimásu.
この箱に釘を打つために金鋸が要ります。

I need a hammer (in order) to nail this box.

Anata no shátsu wo tsúkúru tamé ni konó kinu no kiré wo kaimáshita.
貴方のシャツを造るためにこの絹の切れを買いました。

I bought this silk cloth (in order) to make some shirts for you.

The simple present followed by *tamé ni* is also used to translate the expression *that one may* followed by a verb.

Hito wa tabéru tamé ni ikiru no de wa nákte ikiru tamé ni
人は食べるために生きるのでは無くて生きるために
tabéru no desu. Man does not live that he may eat but eats that he may live.
食べるのです。 (lit. Man in order to eat, to live not being, in order to live to eat is.)

Vocabulary

Nouns			Adjectives		
business	<i>shōbai</i>	商 ^{ショウ} 売 ^{バイ}	patient	<i>gamanzuyōi</i>	我慢強 ^イ
chill	<i>samuké</i>	寒 ^{サム} 気 ^ケ	rare	<i>maré-na</i>	稀 ^ナ
customer	<i>kyakú</i>	客 ^{キヤク}	religious	<i>shūkyō no</i>	宗教 ^ノ
complexion	<i>kaorō</i>	顔 ^カ 色 ^{イロ}	splendid	<i>rippá-na</i>	立 ^リ 派 ^パ ナ
family	<i>kazoku</i>	家 ^カ 族 ^{ゾク}	silly	<i>báka-na</i>	馬 ^バ 鹿 ^カ ナ
habit	<i>shūkan</i>	習 ^{シュウ} 慣 ^{カン}	Verbs		
occupant	<i>jōkyaku</i>	乗 ^{ジョウ} 客 ^{キヤク}	to be anxious	<i>shimpái surú</i>	心 ^{シン} 配 ^{パイ} スル
promise	<i>yakusoku</i>	約 ^{ヤク} 束 ^{ソク}	to crash	<i>shōtotsu surú</i>	衝突 ^{スル}
religion	<i>shūkyō</i>	宗 ^{シュウ} 教 ^{キョウ}	to greet	<i>aisatsu surú</i>	挨拶 ^{アイサツ} スル
suicide	<i>jisatsu</i>	自 ^ジ 殺 ^{サツ}	to prohibit	<i>kinji-rū</i>	禁 ^{キン} ジル
treatment	<i>taigū</i>	待 ^{タイ} 遇 ^グ	to stumble	<i>tsumazukú</i>	ツマヅク

to break friendship *zekkō surú*; to give good service *yōi taigū wo surú*; to make calculations *keisan wo surú*; self-control *jiseishin*; to be able to keep a promise *yakusoku wo mamóreru*; "bus *básu*; to feel chilly *samuké ga surú*; to catch a cold *kaze wo hikú*; to say good-bye, to take leave *o-itomá surú*; to be too nice, too good *yosugiru*; to listen *mimi wo katamukéru*; to become rare *maré-ni náru*

Exercise Renshū 練習

1. Yōku¹ báka-na kotó wo: iú hīto ni mimi wo katamukéru no wa iyá

1 yōku often, very often (colloquial speech)

désū.¹ 2. Hītō ga shínsetsu ni shītē kurerū to ureshīi monō désū. 3. O-kyakū ni yōi taigū wo shinái náraba shōbai wa hanjō² shimasén. 4. Nihón-jin wa sorobán de keisán wo shimásū. 5. Enzetsū wo surū mae ni chōshū ni aísatsu wo surū no wa shūkan désū. 6. Ryokō wo surū mae ni wa shītakū wo shimásū. 7. Nihón-go kará Ei-go ni hon-yakū surū no wa yasashīi désū ga Ei-go wo Nihón-go ni seikakū³ ni hon-yakū surū no wa muzukashīi désū. 8. Mukashī sekái no hītōbito wa shībashiba sensō wo shimáshīta. Géndai wa sensō ga maré ni narimáshīta. 9. Yakūsokū wo surū mae ni wa sonō yakū-sokū ga mamorēru ka dō-ka wo yōku kangāe-nákereba ikemasén. Takūsán no hītō ga kangāezu-ni yakūsokū wo shimásū. 10. Kinō yukí ga fūte itá sáichū⁴ ni shi no basu ga ki ni shōtotsu shītē jōkyaku zēmbu kegá wo shimáshīta. 11. Nihón-jin wa taihén monoshízuka de gamanzuyōi désū kará mēta ni⁵ kenká wo shimasén. Watakūshī wa Nihón ni san-jū-nen mo sūnde imásū ga hītō ga tōri de kenká wo shītē irū no wo mimasén. 12. Sakūban watashī wa kazé wo hiitē samuké ga shimáshīta kará shokuji⁶ wo sézu-ni⁷ nemáshīta. 13. Shibai e go-issō ni yukimásū ka.—Yukitai no désū ga háha ga yābun osokū déte imásū kotō wo kinjitē orimásū kará. Yōru osokū máde gaishutsū⁷ shītē irū no wa watashī no kenkō ni yōku náitō háha wa mōshite orimásū. 14. O-kaeri ni nátta hō ga yōi deshō. Sūgu o-kaeri ni naranai togo-ryōshin ga go-shimpai⁸ wo nasāru deshō.—Déwa⁹ o-itomá shimásū. Sayōnara. 15. Déwa¹⁰ tōtō Ameriká e irasshāru no désū ne.—Hái, ashītá Hawái Marú de tachimásū. 16. Nakamurá San wa Nihón-jin to-shitē¹¹ wa amari irō ga shiro-sugimásū shi séi mo takasugimásū¹² ne. 17. Konō shigotō wo dō itashimashō.¹³—Kō nasái. 18. Tōkyō chāku¹⁴ no jikán wo o-shirasē¹⁵ kudasái, sō surēba éki máde o-mukaē ni¹⁶ demásū. 19. Konō yōfuku wo issūkkan inai ni¹⁷ shi-ágete moraitái. 20. Watashī wa Nihón e itte Nihón-go wo shi-agetái to omōtte imásū. 21. Konō heyá ga kurái nōde shigotō ga shi-nikūi désū. 22. Nihón no katēi de wa itsumo kodomō wa jūjun ni¹⁸ shi-tsūkeraremasū.¹⁹ 23. Sēite²⁰ wa kotō wo shi-sonjiru. 24. Anō otokō wa nan no tamé ni kokō e kimáshīta ka.—Anō otokō wa dáiku désū. Uchī no mae ni atarashīi mon wo tsūkūru tamé ni kimáshīta. 25. Watashitachī wa manabī ni gakkō e yukimásū. or Watashitachī wa manabū tamé ni gakkō e yukimásū.

1. よく馬鹿な事を言う人に耳を傾けるのは厭です。 2. 人が親切にしてくれると嬉しいものです。 3. お客によい待遇をしないならば商売ははんじょうしません。 4. 日本人はそろばんで計算をします。 5. 演説をする前に聴衆に挨拶をするのは習慣です。 6. 旅行をする前には支度をします。 7. 日本語から英語に翻訳するのは易しいですが英語を日本語に正確に翻訳するのはむづかしいです。 8. 昔、世界の

1 *iyá désū* do not like 2 *hanjō surū* to do good business 3 accurately 4 *sáichū* ni while 5 *mēta ni* rarely 6 *shokuji wo sézu-ni* without eating 7 *gaishutsū surū* to go out of doors 8 *shimpai surū* to be anxious 9 *dēwa* then, well 10 *dēwa* so 11 *to-shitē wa* for 12 *sēi ga takasugirū* to be too tall 13 *Ka* at the end of a question is sometimes omitted in familiar speech. 14 arrival 15 *shirasērū* to let know 16 *mukaē ni dēru* to go and meet 17 *inai ni* within 18 *jūjun ni* to obedience 19 *shi-tsukerarerū* to be trained 20 *sēku* to hurry; *sēite wa* being in a hurry; *kotō wo shi-sonjiru* you do things wrong

人々はしばしば戦争をしました。現代は戦争が稀になりました。
 9. 約束をする前にはその約束が守れるかどうかをよく考えなければいけません。沢山の人が考えずに約束をします。10. きのう雪が降っていた最中に市のバスが木に衝突して乗客全部怪我をしました。11. 日本人は大変物静かで我慢強いですから滅多にけんかをしません。私は日本に三十年も住んでいますが人が通りでけんかをしているのを見ません。12. 昨晚私はかぜを引いて寒気がしましたから食事をせずに寝ました。13. 芝居へ御一緒に行きますか。一行きたいのですが母が夜分おそく出ています事を禁じておりますから。夜おそく迄外出しているのは私の健康によくないと母は申しております。14. お帰りになった方がよいでしょう。直ぐお帰りにならないと御両親が御心配をなさるでしょう。一では、お暇します。さようなら。15. では到頭アメリカへいらっしゃるのですね。一はい、明日ハワイ丸で立ちます。16. 中村さんは日本人としては余り色が白すぎますし背も高過ぎますね。17. この仕事をどういたしましょう。一こうなさい。18. 東京着の時間をお知らせ下さい、そうすれば駅迄お迎えに出ます。19. この洋服を一週間以内に仕上げて貰いたい。20. 私は日本へ行って日本語を仕上げたいと思っています。21. この部屋が暗いので仕事がしにくいです。22. 日本の家庭ではいつも子供は従順にしつけられます。23. 急いては事を仕損じる。24. あの男は何んのためにここへ来ましたか。一あの男は大工です。うちの前に新しい門を造るために来ました。25. 私達は学びに学校へ行きます。(私達は学ぶために学校へ行きます。)

1. We do not like to listen to people who often say silly things. 2. When a person does a kindness to us we feel happy. 3. If we do not give good service to our customers we cannot do good business. 4. The Japanese make calculations with the "soroban."¹ 5. Before making a speech it is customary to greet the audience. 6. Before making a journey we make preparations. 7. It is easy to translate Japanese into English but it is difficult to accurately translate English into Japanese. 8. In ancient times the people of the world often made war. In modern times wars have become rare. 9. Before making a promise we must think well whether we can keep it. Many people make promises without thinking. 10. Yesterday while it was snowing a city bus crashed against a tree and all occupants were wounded. 11. The Japanese are very quiet and patient, and they rarely quarrel. I have lived thirty years in Japan without ever seeing people quarreling in the street. 12. Last night, as I had a cold and felt chilly I went to bed without eating. 13. Will you come with me to the theatre?—I should like to go but my mother has prohibited me from staying out late at night. She said it is not good for my

¹ *soroban* a frame with balls sliding on thin bamboo sticks for performing arithmetical calculations

health to stay out late at night. 14. You had better go home. Your parents will be anxious about you if you do not go back soon.—I am going; good-bye. 15. So, you are going to America at last.—Yes, I am leaving tomorrow by the Hawai Maru. 16. For a Japanese Mr. Nakamura has too fair a complexion and he is too tall. 17. How shall I do this work?—Do it in this way. 18. Let me know the time you will arrive in Tōkyō, so that I may meet you (at the station). 19. I wish to have this suit made within a week. 20. I have been thinking of going to Japan to complete my study of Japanese. 21. As it is dark in this room, it is difficult to work. 22. In Japanese families children are always trained to obedience. 23. Haste is waste. 24. What did that man come here for?—That man is a carpenter. He came to make a new gate in front of our house. 25. We go to school to learn.

Thirty-seventh Lesson 第三十七課

To Get

A great many English expressions with *get* are turned into Japanese by the verb *nāru* なる, *to come into being, to become, to turn out*. Others are translated in different ways.

to get cold	<i>sāmuku nāru</i>	寒くなる
to get warm	<i>atatakaku nāru</i>	暖かくなる
to get sick	<i>byōki ni nāru</i>	病気になる
to get well	<i>yōku nāru</i>	良くなる
to get rich	<i>kanemochi ni nāru</i>	金持になる
to get angry	<i>okōru</i>	怒る
to get information	<i>jōhō wo ēru</i>	情報を得る
to get knowledge	<i>chishiki wo ēru</i>	知識を得る
to get old	<i>tošu wo tōru</i> (of people)	年を取る
	<i>toshiyori ni nāru</i> (of people)	年寄になる
	<i>fūruku nāru</i> (of things)	古くなる

Nāru 成る (なる)

Nāru 成る generally follows either the adverbial form of an adjective or of a verb in the desiderative, or an adverbial construction. This may be seen from the translation of most of the above expressions with *get*, and in the following examples:

<i>akakū nāru</i>	赤くなる	to turn red; to blush
<i>āoku nāru</i>	青くなる	to turn blue; to turn pale
<i>damé ni nāru</i>	駄目になる	to get out of order to become useless
<i>ikitakū nāru</i>	行たくなる	to get a desire to go

<i>éraku naru</i>	偉くなる	to become a great man
<i>kusuri ni naru</i>	薬になる	to become wholesome
<i>o-ténki ni naru</i>	お天気になる	to turn out fine (weather)
<i>yoku naru</i>	良くなる	to become better; to improve
<i>yuki ni naru</i>	雪になる	to turn to snow
<i>okáshiku narimáshita</i>	おかしくなりました	{ It became funny; I, he, etc. felt inclined to laugh

Náru is very often used both in written and spoken style. Though it may be translated into English in a great many ways, the idea evident in nearly all cases is, as stated at the beginning of this lesson, *to come into being, to become or to turn out*. The following are a few of the most common sentences with *náru*:

Watashi no musukó wa ongakuká ni náru tsumori desu.

私の息子は音楽家になるつもりです。

My son intends to be (or to become) a musician.

Tókyō e kitē kará nan nen ni narimásu ka. How long have you

東京へ来てから何年になりますか。 been in Tokyo?

(lit. To Tokyo since you came, how many years has it become?)

Mō isshū-kan de man ichi nen ni narimásu. Another week will make

もう一週間で満一年になります。 a full year.

(lit. More one week, full one year becomes.)

Watashi wa kondo no tanjōbi de hātachi ni narimásu.

私は今度の誕生日で廿才になります。

I shall be twenty years old my next birthday.

(lit. I next birthday by, twenty become.)

Kuraku naránu uchi ni o-kaeri nasai. You had better go home before

暗くならぬ内にお帰りなさい。 it gets dark.

(lit. Dark it doesn't become while, return.)

Roku ni shichi wo tasu to jū-san ni narimásu. Six plus seven

六に七を足すと十三になります。 make thirteen.

(lit. To six, seven if to add, thirteen becomes.) (tasu to add)

Hito no iu tōri ni bakari náru hito wa seikō shinai.

人の言う通りにばかりなる人は成功しない。

A man who simply follows the opinion of other people will not succeed.

(lit. People's saying like only becomes man, success does not make.)

Samui to byōki ni narimásu. { When it gets cold I become ill.

寒いと病気になる。 { The cold weather makes me ill.

Anata wa jiki ni oyogēru yō-ni narimásu. You will soon be

貴方は直に泳げるようになります。 able to swim.

(lit. You soon to swim in order to become.)

Hidōi arashi ni wa naránai deshō. I don't think it will be

ひどい嵐にはならないでしょう。 a severe storm.

(lit. Severe storm in probably will not become.)

Mattaká iyá-ni nátte shimaimáshita. I have become thoroughly
 全く 厭 になって しまいました。 disgusted.
 (lit. Entirely disgusted becoming I ended by.)

Dō shité kō náttu no desū ka. How did it happen so?
 どうしてこうなった の です か。

Anó kotó wa dō narimáshita ka. What has become of that affair?
 あの 事 は どう になりました か。

Náru is often used after the desiderative in its adverbial form:

Nihón e ikitakú narimáshita. I have formed a desire to go to
 日本 へ 行きたく になりました。 Japan.

Náru in the past tense may be translated, according to circumstances, by the English past or present. In the latter case, the adverb **now** is often used.

Damé ni narimáshita. { It is of no use now.
 駄目 に になりました。 { It has become useless.

Dekínaku narimáshita. { It has become impossible.
 出来なく になりました。 { It is now impossible.

Náru is sometimes rendered by the English passive:

o-sewasamá ni náru to be assisted
 お世話様 に なる (sewá help, aid, assistance)

O-sewasamá ni narimáshita. お世話様になりました. is a common expression often used by Japanese in giving thanks for a favour received, however small it may be, and it corresponds to *I owe you much for your kindness.—I am much obliged to you for your assistance.—Thank you for your kind help.*

In some cases *náru* corresponds also to the verb **to be**:

Ōki-na sensō ni wa naranai deshō. I don't think it will be
 大きな 戦争 に は ならない でしょう。 a big war.

Ato hitori dake ni narimáshita. There is only one person left.
 あと 一人 だけ に になりました。 (After, one person only has become.)

Karadā no tamé ni narimásu. It is good for one's health.
 体 の ために になります。 (The body, for the benefit of, becomes.)

(*tamé ni* ために for the sake, benefit or good of; for one's good, sake or interest; to one's own advantage, etc.)

The expression *yo-ni náru* ようになる *to become like, to become so* has several uses. Some of the most common are illustrated in the following sentences;

Konná chiisa-na murá ni mo eiga-kan ga dekiru yō-ni narimáshita.
 こんな 小さな 村 に も 映画館 が 出来る ように になりました。

Even such a small village has begun to have the cinema.

(lit. Such a small village in even, cinema to be able, it became like.)

Ima¹ ni gōku wāzuka no jikān² de sekai wo issū³ suru koto ga dekiru
 今にごく僅かの時間で世界を一週する事が出来る
yō-ni ūru deshō. Some day we shall be able to travel around the world
 ようになるでしょう within a few hours.

Yoshida San no bōchan wa kotoshi kara shōgakkō e ikū yō-ni
 吉田さんの坊ちゃんは今から小学校へ行くように
narimashita. Mr. Yoshida's son began to attend the primary school from
 になりました this year. (.....to school to go, so has become.)

Anata wa konogorō Nihon-go wo nakanaka jōzu-ni hanasu yō-ni
 貴方はこの頃日本語をなかなか上手に話すように
narimashita. Recently you have become very skilful in speaking Japanese.
 になりました (lit. You recently Japanese language very skilfully to speak,
 so have become)

Alternative

By adding the termination *tari* たり to the simple stem of verbs of Class I, and by substituting the final *e* of the subordinate of the verbs of Class II for the termination *ari* あり, we obtain the **alternative verbal form**, also called **frequentative**.

The alternative is mostly used in pairs, and serves to express actions that follow one another in succession.

In most cases the alternative corresponds to the conjunction *and*, or to the English *sometimes.....sometimes, once.....then again, now.....then, partly.....partly, as well as*.

Verbs in the alternative are generally followed by *surū*.

The negative of the alternative is indicated by the termination *nakattari* なかったり, added to the simple stem of verbs of Class I and to the *a*-stem of verbs of Class II.—See *phonetic rule*, Page 684.

Alternative of Verbs of Class I

	Positive	Negative
<i>taberu</i> 食べる	<i>tabe</i> 食べ <i>tābetari</i> 食べたり	<i>tabēnakattari</i> 食べなかったり
<i>miru</i> 見る	<i>mi</i> 見 <i>mītari</i> 見たり	<i>mīnakattari</i> 見なかったり

Alternative of Verbs of Class II

<i>kāku</i> 書く	<i>kāite</i> 書いて	P. ⁴ <i>kāitari</i> 書いたり
	<i>kakā</i> 書か	N. ⁵ <i>kakānakattari</i> 書かなかったり
<i>yōmu</i> 読む	<i>yōnde</i> 読んで	P. <i>yōnduri</i> 読んだり
	<i>yomā</i> 読ま	N. <i>yomānakattari</i> 読まなかったり
<i>dāsu</i> 出す	<i>dāshite</i> 出して	P. <i>dāshitari</i> 出したり
	<i>dasā</i> 出さ	N. <i>dasānakattari</i> 出さなかったり

1 *ima ni* some day, in the future 2 *gōku wāzuka no jikān de* in a few hours
gōku very; *wāzuka* few; *jikān* hours 3 *issū surū* to go around 4 P.=positive
 5 N.=negative

matsu 待つ	{	mátte 待つて	P. máttari 待ったり
		matá 待た	N. matánakattari 待たなかったり
toru 取る	{	tótte 取って	P. tóttari 取ったり
		torá 取ら	N. toránakattari 取らなかったり
kau 買う	{	katté 買って	P. kattari 買ったり
		kawá 買わ	N. kwanákattari 買わなかったり
aru ある	{	átte あって	P. áttari あったり
			N. nákattari なかったり

Examples

Anáta wa taigai yóru nani wo shimásu ka. What do you generally do
貴方は大がいに夜何をしますか。 in the evening?

Watashi wa hon wo yóndari, tegami wo káitari, sampó ni
私は本を読んだり、手紙を書いたり、散歩に
dekaketári shimásu. Sometimes I read books, sometimes I write letters,
出かけたりします。 and sometimes I go out for a walk.

Kófuku-na toki ni wa watashitachi wa hito to hanáshitari, warattári,
幸福な時には、私達は人と話したり、笑ったり、
utattári, odottári shitakú¹ kanjimásu.²
歌ったり、踊ったりしたく感じます。

When we are happy we feel a desire to talk with people, to laugh, to sing
and to dance.

Nihon de wa hito no mae de haná wo kandári, akubí wo shitári
日本では人の前で鼻をかんだり、あくびをしたり
surú no wa taihen shitsurei desu. In Japan blowing one's nose or yawning be-
するのは大変失礼です。 fore people is considered very impolite.
(haná wo kamu 鼻をかむ to blow one's nose; akubí wo surú あくびをする to
yawn, akubí あくび yawn or yawning)

Ano hito wa heyá no náka wo ittári kitári shité imáshita.
あの人は部屋の中を行ったり来たりしていました。

He was walking up and down the room.

(That person the inside of the room now going, now coming was doing.)

Watashi wa heyá wo háitari fuitári shité orimáshita.
私は部屋を掃いたり拭いたりしておりました。

I was sweeping and wiping (the floors of) the rooms.

Sonna ni nága ku nerákattari tabénakattari shité ite wa karadá
そんなに長く寝なかったり食べなかったりしては体
ni dokú desu. Going without eating and sleeping for such a long time is very
に毒です。 bad for the body. (dokú harm, injury)

Hon wo yóndari niwá wo sampó shitári shité ichi nichi wo
本を読んだり庭を散歩したりして一日を
sugoshimáshita.³ I spent the day reading and strolling in the garden.
過しました。(sampó surú to walk, to stroll)

¹ shitakú, from shitái したい (desiderative of surú する) wish to do. ² kanjirú
感じる to feel. ³ sugósu 過す to spend (the day, one's time, etc.)

The negative alternative expressing the idea of *not to do this nor to do that*, is obtained as follows:

1. By the simple stem of verbs of Class I and the *i*-stem of verbs of Class II, followed by *mo* も + the stem of the second verb + *mo* + the negative of *suru* する.

2. By the positive alternative form of the verbs as given above, followed by the negative of *suru* する.

Kyō wa nōmi mo tabe mo shinákatta.

きょうは 飲み も 食べ も しなかった。

Kyō wa nōndari tabetari shinákatta.

きょうは 飲んだり 食べたり しなかった。

To-day I have neither drunk nor eaten.

Kinō kimochi ga wārukute, hon wo yōmi mo, tegami wo káiki mo shinákatta. (or.....*hon wo yōndari, tegami wo káitari shinákatta.*)
きのう 気持ち が 悪くて、本 を 読み も、手紙 を 書き も しなかった。 (本 を 読んだり、手紙 を 書いたり しなかった。)

Yesterday I did not feel well and did neither read a book nor write a letter.

When one has to express the idea of *not to be able to do this nor to be able to do that*, the positive form of the alternative of the verbs may be used, followed by *suru kotō ga dekimasēn* する事が出来ません。

Anō hito wa hon wo yōndari, tegami wo káitari suru kotō ga dekimasēn. あの 人 は 本 を 読んだり、手紙 を 書いたり する 事 が 出来ません。 That man can neither read a book nor write a letter.

True adjectives may be used in the alternative form, by adding the termination *kattari* to their stem:

	Stem	Alternative
<i>atakaí</i> 暖かい warm	<i>ataka</i> 暖か	<i>atakakattari</i> 暖かかったり
<i>samú</i> 寒い cold	<i>samu</i> 寒	<i>samukattari</i> 寒かったり

Konogorō wa samukattari atakakattari shite tenkō ga taihēn fujin desū. この 頃 は 寒かったり 暖かかったり して 天候 が 大変 不順 です。 (lit. Lately, now cold now warm doing, the weather very unsettled is.)

Verbs in the alternative form may be used also when there is no idea of repeated action. In this case the alternative generally indicates a mild reproach, or disapproval.

Nan no tsumori de anō furū tsūkuē wo kattari shimashita ka. 何ん の つもり で あの 古い 机 を 買った り した か。

What on earth did you buy that old desk for?

(lit. What purpose for, that old desk buying you did?)

Sonnā atsūi monō wo tabetari suru to (shite wa) shitā wo yakimāsū. そんな 熱い もの を 食べたり すると (して は) 舌 を 焼きます。

If you eat such hot food you will burn your tongue.

(lit. Such hot thing eating, if you do, the tongue you will burn.)

The intended meaning in the last sentence is: *You shouldn't eat such hot food because you might burn your tongue.*

In ordinary language the above two sentences would be translated as follows:

Nan no tsumori de anô furûi tsûkué wo kaimáshita ka.

何んのつもりであの古い机を買いましたか。

Why did you buy that old desk?

Sonnâ atsúi monô wo tabete wa shitá wo yakimásû.

そんな熱いものを食べては舌を焼きます。

Vocabulary

Nouns			Adjectives		
affair	<i>mondai</i>	問題 ^{ダイ}	fresh	<i>shinsên-na</i>	新鮮 ^{シナ}
baseball	<i>yakyû</i>	野球 ^{キウ}	important	<i>jûdai-na</i>	重大 ^{ダイナ}
assistance	<i>joryokû</i>	助力 ^{リョク}	instructive	<i>yûeki-na</i>	有益 ^ナ
condition	<i>guai</i>	工合 ^{アイ}	lazy	<i>namakete</i>	ナマケテ
	<i>jôtai</i>	状態 ^{タイ}	Verbs		
driver ¹	<i>unténshu</i>	運転手 ^テ	to celebrate	<i>iwái wo surû</i>	祝 ^イ フスル
lighthouse	<i>tôdai</i>	燈台 ^{ダイ}	to decide	<i>kime-rû</i>	定 ^キ メル
need	<i>hitsuyô</i>	必要 ^ヨ	to remain	<i>okare-rû</i>	置 ^オ カレル
notice	<i>keiji</i>	掲示 ^ジ	to win	<i>yûshô surû</i>	優勝 ^{スル}
sacrifice	<i>gisai</i>	犠牲 ^{セイ}	Adverbs		
stenographer	<i>sokkisha</i>	速記者 ^{シャ}	gradually	<i>dandân</i>	ダンダン
workman	<i>rôdôsha</i>	労働者 ^{シャ}	thoroughly	<i>mattakû</i>	全 ^マ ク
to be postponed	<i>enki ni naru</i>	延期になる	to dismiss	<i>káiko surû</i>	解雇 ^{スル}
to recover	<i>o-naori ni naru</i>	お治りになる	to need	<i>hitsuyô to surû</i>	必要とする
to advise	<i>chûkoku surû</i>	忠告する	to be angry	<i>okôtte irû</i>	怒っている
to be excited	<i>kôfun surû</i>	興奮する	as it is	<i>sonô mamá</i>	そのまま
as hard as one can, with all one's might <i>isshôkemmei</i> 一生懸命					
to address oneself to, to accost, to speak to <i>hanashi kakerû</i> 話し掛ける					

Exercise Renshû 練習

1. Hîto wa okôtte irû tokî ni wa yôku kangáeru kotô ga dekimasén.
 2. Okâsan wa ikâga désû ka.—Yoroshîi hō désû ga ishâ wa âto² isshûkan guraí neté irû yô-ni³ chûkoku shimáshita. 3. Ani wa ni-jû-nen máe ni Aruzenchín e itté isshôkemmei hataraité kanemochi ni narimáshita. 4. Anâta wa shinsên-na kûki no náka e dekaketé yukú kotô wo sézu ni shûjitsu⁴ konô chíisa-na heyâ ni irû to byôki ni narimásû yo. 5. Watashî wa Nambéi e itté hatarakú tsumori déshita ga Nihón ni irû kotô ni kimemáshita. Watashî no ryôshin ga dandân toshî wo tôri watashî no joryokû wo hitsuyô to shité orimásû nôde.

1 driver of vehicles 2 âto isshûkan another week 3 neté irû yô-ni to remain in bed (lit. so as to remain in bed) 4 shûjitsu all day

6. Chishiki wo eru saizén no hōhō¹ wa yūeki-na hon wo yōmu kotō dēsū.
 7. Konō jūdai-na hōdō wo eru tamé ni wa ōinaru² gisei ga harawaremashita.³
 8. Anō mondaí wa dō narimashita ka.—Aré wa izen⁴ to onají jōtai no mamá⁵ dēsū. Tōbun no aidá⁶ aré wa mikáiketsu⁷ no mamá de okarerú⁷ to omoimásū.
 9. Koréra no rōdōshatachi wa taihén namáketé yōku hatarakimasén kará watashí wa mattakú iyá-ni nátte⁸ shimaimashita. Ashitá kárera wo káiko shimashō.
 10. Watashí wa ni-jū-go ni nāru musūmé ga arimásū. 11. Jū-san ni nāru⁹ watashí no ói ga ráigetsu hītōri de Burajirú e yukimásū. 12. Senjitsú no jishín de o-takú wa dō mo narimasén¹⁰ dēshita ka.—Hái, takú wa dō mo narimasén dēshita. 13. Hirái San no o-jōsan no kekkón wa dō narimashita ka.—Kúgatsu máde enkí ni narimashita. 14. Késa o-kárada no guai wa ikága dēsū ka.—Máda yōku arimasén.—Súgu ni o-naorí ni nāru deshō.—Arigatō gozaimásū.
 15. Yūbe Ginzá-dōri de ōzei no gakūséi ga ōki-na kōe de¹¹ utattári sawáidari shītē irú no wo mimashita. Náze anná ni kōfun shītē itá no ka wakarimasén dēshita.—Tábun yakyū-shiái de Wasedá daigakú ni yūshō shītá Keiō daigagú no gakūséi ga o-iwái wo shītē itá no deshō. 16. Anō keiji ni naní ga káite arimásū ka. Dōzo yōnde kudasái.—“Untenshú ni hanashí-kaketári shánai¹² de tabakó wo nōndari surú kotō wo kinjimásū”¹³ to káite arimásū. 17. Watashí ga háitte kúru máe ni hanashitari warattári shītē itá no wa dāre dēsū ka.—Sokkishatachi ga o-híru no shokují¹⁴ wo shītē itá no dēshita. 18. Anō otokó wa ichi-jikán gurai tōri wo ittari kitári shītē imásū. Aré wa dāre dēsū ka shītē imásū ka.—Iié, shirimasén. 19. To wo aketári shímetari surú to heyá ga sāmuku narimásū. 20. Tōku no hō de¹⁵ mietari miénaku náttari shītē irú akarí wa nan dēsū ka.—Aré wa yūmei na Inubō Mísaki no tōdai dēsū. 21. Watashí no móto¹⁶ no Nihón-go no senséi wa Eigó wo yōku yōndari hijō ni ryūchō¹⁷ ni hanashitari shītá monó dēsū.

1. 人はおこっている時には、よく考える事が出来ません。2. お母さんは如何ですか。—よろしい方ですが医者はあと一週間位寝ているように忠告しました。3. 兄は廿年前にアルゼンチンへ行って一生懸命働いて金持になりました。4. 貴方は、新鮮な空気の中へ出かけて行く事をせずに終日この小さな部屋にいと病気になるますよ。5. 私は南米へ行って働くつもりでしたが日本にいる事に決めました。私の両親がだんだん年をとり私の助力を必要としておりますので。6. 知識を得る最善の方法は有益な本を読む事です。7. この重大な報道を得るためには大いなる犠牲が払われました。8. あの問題はどうなりましたか。—あれは以前と同じ状態のままです、当分の間あれは未解決のままでは置かれると思います。9. これ等の労働者達は大変なまけてよく働きませんから私は全くいやになってしまいました。あした

1 saizén no hōhō best way; hōhō method 2 great 3 harawareru to be paid, harau to pay 4 izen before 5 jōtai state, condition, no mamá as it was 6 tōbun no aidá for the time being 7 mikáiketsu unsettled, okarerú to be left, to remain 8 iyá ni nátte disgusted 9 jū-san ni nāru thirteen years old 10 dō mo narimasén dēshita ka didn't anything happen to 11 ōki na kōe de with loud voice 12 shánai de in the coach 13 is prohibited 14 o-híru no shokují lunch 15 tōku no hō de in the distance 16 móto no former, old 17 ryūchō ni fluently

彼等を解雇しましょう。10. 私は廿五になる娘があります。11. 十三になる私の甥が来月一人でブラジルへ行きます。12. 先日の地震でお宅はどうもなりませんでしたか。—はい、宅はどうもなりませんでした。13. 平井さんのお嬢さんの結婚はどうなりましたか。—九月迄延期になりました。14. けさお体の工合は如何ですか。—まだよくありません。—直ぐにお治りになるでしょう。—有難うございます。15. ゆうべ銀座通りで大勢の学生が大きな声で歌ったり騒いだりしているのを見ました。なぜあんなに興奮していたのか解りませんでした。—たぶん野球試合で早稲田大学に優勝した慶応大学の学生がお祝いをしていたのでしょう。16. あの提示に何が書いてありますか。どうぞ読んで下さい。—「運転手に話しかけたり車内で煙草をのんだりする事を禁じます」と書いてあります。17. 私が入ってくる前に話したり笑ったりしていたのは誰ですか。—速記者達がお昼の食事をしていたのでした。18. あの男は一時間ぐらい通りを行ったり来たりしています。あれは誰ですか知っていますか。—いえ、知りません。19. 戸を開けたり閉めたりすると部屋が寒くなります。20. 遠くの方で見えたり見えなくなったりしている明りは何ですか。—あれは有名な犬吠岬の燈台です。21. 私の元の日本語の先生は英語をよく読んだり非常に流暢に話したりしたものです。

1. When people get angry they can not think well. 2. How is your mother?—She is getting well, but the doctor has advised her to remain in bed for another week. 3. My elder brother went to Argentina twenty years ago, worked hard and got rich. 4. If you remain in this small room the whole day without going out in the fresh air, you will get ill. 5. I intended to go to South America and work there, but I have decided to remain in Japan. As my parents are getting old they need my assistance. 6. The best way to get knowledge is to read instructive books. 7. This important information was obtained at great sacrifice. 8. What has become of that affair?—It is still in the same state as it was and I believe it will remain unsettled for sometime yet. 9. These workmen are so lazy and work so badly that I am thoroughly disgusted with them. To-morrow I will dismiss them. 10. I have a daughter who is now twenty-five years old. 11. My thirteen years old nephew is going alone to Brazil next month. 12. Didn't anything happen to your house during the earthquake the other day?—No, my house did not suffer any damage. 13. What has become of the marriage of Mr. Hirai's daughter?—It was postponed till next September. 14. How do you feel this morning?—I am not yet well.—I hope you will soon recover.—Thank you. 15. Last night on Ginza (Street) I saw a great many students singing aloud and making merry. I could not understand why they were so excited.—Perhaps they were students of the Keio University celebrating their victory over Waseda University baseball team. 16. What is written on that notice? Please read it to me.—"Speaking to the driver or smoking in the coach is strictly

prohibited." 17. Who was talking and laughing just before I entered?—Some of the stenographers who were eating their lunch. 18. That man has been walking up and down the street for about an hour. Do you know him?—No, I don't. 19. The room will become cold if you keep opening and closing the door. 20. What is that light appearing and disappearing in the distance?—It is the well known Inubō-Misaki lighthouse. 21. My old Japanese teacher used to read well and speak English quite fluently.

Thirty-eighth Lesson 第卅八課

Degrees of Comparison

Hikakū-Kyū 比^ヒ較^カ級^{キョウ}

In making comparisons Japanese adjective are not inflected as they are in English.

The following examples illustrate the way the comparison of adjectives is obtained in Japanese.

Konó haná wa kirei. This flower is pretty.

この花はきれい。

Anó haná wa mótto kirei. That flower is prettier.

あの花はもっときれい。

Aré wa mótto kirei. That is prettier.

あれはもっときれい。

The word *mótto* corresponds to the English *more*.

When the thing that is compared is mentioned, *no hō ga* の方が may be used instead of *mótto*. *Hō* in this case corresponds to the indefinite pronoun *one*.

Anó haná no hō ga kirei. あの花の方がきれい。 That flower is prettier.
(lit. That flower than that one, pretty.)

Anó hō ga kirei. あの方がきれい。 That one is prettier.
(Compared with another that is less pretty,—is here understood.)

Note that *no* in the last example has been omitted because the thing compared (*haná*) is not mentioned as it is in the previous example, in which case *anó* functions as a pronoun.

The word *mótto* may be used before the adjective when *no hō ga* or *hō ga* is used. *Mótto*, in this case, gives more emphasis to the comparison.

Anó haná **no hō ga mōtto kirei.** That flower is prettier.
 あの 花 の 方 が もっと きれい.

(lit. That flower, than that one, more pretty.)

Anó hō ga **mōtto kirei.** あの方がもっときれい. That is prettier.

Much, before a comparative adjective, is translated by **zuttō** ずっと, which expression corresponds to *by far more*.

Anó hō ga **zuttō kirei desū.** That is much prettier.
 あの 方 が ずっと きれい です.

(lit. That one by far more pretty is.)

The comparison may be rendered more emphatic by using both words **mōtto** and **zuttō**.

Anó hō ga **mōtto zuttō kirei desū.**
 あの 方 が もっと ずっと きれい です.

When an adjective expresses the quality in a higher or lower degree, it may be followed by either **no** の, **hō** 方, or **no hō** の方.

Kokó ni iroirō **no jibiki ga arimásu ga, konó chiisái hō ga (no**
 こゝに 色々 の 字引 がありますが, この 小さい 方 が (の
ga, or no hō ga) ii. Here are several dictionaries, but the small one is
 が, の 方 が) いゝ. better than the others (or is the best).

(lit. Here several dictionaries are, but the small one is good.)

Hō in a comparison of adjectives may be used as an indefinite pronoun without **ga**.

Dóchira no empitsū ga o-sūki desū ka, **nagái hō desū ka, mijikái**
 どちら の 鉛筆 が お好き ですか, 長い 方 ですか, 短い
hō desū ka. Which pencil do you like better, the longer one or the shorter
 方 ですか. one? (or.....the long one or the short one?)

Mijikái **hō ga sūki desū.** (I like (better) the shorter one.
 短い 方 が 好き です. (I like (better) the short one.

Nō may be used instead of **hō**.

Dóchira no empitsū ga o-sūki desū ka, **nagái nō desū ka, mijikái**
 どちら の 鉛筆 が お好き ですか, 長い の ですか, 短い
nō desū ka.—Mijikái **nō ga sūki desū.**
 の ですか.—短い の が 好き です.

If we wish to express an intensified quality as with the words *still better*, **nāo** 尚 or **issō** 一層 may be used.

Hánako San no kimono wa kirei. Miss Hanako's kimono
 花子 さん の 着物 は きれい. is pretty.

Tsuruko San no kimono wa **mōtto kirei.** Miss Tsuruko's kimono
 鶴子 さん の 着物 は もっと きれい. is prettier.

Natsuko San no kimono wa náó (issō) kirei. Miss Natsuko's kimono
夏子さんの着物 は 尚 (一層) きれい. is still prettier.

Koré wa ii ga aré wa náó ii. This is good, but that
これ は いい が あれ は 尚 いい. is (still) better.

When in comparing two things the standard of comparison is named, the higher or lower degree is indicated by the postposition *yóri* より or *yóri mo* よりも, which corresponds to the Englishthan used as the second member of a comparison expressing inequality. *Yóri* means, literally, from, and *yóri mo* even from.

Nihón-go wa Eigó yóri mo muzukashii. 日本語は英語よりもむづかしい.

The Japanese language is more difficult than English.

(lit. Japanese-language, English-language than, difficult.)

Watashi no uchi wa anata no yóri mo chiisai desū.

私 の 家 は 貴方 の より も 小さいです.

My house is smaller than yours.

(lit. My house, yours than, small is.)

The word expressing the standard followed by *yóri* may be placed at the beginning of the sentence, and the word expressing the compared object may be followed by *hō* (side, a way, a method), which renders the comparison rather emphatic.

Eigó yóri Nihón-go no hō ga muzukashii.

英語 より 日本語 の 方 が むづかしい.

(lit. English-language than, Japanese-language's side difficult.)

The Japanese language is more difficult than the English language.

Eigó yóri Nihón-go ga muzukashii.

英語 より 日本語 が むづかしい.

(lit. English-language than, Japanese-language difficult.)

Anata no uchi yóri watashi no hō ga chiisai.

貴方 の 家 より 私 の 方 が 小さい.

(lit. Your house than, my own small.)

My house is smaller than yours.

Anata no uchi yóri watashi no ga chiisai.

貴方 の 家 より 私 の が 小さい.

(lit. Your house than, mine small.)

Yóri is also used when one of the things compared is expressed by a verb. In this case *yóri* follows the simple present.

Kiku wa kikanai yóri ii. Kikanai yóri kiki hō ga ii.

聞く は 聞かない より いい. 聞かない より 聞く 方 が いい.

To ask is better than not to ask.

(lit. To ask, not-to-ask than, good. Not to ask than, to ask, the method good.)

Yóri, followed or not by *mo*, is also used in comparing the intensity of two actions expressed by a verb.

Anō otokō wa ani yóri mo mōtto hatarakimasū. That man works more

あの 男 は 兄 より も もっと 働きます. than his elder brother.

(lit. That man, his elder brother than, more works.)

Oji wa watashi yōri anata wo sūki desū. My uncle likes you
 伯父は私より貴方を好きです。 better than me.
 (lit. My uncle, me than, you likes.)

Superlative

The superlative is expressed by *ichibān* 一番 (colloq.), meaning *number one, first*, or by *mōtomo* 最も (Lit.), meaning *most*.

Fūjisan wa Nihōn de ichibān takai yama desū.
 富士山は日本で一番高い山です。

Mount Fuji is the highest mountain in Japan.

Tōkyō wa Nihōn-jū de ichibān ōkii tokai desū. Tokyo is the largest
 東京は日本中で一番大きい都会です。 city in Japan.

(lit. Tokyo, Japan throughout in, first big city is.)

Ishikari-gawa wa Nippōn de mōtomo nagai kawa desū.
 石狩川は日本で最も長い川です。

The Ishikari is the longest river in Japan.

(lit. Ishikari river in Japan most long river is.)

Sono toki anō hito wa mōtomo tokai no toki deshita.
 その時あの人は最も得意の時でした。

At that time he was at the zenith of his prosperity.

(lit. That time that man most prosperity's time was.)

The word *ichi* 一, after a noun of place, also indicates the superlative degree.

Sekai ichi no takai yama wa Himaraya desū.
 世界一の高い山はヒマラヤです。

The highest mountains in the world are the Himalayas.

If the meaning of the sentence is clear, the adjective may be omitted:

Fūji wa Nippōn ichi no yama. Mount Fuji is the highest mountain in
 富士は日本一の山。 Japan.

Most, meaning the *majority of*, before a noun, may be translated by *taigai* (の) 大概 (の), *taitēi* (の) 大抵 (の)

As adverbs, the two expressions *taigai* 大概 and *taitēi* 大抵 correspond to *generally, generally speaking, mostly, for the most part, in most cases, in the main, as a rule, principally, chiefly*.

Taigai no gaikokū no gakusei wa konō bungoshō wo motte imasu.
 大概の外国の学生はこの文法書を持っています。

Most foreign students have this grammar. (*gaikoku* foreign)

Watashi wa ima-māde taitēi inaka de kurashimashita.
 私は今迄大抵田舎で暮しました。

I have lived in the country most of my days.

(lit. I until now mostly in the country have lived.)

1 *Jū* after a noun of place means *throughout*.

The Most

ichibán ōi 一番多い (colloq.) *móttomo ōi* 最も多い (Lit.)

As a separate word, *ōi* 多い means **much** or **many**, so that the expression *móttomo ōi* 最も多い, translated literally, corresponds to **most much** or **most many**.

The Least

ichibán sūkunái 一番少ない (colloq.) *móttomo sūkunái* 最も少ない (Lit.)

As a separate word, *sūkunái* 少ない means **few** or **little**, so that the expression *móttomo sūkunái* 最も少ない, translated literally, corresponds to **most few** or **most little**.

Ano hito wa móttomo (ichibán) ōi o-kané wo mōtte imasu.
あの人は最も (一番) 多いお金を持っています。

That man has **the most** money.

Kono hito wa móttomo (ichibán) sūkunái o-kané wo mōtte imasu.
この人は最も (一番) 少ないお金を持っています。

This man has **the least** money.

Irregular English Comparatives

The rules given for the formation of the comparative and superlative degrees of Japanese adjectives may be applied to all adjectives, even to those corresponding to English adjectives that form their comparative and superlative irregularly.

good		better		the best	
<i>yōi</i>	よい	<i>motto yōi</i>	もっとよい	<i>ichibán yōi (ī)</i>	一番よい(いゝ)
<i>ī</i>	いゝ	<i>motto ī</i>	もっといゝ	<i>móttomo ī (yōi)</i>	最もいゝ(よい)
bad, ill		worse		the worst	
<i>warui</i>	悪い	<i>motto warui</i>	もっと悪い	<i>ichibán warui</i>	一番悪い
				<i>móttomo warui</i>	最も悪い
little, small (size)		less		the least	
<i>chiisai</i>	小さい	<i>motto chiisai</i>	もっと小さい	<i>ichibán chiisai</i>	一番小さい
				<i>móttomo chiisai</i>	最も小さい
little (quantity)		less		the least	
<i>sūkunai</i>	少ない	<i>motto sūkunai</i>	もっと少ない	<i>ichibán sūkunai</i>	一番少ない
<i>sūkoshi</i>	少し	<i>motto sūkoshi</i>	もっと少し	<i>móttomo sūkoshi</i>	最も少し
far		farther		the farthest	
<i>tōi</i>	遠い	<i>motto tōi</i>	もっと遠い	<i>ichibán tōi</i>	一番遠い
				<i>móttomo tōi</i>	最も遠い
up		upper		the uppermost	
<i>ue</i>	上	<i>motto ue</i>	もっと上	<i>ichibán ue</i>	一番上
				<i>móttomo ue</i>	最も上

The comparative expressions **better than** and **worse than**, are regularly translated by *yóri* or *yóri mo*.....*yói*, *yóri* or *yóri mo*.....*warúi*.

Anáta no kutsú wa watashí no yóri mo yói. Your shoes are
貴方の靴は私のよりもよい。 **better than** mine.

Anáta no kutsú yóri mo watashí no hō ga yói. My shoes are **better**
貴方の靴よりも私の方がよい。 **than** yours.
(lit. Than your shoes mine are good.)

Watashí no kutsú yóri anáta no kutsú ga yói. Your shoes are **better**
私の靴より貴方の靴がよい。 **than** my shoes.
(lit. Than my shoes your shoes are good.)

Watashí no atarashíi tokéi wa furú no yóri mo warúi.
私の新しい時計は古いのよりも悪い。
My new watch is **worse than** the old one.
(lit. My new watch, the old one than, bad.)

However, in literary style or in formal speech, **better than** is translated by the expression *ni (mo) masáru* に(も)優る(勝る), and **worse than** by *ni (mo) otóru* に(も)劣る. The particle *mo* is used when emphasis is to be expressed.

Masáru means *to surpass, to excel, to exceed, to outshine, to be superior to, to outdo, etc.*, and *otóru* means *to be inferior to, to be worse than, to be below, to compare unfavourably with, etc.*

Kenkō wa tōmi ni (mo) masáru. Health is **better than** wealth.
健康は富に(も)優る。 (Health to wealth is superior.)

Anō hito wa kemonō ni (mo) otóru. He is **worse than** a beast.
あの人はけものに(も)劣る。 (That person to beast is inferior.)

Both, Either

ryōhō 両方, *dóchira mo* どちらも

Ryōhō 両方 corresponds exactly to **both**, while *dóchira mo* どちらも corresponds more to the expressions **either**, *each of two, the one and the other*.

Anō e ga hoshii no desū ka konō hō desū ka. Do you want that picture
あの絵が欲しいのですかこの方ですか。 or this one?
(lit. That picture do you want?, this one is?)

Ryōhō hoshii (no) desū. 両方欲しい(の)です。 I want **both**.

Dóchira mo hoshii (no) desū. どちらも欲しい(の)です。
(lit. The one and the other. I want *or* I want either.)

Anáta wa koré wo kaitái no désū ka, aré wo kaitái no désū ka.
貴方はこれを買いたいのですか、あれを買いたいのですか。

Do you wish to buy this or that?

(lit. You, this want to buy? that want to buy?)

Dóchira mo kaitái no désū. I want to buy both.

どちら も 買いたいのです。

(lit. The one and the other want to buy. or Either want to buy.)

When using one or the other of the above two Japanese expressions, it should be considered that the English word **both**, means *the two taken jointly*, while **either** means *the one and the other taken separately*. The same difference of meaning that exists between *both* and *either*, exists between **ryōhō** 両方 and **dóchira mo** どちらも。

Ryōhō 両方 is rendered emphatic by the word **tomó** とも, while the synonymous expression **dóchira mo** どちらも is already emphasized by the particle **mo** も。

Ryōhō tomó ū désū. or *Dóchira mo ū désū.*

両方 とも いゝです。 どちら も いゝです。

Both of them are good. or Either of them is good.

Note that etymologically analyzed, the word **ryōhō** 両方 is composed of **ryō** 両, meaning *the two* or *both of them*, and **hō** 方, meaning *part* or *parts*. In translating the expression *both sides* or *either side*, **hō** 方 is replaced by the word **gawá** 側 which means *side*.

Michi no ryō-gawá ni. 道の両側に. On both (or either) sides of the street.

Hoshō ga mon no ryō-gawá ni tatte imashita.

歩哨が門の両側に立っていました。

A sentinel was on both (or either) sides of the gate.

Either.....or.....

.....*ka*.....*ka*.....*ka arúwa*..... *ka*.....

.....か.....か.....か 或はか.....

The **ka** か given above to translate the expression **either.....or**, is the same particle corresponding to the English question mark. The word preceding the particle **ka** should then be given a slight interrogative intonation. **Arúwa** 或は corresponds exactly to the conjunction **or**.

Arúwa after **ka** may in any case be omitted.

Anó hito wa Igrisú-jin ka (arúwa) Ameriká-jin ka désū.

あの人はイギリス人か (或は) アメリカ人かです。

He is either English or American.

(lit. That person English person?—or—American person? is.)

Koré wa hommonio¹ ka (aruiwa) nisemono² ka wakarimasén.
 これは 本物 か (或は) にせ物 か 解りません。

I don't understand whether this is a genuine thing or an imitation.

(lit. This, genuine thing?—or—imitation thing?, I don't understand.)

Dôzo, koré ka aré ka wo eránde kudasái. Please choose **either**
 どうぞこれ か あれ か を 選んで 下さい。 this or that.

(lit. Please, this?, that?, choose.)

Neither.....nor.....

.....*mo*.....*mo* も.....も *dóchira mo* どちらも

In Lesson 20 it has been said that the word *mo* も corresponds to **also**. As each of the two *mo* of the expression given above has the same meaning, it follows that *mo*.....*mo* corresponds to **also**.....**also**. Followed by a negative verb, *mo*.....*mo* translates **neither**.....**nor**.

Haha wa kôhi mo o-chá mo nomimasén. My mother drinks **neither**
 母 は コーヒー も お茶 も 飲みません。 coffee **nor** tea
 (lit. My mother coffee **also** tea **also** does not drink.)

Watashi wa tômi mo méiyo mo kamaimasén. I care **neither** for wealth
 私 は 富 も 名誉 も かまいません。 **nor** for honours.
 (lit. I, wealth **also** honours **also** do not care.)

Anata wa Nihón-go ka Shiná-go ka wo hanashimasû ka.
 貴方は 日本語 か 支那語 か を 話します か。
 Do you speak Japanese or Chinese?
 (lit. You, Japanese language? Chinese language do you speak?)

Watashi wa Nihón-go mo Shiná-go mo hanashimasén.
 私 は 日本語 も 支那語 も 話しません。
 I speak **neither** Japanese **nor** Chinese.
 (lit. I, Japanese language **also**, Chinese language **also** do not speak.)

The expression *dóchira mo* どちらも, which, followed by a positive verb, means **either** as already shown above, alters its meaning into **neither**.....**nor** when followed by a negative verb.

Watashi no chichí-haha wa dóchira mo gaikoku e ikimasén deshita.
 私 の 父母 は どちら も 外国 へ行きませんでした。
Neither my father **nor** my mother has gone abroad.
 (lit. My father-mother either one, to foreign country did not go.)

As soon as.....*to sugu ni*とすぐに

.....*shidai*次第*ya ina ya*や否や

1 genuine thing 2 an imitation, a spurious article

In colloquial speech, **as soon as** is translated by a verb in the simple present followed by *to sugu ni* とすぐに. The postposition *ni* に is rather emphatic and may be omitted whenever emphasis is not required.

Kono shigoto wo oeru to sugu (ni) sampô ni dekakemashô.
この仕事を終わるとすぐ(に)散歩に出かけましょう。

As soon as we finish this work we shall go out for a walk.

Ano shigoto wo oeru to sugu (ni) sampô ni dekakemashita.
あの仕事を終わるとすぐ(に)散歩に出かけました。

As soon as we finished that work we went out for a walk.

Watashi wa ano otoko wo miru to sugu ni dare da ka wakarimashita.
私はあの男を見るとすぐに誰だかわかりました。

As soon as I looked at that man I recognized him.

(lit. I, that man saw as soon as, who is it?, I understood.)

In literary style, **as soon as** may be translated, instead of *to sugu ni*, by a verb in the simple present followed by *ya ina ya* や否や or by the simple stem of verbs of Class I and the *i*-stem of verbs of Class II followed by the word *shidai* 次第.

Taishi wa tôchaku suru ya ina ya taishikan e isôide irasshaimashita.
大使は到着するや否や大使館へ急いでいらっしゃいました。

As soon as the ambassador arrived he rushed to the embassy.

(*taishi* ambassador; *tôchaku suru* to arrive; *taishikan* embassy)

Watashi wa ano otoko wo miru ya ina ya dare da ka wakarimashita.
私はあの男を見るとや否や誰だかわかりました。

As soon as I looked at that man I recognized him.

Kono shigoto wo oeru ya ina ya sampô ni dekakemasu.
この仕事を終わるや否や散歩に出かけます。

Kono shigoto wo oé shidai sampô ni dekakemasu.
この仕事を終え次第散歩に出かけます。

Kono shigoto wo oeru to sugu (ni) sampô ni dekakemasu.
この仕事を終わるとすぐ(に)散歩に出かけます。

Ame ga yami shidai dekakemashô. As soon as the rain stops we

雨が止み次第出かけましょう。 shall go out.

Ame ga yami shidai dekakemashô. As soon as the rain stops we shall go out.

(*ame ga yami* 雨が止む to stop raining)

A noun, instead of a verb, may precede *shidai* 次第:

Go-tôchaku shidai watashi ni dempô wo kudasai. As soon as you arrive
御到着 次第 私に電報を下さい。 send me a telegram.

(*tochaku* arrival, *go-tôchaku* your arrival; *dempô* telegram)

During

In Lesson 31, the translation of **during** in reference to a period of time is given as *kan* or *aida* 間.

There are some Japanese words, however, which, besides indicating time, have also the idea expressed by *during*. Common among such words are the ones below, which may also be expressed according to the rule given in Lesson 31.

during the day *hirú no aidá* or *hirumá* (colloquial), *chūkan* (Lit.)
 昼の間 昼間 昼間
 during the night *yóru no aidá* or *yábun* (colloquial), *yakán* (Lit.)
 夜の間 夜分 夜間

Taiyō wa hirú no aidá (hirumá, chūkan) kagayakimásu.
 太陽は 昼の間 (昼間, 昼間) かがやきます。

The sun shines **during the day**. (*kagayaku* かがやく to shine, to be radiant)

Yōru no aidá (yábun or yakán) tsūki to hoshí wo mimásu.
 夜の間 (夜分 夜間) 月と星を見ます。

We see the moon and the stars **during the night**. (*tsūki* moon, *hoshí* stars)

When not referring to a period of time *no aidá ni* の間に or simply *ni* に may be used.

Anata no rúsu (no aidá) ni watashi wa uchi wo sōji shimashō.
 あなたの留守 (の間) に 私は 家を掃除しよう。

During your absence I will clean the house. (*rúsu* absence; *sōji suru* to clean)

During may also be expressed by the word *chū* 中, often pronounced *jū* 中 for euphonic reason.

ichí nichí-jū 一日中 **during** one day *kotoshi-jū* 今年中 **during** this year
ichí nen-jū 一年中 **during** one year *fuyū-jū* 冬中 **during** winter
ryokō-chū 旅行中 **during** a trip *rúsu-chū* 留守中 **during** the absence

Watashi wa Ōsaka e no ryokō-chū ni kámera wo nakushimáshita.
 私は 大阪への旅行中にカメラをなくしました。

I lost my camera during a trip to Osaka. (*nakúsú* なくす to lose)

Ni に is used after *chū* or *jū* 中 when something is said after **during**, as in the above example.

When something happens suddenly and is of very short duration, as an earthquake, a motorcar accident, etc., while something else is going on, **during** is translated by *saichū ni* 最中に, which word corresponds also to such expressions as *in the midst of*, *in the height of*, etc.

Keibá no saichū ni fūtarí no kishū ga kegá wo shimáshita.
 競馬の最中に二人の騎手が怪我をしました。

During the race two jockeys got wounded. (*keibá* horse races; *kishū* jockey)

Anó jishín no saichū ni go-rokkén no iê ga taoremáshita.
 あの地震の最中に五六軒の家が倒れました。

During the earthquake several houses collapsed.

(*jishín* earthquake; *go-rokū* five or six; *ken* 軒 numerative for counting houses; *iê* house; *taoreru* 倒れる to collapse, to tumble)

Vocabulary

Nouns		Adjectives	
continent	<i>tairikū</i>	intelligent	<i>sōmei</i> 聡明
earnings	<i>kasegi</i>	precious	<i>tōtoi</i> 貴トイ
Europe	<i>Ōshū</i>	useful	<i>yūeki-na</i> 有 _ナ 益 _キ ナ
examination	<i>shikēn</i>	Verbs	
handbag	<i>tesagē</i>	to come across	} <i>miuke-rū</i> 見 _ミ 受 _ウ ケル
preparations	<i>jūmbi</i>	to see	
prosperity	<i>tokūi</i>	to recognize	<i>mioboerū</i> 見 _ミ 覚 _オ エル
skill	<i>jukurēn</i>	to run out	<i>kakedasū</i> 駈 _カ 出 _ダ ス
<i>ryōnin</i> 両人 both persons		<i>ryōsha</i> 両者 both persons (Lit.)	
<i>ryōte</i> 両手 both hands		<i>ryōashi</i> 両足 both feet, both legs	

Exercise *Renshū* 練習

1. Ōsaka wa Tōkyō karā tōku,¹ Nagasakī wa mōtto tōi dēsū. Okinawā wa Nihōn Téikoku de Tōkyō karā ichibān tōi tokorō dēsū. 2. Hānako San wa wākaku, Yōshiko San wa mōtto wakāi dēsū, ga Tsūruko San wa minnā no nāka de ichibān wakāi dēsū. 3. Bōshi wa minnā sonnā ni takāi no dēsū ka.—Iiē, Dannā San, kochirā no hō wa mōtto o-yasūi dēsū. 4. Pāri wa ōkii tokāi dēsū ga Rōndon wa mōtto ōkii dēsū. 5. Dōchira no heyā ga yoroshii dēsū ka, chiūsai hō dēsū ka, ōkii hō dēsū ka.—Ōkii hō ga yoroshii dēsū. 6. Inoué San no o-niwā wa hirōi dēsū, Kimurā San no wa mōtto hirōi dēsū, shikāshi Morinagā San no wa soré yōri mo mōtto hirōi dēsū. 7. Sakunén kattā kutsū wa sēngetsu kattā no yōri mo zuttō yasūi dēshīta. 8. Nihōn-jin ni wa Eigō wa Fūransū-go yōri mo oboeyasūi dēsū. 9. Kin wa tetsū yōri mo tōtoi dēsū ga tetsū wa kin yōri mo mōtto yūeki dēsū. 10. Ajiya no jinkō wa Yōroppa no jinkō yōri mo mōtto ōi dēsū. 11. Afurikā wa Yōroppa yōri mo mōtto ōkii tairikū dēsū ga Ajiya wa soré yōri mo nāo ōkii dēsū. 12. Bōku no gakkō ni wa kimī no gakkō yōri mo séito ga mōtto takūsān imāsū. 13. Watashī ga sūnde irū ié wa anāta no uchī yōri mo ōkii dēsū ga anāta no hō ga mōtto sumigókochi² ga yōi dēsū. 14. Watashī wa āni yōri mo mōtto hatarakimāsū nōni³ āni no hō ga watashī yōri mo mōtto kasegimāsū.—Jukuren-kō⁴ wa tatoé⁵ sūkūnaku hataraitē mo fujukurenkō⁶ yōri mo ítsumo ōku⁷ kasegimāsū. 15. Sekāi no yondai kāsēn wa Hokubēi no Mishishippī, Burajirū no Amazōn, Afurikā no Náiru soshītē Shīna no Yōsukō dēsū. 16. Pāri wa Rōndon yōri mo furūi tokāi dēsū ga Rōma wa Ōshū de ichibān furūi miyakō dēsū. 17. Inakā ni sūnde irū takūsān no Nihōn-jin wa kimonō wo kitē imāsū. Ōkina tokāi de dakē daibūbūn⁸ no hītō ga yōfuku wo kitē imāsū. 18. Ippān ni⁹

1 When two or more true adjectives depend on the same verb, and the clauses of the sentence are not joined by a conjunction, only the last adjective is used in its normal form, while the others are used in their adverbial form: 2 *sumigókochi ga yōi* comfortable to live in 3 *nōni* after a verb means *although* 4 skilled workers 5 *tatoé*... *mo* even if, though 6 unskilled workers 7 *ōku* adverbial form of *ōi* much 8 the bulk, the majority 9 *ippān ni* generally

otokó wa onná yóri mo móto kasegimásu.—Hataké shigotó¹ wo surú hītótachi wa ichibán kasegí ga sūkunái désu. 19. Koré wa Inábata San no ókusan no tesagé désu ka.—Inábata San no ókusan no ka Kúroda San no ókusan no ka zonjimasén. 20. Dóchira ga anáta no tebúkuro désu ka, kochirá désu ka, achirá désu ka.—Dóchira de mo arimasén. Ryōhō to mo Furukawá San no désu. 21. Anáta ga éki e o-tsūki ni nátta tokí watashí no musúkó wa anáta wo mioboeté orimáshīta ka.—Hái, musükosan wa watashí wo gorán ni náru ya ina ya o-wakarí ni narímáshīta. 22. Jishín ga hajimattá totán ni² minná tōri e kakedashimáshīta. 23. Watashí wa yūgata taitei uchi ni orimásu. Ráigetsu Tōkyō Daigakú de ukéru shikén³ no jūmbi wo shīte orimásu.

1. 大阪は東京から遠く、長崎はもっと遠いです。沖縄は日本帝国で東京から一番遠い所です。2. 花子さんは若く、好子さんはもっと若いですが鶴子さんは皆んなの中で一番若いです。3. 帽子は皆んなそんなに高いのですか。—いえ、旦那さん、こちらの方はもっとお安いです。4. 巴里は大きい都会ですがロンドンはもっと大きいです。5. どちらの部屋がよろしいですか、小さい方ですか大きい方ですか。—大きい方がよろしいです。6. 井上さんのお庭は広いです。木村さんのはもっと広いです然し森長さんのはそれよりももっと広いです。7. 昨年買った靴は先月買ったのよりもずっと安いでした。8. 日本人には英語はフランス語よりも覚え易いです。9. 金は鉄よりも貴いですが鉄は金よりももっと有益です。10. アジアの人口はヨーロッパの人口よりももっと多いです。11. アフリカはヨーロッパよりももっと大きい大陸ですがアジアはそれよりも尚大きいです。12. 僕の学校には君の学校よりも生徒がもっと沢山います。13. 私が住んでいる家は貴方の家よりも大きいですが貴方の方がもっと住み心地がよいです。14. 私は兄よりももっと働きますのに兄の方が私よりももっと稼ぎます。—熟練工はたとえ少なく働いても不熟練工よりもいつも多く稼ぎます。15. 世界の四大河川は北米のミシシッピー、ブラジルのアマゾン、アフリカのナイルそして支那の揚子江です。16. 巴里はロンドンよりも古い都会ですがローマは欧州で一番古い都です。17. 田舎に住んでいる沢山の日本人は着物を着ています。大きな都会でだけ大部分の人が洋服を着ています。18. 一般に男は女よりももっと稼ぎます。—畑仕事をする人達は一番稼ぎが少ないです。19. これは稲畑さんの奥さんの手提ですか。—稲畑さんの奥さんのか黒田さんの奥さんのか存じません。20. どちらが貴方の手袋ですか、こちらですかあちらですか。—どちらでもありません。両方とも古川さんのです。21. 貴方が駅へお着きになった時私の息子は貴方を見覚えておりましたか。—は

1 *hataké shigotó* farm work 2 *totán ni* just as 3 *shikén* examination, *ukéru* to receive, *shikén wo ukéru* to undergo an examination

い、息子さんは私を御覧になるや否やお分りになりました。22. 地震が始まったとたんに皆んな通りへ駆け出しました。23. 私は夕方大抵家にいます。来月東京大学で受ける試験の準備をしています。

1. Osaka is far from Tokyo and Nagasaki is farther. (The Island of) Okinawa is the farthest place in the Japanese Empire from the city of Tokyo. 2. Miss Hanako is young, Miss Yoshiko is younger, but Miss Tsuruko is the youngest of all. 3. Are all your hats so dear?—No, sir; these are cheaper. 4. Paris is a large city, but London is larger. 5. Which room will you have, the smaller one or the larger one?—I will have the larger one. 6. Mr. Inoue's garden is large, Mr. Kimura's is larger, but Mr. Morinaga's is still larger. 7. The shoes I bought last year were much cheaper than the ones I bought last month. 8. For the Japanese people English is easier to learn than French. 9. Gold is more precious than iron, but iron is more useful than gold. 10. The population of Asia is greater than the population of Europe. 11. Africa is a larger continent than Europe, but Asia is still larger. 12. In our school there are more students than in yours. 13. The house in which I live is larger than yours, but your house is more comfortable than mine. 14. My elder brother earns more than I, although I work more than he.—Skilled workers always earn more than unskilled ones, even though they work little. 15. The four largest rivers in the world are: The Mississippi in North America, the Amazon in Brazil, the Nile in Africa, and the Yang-tse-kiang in China. 16. Paris is a more ancient city than London, but Rome is the most ancient capital city in Europe. 17. Many of the Japanese living in the country wear kimono; only in the large cities almost all people wear foreign dresses. 18. Men generally earn more money than women.—People working on the farm earn the least. 19. Is this Mrs. Inabata's handbag?—I do not know whether it is hers or Mrs. Kuroda's. 20. Which gloves are yours, these or those?—Neither are mine; both pairs belong to Mr. Furukawa. 21. Did my son recognize you when you arrived at the station?—Yes, he recognized me as soon as he saw me. 22. As soon as the earthquake began everybody ran out in the street. 23. During the evening I generally remain at home. I am preparing for the examinations that I shall take next month at the Tokyo University.

A Japanese Proverb

Kané areba báka mo danná. 金あれば馬鹿も旦那. *lit.* Money if there is even a fool a master. = *Money makes the man.* (*kané* 金 money, *areba* あれば if there is, if one has, *báka* 馬鹿 a fool, *mo* & even, *danná* 旦那 a master.)

Thirty-ninth Lesson 第卅九課

Comparison (continued)

More than, when used to compare two quantities, is translated by either of the expressions *yōri mo takūsān* よりも沢山, *yōri mo ōku* よりも多く, or *yōri mo yokēi* よりも余計, placed before the word indicating either the quantity being compared, or the second quantity of the comparison. Each of the three expressions corresponds, translated literally, to **than many** or **than much**.

Watashī wa anāta yōri mo takūsān (ōku or yokēi) hon wo mōtte imāsū. 私 は 貴方 より も 沢山 (多く, 余計) 本 を 持って います。 I have **more** books **than** you have.
(lit. I, you than, many books have.)

Kochirā no kyōkai wa achirā no hō yōri mo takūsān (ōku or yokēi) shinja ga arimāsū. こちらの 教会 は あちら の 方 より も 沢山 (多く, 余計) 信者 が あります。 This church has **more** believers **than** that one.
(lit. This church, that one more than, many believers has.)

Watashī wa kōhī yōri mo takūsān (ōku or yokēi) o-cha wo nomimāsū. 私 は コーヒー より も 沢山 (多く, 余計) お茶 を 飲みます。 I drink **more** tea **than** coffee.
(lit. I, coffee than, much tea drink.)

Yōri mo may be separated from *takūsān*, *ōku* or *yokēi* by one of the two things compared, as shown here below:

Watashī wa anāta yōri mo hon wo takūsān (ōku, yokēi) mōtte imāsū.

Kochirā no kyōkai wa achirā no hō yōri mo shinja ga takūsān arimāsū.

Watashī wa kōhī yōri mo o-cha wo takūsān (ōku, yokēi) nomimāsū.

Less.....Than

In sentences with **less.....than**, if the adjective used for the comparison is a true adjective, it is put in its adverbial form, while quasi-adjectives are followed by *de wa* では. Moreover, *yōri mo* よりも (=than) is placed before the adjective, whether in its adverbial form or not, and the following verb is put in its negative form.

Watashī wa anāta yōri mo kashikōku arimasēn (or nai.)
私 は 貴方 より も 賢く ありません (ない.)
I am **less** intelligent **than** you. (I, than you, intelligently am not.)

Kōndo no jimūin wa mae no yōri mo shīnsetsu de wa arimasēn.
 今度の事務員は前のよりも親切ではありません。
 The new clerk is **less** kind **than** the previous one. (*or*.....not so kind as the.....)
 (*lit.* This time's clerk, the previous one than, kind is not.)

If, instead of adjectives we compare two quantities, **less.....than** is translated by *yōri mo.....sūkūnaku* よりも.....少なく (.....than, in small *or* smaller quantity=less).

1. *Watashi wa o-cha yōri mo kōhī wo sūkūnaku nomimāsū.*
 私はお茶よりもコーヒーを少なく飲みます。
 I drink **less** coffee **than** tea. (*lit.* I, tea than, coffee less drink.)
2. *Watashi wa anata yōri mo kanē wo sūkūnaku mōtte imāsū.*
 私は貴方よりも金を少なくもっています。
 I have **less** money **than** you. (*lit.* I, you than, money less have.)

When the comparison of the two quantities depends on the verb *dēsū* です *or* *deshita* でした, instead of *sūkūnaku*, 少なく, its adjectival form *sūkunāi* 少ない is used.

Kotoshi no komē no shūkaku wa sakunēn yōri mo sūkunāi dēsū.
 今年の米の収穫は昨年よりも少ないです。
 This year's rice crop is **less than** last year's.
 (*lit.* This year's rice crop, last year than, little is.)

Zaikō no kōhī wa o-cha yōri mo sūkunāi deshita.
 在庫のコーヒーはお茶よりも少ないでした。
 The stock of coffee was **less than** the stock of tea.
 (*lit.* The stock's coffee, tea than, little was.)

zaikō 在庫 stock, stockpile; *zaikō-hin* 在庫品 goods in the stock.

Fewer.....Than.....

Fewer than is translated in the same way as **less.....than**.

3. *Watashi wa nashi wo ringō yōri mo sūkūnaku kaimashita.*
 私は梨をりんごよりも少なく買いました。
 I bought **fewer** pears **than** apples.
Sonō enkai ni fujin yōri mo otoko-no-hitō ga sūkunāi deshita.
 その宴会に婦人よりも男の人が少ないでした。
 At the party there were **fewer** men **than** ladies.
 (*lit.* That party at, ladies than, male persons few were.)

Note. Negative comparisons like the preceding ones with *yōri mo sūkūnaku* よりも少なく, are generally avoided by Japanese in preference of a positive construction. Therefore, the above sentences marked 1, 2 and 3 would be generally expressed as follows:

1. *Watashi wa kōhī yōri mo o-cha wo yokēi nomimāsū.*
 (*lit.* I, coffee than, tea much drink.)
2. *Anata wa watashi yōri mo o-kanē wo takūsān mōtte imāsū.*
 (*lit.* You, I, than, money much have.)

3. *Watashí wa nashí yóri mo ringó wo yokéi kaimáshita.*
(lit. I, pears than, apples many bought.)

Comparison of Equality

as.....as	}	<i>to onají gurai (ni)</i>
as much.....as		
as many.....as		.....と同じ 位 (に)

Translated literally, the expression.....*to onají gurai* corresponds to.....
as the same about (=about the same).

Anáta wa Tanaká San to onají gurai (ni) fútótte imásu.
貴方は田中さんと同じ位(に)太っています。

You are (about) as fat as Mr. Tanaka.

Suzukí San no obasán wa watashí no obá to onají gurai zaisán
鈴木さんの伯母さんは私の伯母と同じ位財産
wo mótte imásu. Mr. Suzuki's aunt has (about) as much property as my aunt
を持っています。

Anó gaijin wa anáta to onají gurai inú wo mótte imásu.
あの外人は貴方と同じ位犬を持っています。

That foreigner has (about) as many dogs as you have.

The sameness of the qualities or the quantities compared are expressed with more precision by the word *chōdo* 丁度 placed before *onají gurai*. *Chōdo* means just, exactly, precisely.

Anáta wa Tanaká San to chōdo onají gurai (ni) fútótte imásu.
貴方は田中さんと丁度同じ位(に)太っています。
You are just as fat as Mr. Tanaka.

These comparative expressions with *gurai*, however, do not indicate real exactness in the degree of the two qualities, or in the quantities compared, but rather indicate approximation. When we wish to emphasize that the compared qualities are really the same, without the least difference, the expression *to chōdo onají daké* と丁度同じだけ (as, just the same only) is used.

Konó hakó no náka ni wa anó hakó no náka to chōdo onají daké
この箱の中にはあの箱の中と丁度同じだけ
empitsú ga arimásu. In this box there are just as many pencils as in that
鉛筆があります。 one.

(In this box, that box inside as, just the same only, pencils there are.)

The word *chōdo* may be separated from the rest of the two comparative expressions.

Anáta wa chōdo watashí to onají daké tori wo mótte imásu.
貴方は丁度私と同じだけ鳥を持っています。
You have just as many birds as I have.

(lit. You, just I as, the same only, birds have.)

Anáta no heyá no ôkisa wa chôdo watashí no heyá to onají¹ desû.
 貴方 の 部屋 の 大きさは 丁度 私 の 部屋 と 同じ です。
 Your room is just as large as mine.
 (lit. Your room's size, just my room as, the same is.)

The following negative comparative expressions are translated into Japanese by positive expressions:

no lessthan no fewerthan
 not less.....than not fewer.....than

.....to *chôdo onají gurai*..... (.....as, just the same about)

と 丁度 同じ 位

.....to *onají gurai ka soré ijô* (.....as, the same about?—that more)

と 同じ 位 か それ以上

.....to *onají gurai ka arûiwa soré ijô* (.....as, the same about? or

と 同じ 位 か 或るいは それ以上 that more)

Soré ijô means *more than that*; *ka* interrogation particle, *arûiwa* or.

Anô hitô wa anáta to chôdo onají gurai o-kané wo môtte imásû.
 あの 人 は 貴方 と 丁度 同じ 位 お金 を 持っています。

That man has **no less** money **than** you.

(lit. That person, you as, just the same about, money has.)

Hánako San wa Tôshiko San to onají gurai ka soré ijô rikô de arimásû.

花子 さん は とし子 さん と 同じ 位 か それ以上利口であります。

Miss Hanako is **not less** clever **than** Miss Toshiko.

(lit. Miss Hanako, Miss Toshiko as, the same about? that more clever is.)

If the quantity compared is specified by a number, *to onají* or *to chôdo*, is omitted.

Watashi wa 200 (ni-hyakû) satsû gurai ka arûiwa soré ijô hon
 私 は 二百 冊 位 か 或るいはそれ以上 本
wo môtte imásû. I have **no fewer than** 200 books.
 を 持っています。 (lit. I 200 volumes about? or that more books have.)

Not so.....as..... Not as.....as.....

Both expressions are translated by *hodô* 程, which corresponds to the comparative element **as**, followed by a **negative verb**.

Anáta no nēsan wa anáta hodô benkyô shimasén.

貴方 の 姉さん は 貴方 程 勉強 しません。

Your elder sister does **not** study as much as you do.

(lit. Your elder sister, you as, study doesn't.)

Watashí wa anáta hodô takûsán no tomodachi ga arimasén.

私 は 貴方 程 沢山 の 友達 が ありません。

I have **not as** many friends as you have.

(lit. I, you as, many friends have not.)

¹ Speaking of places that are made to established dimensions, as Japanese rooms for instance, neither *gurai* nor *daké* may be used after the expression *chôdo onají*.

In comparing a quality represented by a *true adjective*, this is used in its adverbial form and is followed by *arimasén*.

Kono nikú wa ano nikú hodó yawarákaku arimasén.
この肉はあの肉程 柔らかく ありません。

This meat is **not so tender as** that.

(lit. This meat, that meat as, tenderly is not.)

If the quality compared is represented by a *quasi-adjective*, this is followed by *de wa arimasén*.

Yamaguchi San wa Nakamura San hodó kanemochi de wa arimasén.
山口さんは中村さん程 金持 ではありません。

Mr. Yamaguchi is **not so rich as** Mr. Nakamura.

(lit. Mr. Yamaguchi, Mr. Nakamura as, moneyed-man is not.)

As Well As.....

This expression may be translated by.....*to onaji gurai* と同じ位 (.....as, the same about),*to onajiku* と同じく (.....as, similarly),*to onaji yō-ni* と同じように (.....as, the same as).

Watashi wa Nihon-go wo Shiná-go to onaji gurai shitté imásū.
私は日本語を 支那語と同じ位 知っています。

I know Japanese about as well as I know Chinese.

(lit. I, Japanese language, Chinese language as, the same about know.)

Nihón wa Eikoku to onajiku (or onaji yō-ni) umi ni yotté torikakomareté irú.
日本は英国と同じく (同じように) 海によって取り囲まれて

いる。 Japan like (as well as) England, is surrounded by water.

(lit. Japan, England as, similarly (or the same as), by sea is surrounded.)

Other comparative expressions often used in Japanese, are *yō-na* ような (adjective) and *yō-ni* ように (adverb). These expressions, however, do not always correspond to English comparative elements, although they maintain the idea conveyed by the expressions **as, as if, like, so as to, in order to**, as it may be seen from the following examples.

yō-na ような

Yō-na ような corresponds, in most cases, to *kind, sort, such like thing*....., *such as, like, as*.

Kono yō-na shiná. このような品。 An article of this kind.

Sonná yō-na katté-dōgu. Kitchen utensils such as those.

そんな ような 勝手道具 (katté kitchen)

Atarashii hishó wa donna yō-na hitó desū ka. What sort of man is the new secretary?

Watashi wa sō iu yō-na monó wo kesshité kaimasén.

私はそういうようなものを決して買いません。

I never buy that sort of things. (kesshité never)

1 *torikakomú* to surround; *torikakomarerú* to be surrounded; *ni yotté* by

Soré wa imá-máde tábeta kotó no ná yō-na monó deshita.
それは今まで食べた事のないようなものでした。

That was a thing **such as** I never ate before. (That, until now ate the fact there is not, such thing was.)

Koré wa watashi ga nakúshita no to onáji yō-na mannenhitsú desū.
これは私が失くしたのと同じような万年筆です。

This is a similar fountain pen **as** the one I lost. (*nakúsú* to lose)

Káre wa konó mondai ni tsúite shitté irú yō-na kotó wo iimásū.
彼はこの問題について知っているような事を云います。

He talks as if he knew about this matter. (*mondai* matter, affair)

Waraitái yō-na ki ga shimáshita. I felt **like** laughing.

笑いたいような気がしました。 (I wish to laugh like, I felt.)

Háha no yō-na aiō. Affection **of** a mother.

母のような愛情。 (*lit.* Mother's like affection.)

Tenshi no yō-na fujin. An angel of a woman. (*lit.* Angel-like woman.)

天使のような婦人。

Anata no musukosan no yō-na kimbēn-na kodomo wa makotō-ni mezurashii desū. Boys **as** diligent as your son are very rare indeed.

珍しいです。 (Your son **as**, diligent boys indeed rare are.)

O-takú no o-jōsan no yō-na otonashii katá wo mita kotó ga arimasen.

お宅のお嬢さんのようなおとなしい方を見た事ありません。

I have never seen **so** quiet a person **as** your daughter.

(Your daughter **as**, quiet person, seen thing there is not.)

Nikai² e dare ka kuru yō-na oto wo kikimáshita.

二階へ誰か来るような音を聞きました。

I heard a noise **as if** somebody was coming upstairs.

(To the second floor, someone to come **as if**, noise I heard.)

Sonó yō-na (or Sō iú yō-na) kotó wo iú monó de wa arimasen.

そのような (そういうような) 事をいうものではありません。

You shouldn't say a thing **like** that.

(That **like** thing, to say, the fact to be there is not.=That is not a thing to be said. or Such a thing is not a thing to be said.)

Konó yō-na (or Konná) keitō³ wo utte imasen ka. Do you not sell woolen

このような (こんな) 毛糸を売っていませんか。 yarn **like** this?

Nete itá toki ni kinu wo saku⁴ yō-na koe de me ga samemáshita.

寝ていた時に絹をさくような声で目がさめました。

While I was sleeping I was awakened by a shrill voice.

(Sleeping was when, silk-to-tear-like cry by, the eyes awoke.—*me ga sameru* 目がさめる to awake—*lit.* the eyes become conscious)

yō-ni ように

Yō-ni ように corresponds, in most cases, to *so as to*, *in order to*, *so that one may* and other expressions of similar meaning. In

1 *kimbēn-na* diligent 2 second floor, upstairs 3 woolen yarn 4 to tear

some cases it indicates the way or manner.

Watashí wa anáta ga anó jimen wo te ni irerarerú yō-ni shimashō.
私 は 貴方 があの 地面 を手 に入れられるようにしましょう。

I will see that you get that plot of land. (*lit.* I, you that land in the hand to be put so as to, will do.—*te ni irerú* to put into the hand—to obtain, *te ni irerarerú* to be put into the hand—to be obtained)

Watashí wa Mosūkō ni tenkín surú yō-ni iwaremashita.
私 はモスコーに 転勤 する ように 云われました。

It was suggested to me that I might be transferred to Moscow.
(*tenkín surú* to be transferred to another office, *iwarerú* to be told)

Ashitá, narubēku kuru yō-ni shimásū. I will try and come to-morrow.
あした なるべく 来る ように します。 (*narubēku* as far as possible)

Kono dempō wo sūgu dāsu yō-ni shitē kudasai.
この 電報 を すぐ 出す ように して 下さい。

See that this telegram be sent at once. (*dempō wo dāsu* to send a telegram)

Kare no chūi wo hikú yō-ni watashí wa kare ni mekūbase shimashita.
彼 の 注意 を ひくように 私 は 彼 に 目くばせ しました。

I winked at him by way of arresting his attention. (*chūi wo hikú* to pull the attention—to draw, arrest someone's attention; *mekūbase surú* to wink significantly at)

Konó yō-ni. このように。 Thus. Like this. In this manner.

Dono yō-ni. どのように。 How?—In what manner?

Onaji yō-ni shitē kudasai. Do it in the same way or in the same manner.
同じ ように して 下さい。

Watashí no yōfuku wo konná yō-ni tsūkutte moraitai desū.
私 の 洋服 を こんな ように つくってもらいたいです。

I want to have my suit made like this.
(My suit such like, making wish to get—or to have—is.)

Anó fujin wa néko wo chōdo wágako no yō-ni kawaigarimásū.
あの 婦人 は 猫 を 丁度 わが子 の ように 可愛がります。

That lady loves her cat as her own baby. (*wágako* one's own child)
(That lady, cat just own-child like, loves.—*kawaigaru* to make a pet of)

Go-ryōshin ga ossharu yō-ni nasai. Do as your parents tell you.
御両親 が おっしゃる ように なさい。 (Your parents tell like do.)

Kyūkō ni ma-ni-áu yō-ni hayaku okimashita. I got up early so as to be
急行 に 間にあう ように 早く 起きました。 in time for the express.
(Express train for, be in time as to, early I got up.)

Isogashii yō-ni miemāsū. He seems to be busy. He looks as if he were
忙しい ように 見えます。 busy. (Busy as if he looks.)

Konó shigoto wo ashita made ni oerú yō-ni shitē kudasai.
この 仕事 を あした 迄 に 終える ように して 下さい。

Please, finish this work by to-morrow.
(This work, to-morrow until by, to finish in order to, do please.)

Ima sūgu kutsū wo migakū¹ yō-ni o-tétsudai ni itte kudasai.
今 すぐ 靴 を みかく ように お手伝いに 云って下さい。

Tell the maid to polish my shoes at once.

(Now at once, the shoes to polish **in order to**, the servant to, tell please.)

Chichi wa taitēi mōi ban no yō-ni kūrabu² e dekakete ikimāsu.
父 は 大抵 毎 晩 の ように クラブ へ 出かけて 行きます。

My father generally goes to the club almost every night.

(My father, generally, every evening **as if**, to the club going out goes.)

O-wasure³ monō nai yō-ni negaimāsu. Please do not forget anything.
お忘れ 物 ない ように 願います。

(Forgotten things there-are-not **so as**, I beg.)

Preceded by a negative verb, *yō-ni* ように corresponds to *in order not to*, *so as not to*, *that one may not*..... In such cases, the simple stem of verbs of Class I and the *a*-stem of verbs of Class II are used, followed by the negative suffix *nai* ない or *nu* ぬ, as shown in the following examples:

Kowasanai⁴ yō-ni ki wo tsūkete korē wo hakondē⁵ kudasai.
こわさない ように 気 を つけて これ を 運んで 下さい。

Carry this carefully **so as not to** break it.

(Not-to-break in order to, paying attention carry please.)

Korobanai⁶ yō-ni nasai. Pay attention **not to** fall.

ころばない ように なさい。 (Not to fall in order to, do.)

Kusaranu⁷ yō-ni korē wo reizōko⁸ no naka e irē nasai.
くさらぬ ように これ を 冷蔵庫 の 中 へ 入れなさい。

Put this into the icebox to prevent it from getting bad.

(Not to rot in order to, this, icebox inside put please.)

Irregular verbs:

suru する to do, *shinai* しない not to do, *shinai yō-ni* しないように in order not to do, so as not to do, etc.

kuru 来る to come, *kónai* 来ない not to come, *kónai yō-ni* 来ないように in order not to come, so as not to come, etc.

Yō-ni may be used at the end of a sentence, in which case it generally corresponds to *I wish*, *I hope* and other expressions of similar meaning.

Sonnā-ni takūsan nikū wo tabēnai yō-ni. **I wish** you would not eat
そんなに 沢山 肉 を 食べないように。 so much meat.

Anō katā wo okorasēnai yō-ni. **I hope** you will not offend him.
あの 方 を 怒らせないように。

(That person not to cause to be offended I hope.)—*okōru* 怒る to be offended, *okorasēru* 怒らせる to offend, to cause to be offended)

1 *migaku* みかく to polish 2 *kūrabu* クラブ club 3 *wasureru* 忘れる to forget,
wasure *monō* 忘れ物 forgotten things 4 *kowasu* こわす to break 5 *hakobu* 運ぶ
to carry 6 *korobu* ころぶ to fall 7 *kusaru* くさる to rot 8 *reizōko* 冷蔵庫 icebox

Kazé wo hikanái yō-ni. I hope you will not catch a cold.
 かぜ を 引かないように。
 (Cold not to catch I hope, I wish.—*kazé wo hikú* かぜを引く to catch a cold)

yō-ni surú ようにする

Hi ga kienái¹ yō-ni shi nasái. Don't let that fire go out.
 火 が 消えないように しま さい。
 (The fire not to go out **in order to**, do please.)
Watashi ga iitsūketa² yō-ni shimáshita ka. Did you do as I told you?
 私 が 云いつけたように しました か。 (I ordered **as**, did you do?)
Myōnichi no sōkai ni wa okurenái³ yō-ni shitte kudasái.
 明日 の 総会 に は おくれないように して 下さい。
 Please do not be late at to-morrow general meeting.
 (To-morrow's general meeting at, not-to-be-late **in order to**, do please.)
Háyaku o-naorí nasáru⁴ yō-ni shitái monó desū. I hope you will soon
 早く おなおりなさる ように したい もの です。 recover.
 (Quickly recovery to become **in order to**, I wish the fact to be.)
Watashi wa ashita kuru yō-ni shimásū. I will try to come to-morrow.
 私 は あした 来る ように します。
 (I to-morrow, to come **in order to** I do.)

yō-ni náru ようになる

Konogoró wa hikōki de sekái issū⁵ ga dekiru yō-ni narimáshita.
 この頃 は 飛行機 で 世界 一周 が 出来る ように なりました。
 Nowadays it is possible to go round the world by airplane.
 (Nowadays, airplane by, the world round, to be able **as**, has become.)
Uchi no akambō⁶ wa hitōri de aruku⁷ yō-ni narimáshita.
 うち の 赤ん坊 は 一人 で 歩く ように なりました。
 Our baby is now able to walk by himself.
 (Home baby, alone to walk, **able** has become.)
Dái-tokai de wa taitēi no nihonjin ga yōfuku wo kiru yō-ni narimáshita.
 大都会 では 大抵 の 日本人 が 洋服 を 着る ように なりました。
 In large cities almost all Japanese have become accustomed to wear foreign
 clothes. (Large cities in, nearly-every Japanese, foreign suit to wear, **ac-**
customed have become.)

yō desū ようです

Yō desū ようです corresponds to *it seems, it looks like, as if.*

Ame ga furu yō desū. It looks like rain.
 雨 が 降る よう です。 (Rain to fall looks like).

¹ *kieru* 消える to go out, to die out, said of fire ² *iitsukeru* 云いつける to order,
 to tell ³ *okureru* おくれる to be late ⁴ *o-naorí nasáru* おなおりなさる to recover
⁵ *sekái issū* round the world ⁶ baby ⁷ to walk.

Pentorá Hákase¹ wa nihón-go ga taihén o-súki no yō désū.
 ペントラ 博士 は 日本語 が 大変 お好き の よう です。

Dr. Pentler seems to like the Japanese language very much.
 (Doctor Pentler Japanese language much likes, **it seems.**)

Koré wa yōi kiré no yō désū. This seems to be a good cloth.
 これ は よい きれ の よう です。 (This good cloth **looks like.**)

Sonó otokó wa tantéi² no yō déshita. That man looked like a detective.
 その 男 は 探偵 の よう でした。 (That man detective **as if** was.)

Yō よう after the simple stem of verbs of Class I and after the **i**-stem of verbs of Class II gives the meaning of **the way of doing**.

Konó hakó no aké yō ga dō-shité-mo wakarimasén.
 この 箱 の 開け よう が どうしても わかりません。

I don't know how to open this box by any means.
 (This box opening's the way of doing, by any means don't understand.)

Késa wa kutsú no migaki yō ga tarinákatta.³
 けさは 靴 の みがき よう が 足りなかった。

You didn't polish my shoes well enough this morning.
 (This morning, shoes polishing, the way of doing was not enough.)

Anó hitó no warai yō ga ki ni irimasén. I don't like the way
 あの 人 の 笑い よう が 気 に入りません。 he smiles.

(That person's laughing the way of doing, feeling into doesn't enter.—*ki ni iru*
 気に入る to like, *lit.* to enter or touch one's feeling; *ki ni iranai* 気に入らない
 not to like, to dislike, *lit.* not to enter or not to touch one's feelings.)

The former.....the latter

zénsha.....kōsha..... 前者.....後者

The expression *zénsha.....kōsha* 前者.....後者 for the former
the latter is used in written style. In conversation the words
 corresponding to the former.....the latter are generally repeated.

Fújisan to Shirané-san wa Nippón de ichibán takái yamá désū. Fújisan
 富士山 と 白根山 は 日本 で 一番 高い 山 です。 富士山
 (*zénsha*) *wa Shizuokakén ni ári, Shirané-san (kōsha) wa Yamanashikén ni*
 (前者) は 静岡県 にあり, 白根山 (後者) は 山梨 県 に
arimásū. Mount Fuji and Mount Shirané are the two highest mountains in Japan:
 あります。 **the former** is in Shizuoka prefecture, **the latter** is in Yamanashi prefecture.

Never, Rarely, Seldom

Never is translated by *késshite* 決して or *kátsūte* かつて; **rarely**
 by *tamá ni shiká* たまにしか or *métta ni* めったに; **seldom**

¹ *hákase* Doctor (academical degree) ² detective ³ *tarirú* 足りる to be enough

by *métta ni* めったに. The verb after any of these Japanese expressions is used in the negative.

The use of a negative verb after the above Japanese expressions, whose English corresponding words, in themselves, have a negative meaning, may be compared to the double negative used in expressions of some European languages, as for instance, in the French *Je n'ai jamais vu cela. I have never seen that.* (lit. I have not never seen that.)

Watashi wa kesshite Shiná-go wo benkyô shita koto ga arimasén.
私は決して支那語を勉強した事がありません。

I never studied the Chinese language.

(lit. I, never, Chinese language study did, the fact is not.)

Watashi wa kátsûte anô hitô wo mae ni mita koto ga arimasén.
私はかつてあの人を前に見た事がありません。

I never saw that man before.

(lit. I, never that person before saw, the fact there is not.)

Kaneko San wa métta ni watashi no uchi ni kimasén.
金子さんはめったに私の家に来ません。

Mr. Kaneko seldom comes to my house.

(lit. Mr. Kaneko seldom to my house does not come.)

Chichi wa shibái ni tamá ni shiká ikimasén.
父は芝居にたまにしか行きません。

My father goes to the theatre only on rare occasions.

(lit. My father to theater rarely does not go.)

For a better understanding in the use of the four above expressions, their various corresponding meanings are here given:

<i>kesshite</i>	決して	never, by no means, in no way, not in the least
<i>métta ni</i>	めったに	rarely, seldom, least likely
<i>kátsûte</i>	かつて	once, on one occasion, at one time
<i>tamá ni</i>	たまに	once in a while, occasionally, now and then
<i>shiká</i>	しか	but, no more than, merely, simply
<i>tamá ni shiká</i>	たまにしか	no more than once in a while=rarely

The expression *kesshite* 決して (never), *métta ni* めったに (rarely) and *tamá ni shiká* たまにしか (rarely) may be used only with a negative verb. However, the expressions *kátsûte* かつて and *tamá ni* たまに without *shiká* しか, may also be used with a positive verb, as in the following examples:

Kanojo wa kátsûte joyû deshita. She was once (at one time, etc.)
彼女はかつて女優でした。 an actress.

Kanojo wa kátsûte joyû de wa arimasén deshita. She never was
彼女はかつて女優ではありませんでした。 an actress.

(lit. She once actress was not.=She never was an actress.)

Watashi wa sonna koto wo kátsûte kikimasén deshita.
私はそんな事をかつて聞きませんでした。

I have never heard such a thing.

(lit. I such a thing once haven't heard.—once haven't=never)

Pan wo tamá ni tabemáshû. I eat bread once in a while.
パンをたまに食べます。

Pan wo tamá ni shika tabemasén I rarely eat bread. (=I eat bread no more than once in a while.)
パンをたまにしか食べません。

Watashí wa sonná kotó wo kátsûte kikumáshita. At one time I heard
私はそんな事をかつて聞きました。such a thing.
(lit. I such thing on one occasion heard.)

Note. The above negative sentences have been given for comparison.

Sometime (or other), Ever

Itsûka いつか

Itsûka いつか corresponds also to *some day, sooner or later, in the long run.*

Anáta wa itsûka Itarî e o-kaerî ni náru¹ deshō ka. Will you ever go
貴方はいつかイタリーへお帰りになるでしょうか。back to Italy?

Watashí wa itsûka Itarî e káeru deshō. I shall go back to Italy
私はいつかイタリーへ帰るでしょう。sometime.

Itsûka いつか is used in the following common expressions:

<i>matá itsûka</i>	またいつか	some other time
<i>raishû no itsûka</i>	来週のいつか	sometime next week
<i>itsûka sonô uchí ni</i>	いつかその中に	one of these days

Without

Before a noun **without** is translated by *náshi de* 無しで。

Mizú náshi de (wa) shokûbutsu wa sodatánai.² Without water plants
水無しで(は)植物は育たない。do not grow.

Náshi de may be followed by **wa** when the verb of the principal clause is used in the negative, as in the above example, and when emphasis is to be expressed.

Bōshi náshi de dekakemáshita. He went out without his hat.
帽子無しで出かけました。

When **without** is used before verbs, it is translated by the expression *zu ni* affixed to the simple stem of verbs of Class I and to the *a*-stem of verbs of Class II. See Lesson 25, page 167

Chichí wa hitó kotó³ mo iwazû ni dēte yukimáshita.
父は一言も言わずに出て行きました。

My father went out **without saying** a word.

Tábezu ni nemáshita. 食べずに寝ました。I went to bed **without eating**.

1 *O-kaerî ni náru* お帰りになる polite form for *káeru* to return. 2 *sodatáru* to grow, *sodatánai* not to grow. 3 *hitó kotó mo* 一言も even a word

Vocabulary

Nouns			Adjectives		
believer	<i>shinja</i>	信者 <small>シンジャ</small>	expensive	<i>kōka</i>	高価 <small>コウカ</small>
factory	<i>kōjō</i>	工場 <small>コウジョウ</small>	industrialized	<i>sangyōteki</i>	産業的 <small>サンギョウテキ</small>
hen	<i>mendōri</i>	牝鶏 <small>メンドリ</small>	patient	<i>shimbōzuyoi</i>	辛棒強イ <small>シンボウツヨイ</small>
inhabitant	<i>jūmin</i>	住民 <small>ジュミン</small>	skilful	<i>kiyō-na</i>	器用 <small>キヨウナ</small>
knowledge	<i>chishiki</i>	知識 <small>チシキ</small>	strange	<i>hen-na</i>	変 <small>ヘンナ</small>
property	<i>zaisan</i>	財産 <small>ザイサン</small>	unskilful	<i>hetā-na</i>	下手 <small>ヘタナ</small>
sheep	<i>hitsuji</i>	羊 <small>ヒツジ</small>	Verbs		
shepherd	<i>hitsujiakai</i>	羊飼 <small>ヒツジカイ</small>	to climb	<i>noborū</i>	登ル <small>ノボル</small>
typhoon	<i>bōfū</i>	暴風 <small>ボウフウ</small>	to deliver	<i>kubāru</i>	配ル <small>クバール</small>
victim	<i>higāisha</i>	被害者 <small>ガイシャ</small>	to employ	<i>yatōu</i>	雇フ <small>ヤトフ</small>
wages	<i>chīngin</i>	賃銀 <small>チンギン</small>	to increase	<i>masu</i>	増ス <small>マス</small>
fish	<i>uō</i> (lit.)	魚 <small>ウオ</small>	Adverbs		
	<i>sakanā</i> (colloq.)	魚 <small>サカナ</small>	next	<i>kōndo no</i>	今度 <small>コノド</small>

male factory hand *dankō*; female factory hand (young or of age) *jokōin*; river fish *kawā-uō*; factory boy *shōnenkō*; mother tongue *jikokū-go*; Japan Proper *Honshū*

Exercise *Renshū* 練習

1. Ippān ni Nihōn-jin wa nikū yōri mo sakanā wo yokēi ni tabemāsū.
 2. Asa gyūnyū wo kubāru anō nōfu wa oushī yōri mo meushī wo yokēi mōtte imāsū. 3. Kyūshū wa Shikōku yōri mo jūmin ga ōi desū. 4. Konō kōjō wa dankō yōri mo jokōin no hō wo yokēi ni yatōtte imāsū. 5. Mendōri to hāto to dōchira ga yokēi (ni) tamagō wo umimāsū¹ ka shittē imāsū ka.—Shittē imāsū tōmo,² mendōri no hō ga yokēi (ni) tamagō wo umimāsū. 6. Watashī wa anāta yōri mo hetā desū ga anāta yōri mo shimbōzuyoi desū. Tatoé³ hijō ni kiyō de nākute mo⁴ mōshi shimbōzuyoi nāraba takūsān shigotō wo surū kotō ga dekimāsū. 7. Ōsaka wa Tōkyō hodō ōkii tokāi de wa arimasēn ga Tōkyō yōri mo sangyōteki desū. 8. Watashī wa āni yōri mo zaisān ga sūkunāi ga āni yōri mo kōfuku desū. 9. Anō nōfu wa ushī yōri mo umā wo sūkūnaku mōtte imāsū ga umā no hō ga dōno⁴ ushī yōri mo kōka desū. 10. Konō mae no bōfū de higāisha wa sanzēn-nin wo kudaranākatta.⁵ 11. Sumidā Kun wa bōku to onaji gurāi hon wo mōtte imāsū ga kesshittē hon wo yomimasēn karā gakkō wo dēte irai chittōmo chishiki wo mashittē imasēn. 12. Anō hitsujikai wa dōno kuraī hitsujī wo mōtte imāsū ka.—Hyakū-hikī wa kudaranāi⁵ to omoimāsū. 13. Jokōin ya shōnenkō wa dankō yōri mo hatarakemasēn karā dankō yōri mo chīngin ga sūkūnāi desū. 14. Kabukī-za wa Nihōn-gekijō yōri mo ōkiku arimasēn ga mōtto utsūkushīi desū. 15. Kawā-uō wa ūmi no sakanā yōri mo oishikū arimasēn. 16. Mōtto yōi heyā ga arimasēn ka.—Korē wa konō uchi de ichibān yōi heyā desū. 17. Fūransū-go wo o-hanashī

1. *umū* to give birth to, to lay eggs. 2. of course. 3. *tatoé*... *nākute* mo even without. 4. *kiyō de nākute* mo even without being skilful. 4. *dōno* any of, whichever. 5. *kudarū* to be less than, to be inferior to; *kudaranākatta* were no fewer than.

ni narimásu ka.—Hái, jikokú-go no Itari-go to onají kuraí ni hanashimásu. 18. Ishikari-gawá to Shinanó-gawá wa Nihón de ichibán nagái kawá désu. Ishikari-gawá (zénsha) wa Hokkaidō ni ári, Shinanó-gawá (kōsha) wa Honshū no chūōbu¹ ni arimásu. 19. Fújisan e nobottá kotó ga arimásu ka.—Iié, arimasén ga kondo no natsú nobotté mitái to omoimásu. 20. Watashí wa jū-ichí-ji máe ni wa méttá ni yasumimasén. 21. Anáta wa tokidokí hikōki de go-ryokō nasaimasén ka.—Tamá ni shiká shīmasén; Ōsaka e hikōki de nido itta² bákari désu. 22. Fukunó San no ókūsan wa watashí no sóba³ wo tōtta tokí ni shiranái furí wo shimáshita.—Anó katá wa sūkōshi hen-na katá désu. Anó katá wa tokidokí ā iú yō-na⁴ kotó wo nasaimásu. 23. Shōseki náshi de wa chíshiki wo takūsán masú kotó ga dekimasén. 24. Késa watashí wa osokú ókita nóde éki e o-kané wo mótazu⁵ ni itta⁶ hodó⁷ awatemáshita. Sokó de⁸ watashí wa ié ni hikikáeshite⁹ o-kané wo mōtte fūtatabí éki e ikimáshita.—Ningén⁸ wa awateté irú tokí ni wa kokóro⁹ ga yōku hatarakanái monó désu.

1. 一般に日本人は肉よりも魚を余計に食べます。2. 朝牛乳を配るあの農夫は牡牛よりも牝牛を余計もっています。3. 九州は四国よりも住民が多いです。4. この工場は男工よりも女工の方を余計に雇っています。5. 牝鶏と鳩とどちらが余計(に)玉子を生みますか知っていますか。—知っていますとも、牝鶏の方が余計(に)玉子を生みます。6. 私は貴方よりも下手ですが貴方よりも辛棒強いです。たとえ非常に器用でなくても若し辛棒強いならば沢山仕事をする事が出来ます。7. 大阪は東京ほど大きい都会ではありませんが東京よりも産業的です。8. 私は兄よりも財産が少ないが兄よりも幸福です。9. あの農夫は牛よりも馬を少なく持っていますが馬の方がどの牛よりも高価です。10. この前の暴風で被害者は三千人を下らなかった。11. 隅田君は僕と同じぐらい本を持っていますが決して本を読みませんから学校を出て以来ちっとも知識を増していません。12. あの羊飼はどのくらい羊を持っていますか。—百匹は下らないと思います。13. 女工員や少年工は男工よりも負けませんから男工よりも賃銀が少ないです。14. 歌舞伎座は日本劇場よりも大きくありませんがもっと美しいです。15. 川魚は海の魚よりもおいしくありません。16. もっとよい部屋がありませんか。—これはこの家で一番よい部屋です。17. フランス語をお話しになりますか。—はい、自国語のイタリア語と同じ位に話します。18. 石狩川と信濃川は日本で一番長い川です。石狩川(前者)は北海道にあり、信濃川(後者)は本州の中央部にあります。19. 富士山へ登った事がありますか。—いえ、ありませんが今度の夏登って見た

1 central part 2 near, by 3 ā iú yō-na like that 4 without taking 5 awateru to be in a hurry, hodó, such, itta, hodó awatemáshita I went in such a hurry that 6 sokó de therefore 7 hikikáesu to return (to the place where one started) and go back again (where one went first) 8 people, human beings 9 heart, mind

いと思います。20. 私は十一時前にはめったに休みません。21. 貴方は時々飛行機で御旅行なさいませんか。—たまにしかしません。大阪へ飛行機で二度行ったばかりです。22. 福野さんの奥さんは私のそばを通った時に知らない振りをしました。—あの方は少し変な方です。あの方は時々ああいうような事をなさいます。23. 書籍なしでは知識を沢山増す事が出来ません。24. けさ私は遅く起きたので駅へお金を持たずに行った程あわてました。そこで私は家に引返してお金を持って再び駅へ行きました。—人間はあわてゝいる時には心がよく働かないものです。

1. The Japanese generally eat more fish than meat. 2. The farmer who delivers us milk in the morning has more cows than oxen. 3. Kyūshū Island has more inhabitants than Shikoku Island. 4. This factory employs more girls than men. 5. Do you know which lay more eggs, hens or pigeons?—Of course I know; hens lay more eggs than pigeons. 6. I am less skilful than you but I am more patient than you. Even without great skill we can do much work if we are patient. 7. Osaka is not so large a city as Tokyo, but it is more industrialized. 8. I have less property than my elder brother, but I feel much happier than he. 9. That farmer has fewer horses than cows, but each of his horses costs more than any of his cows. 10. During the last typhoon there were no fewer than three thousand victims. 11. Mr. Sumida has not less books than I, but as he never reads any of them, he has not increased his knowledge since he left school. 12. About how many sheep has that shepherd?—I believe he has no less than one hundred. 13. Factory girls and boys do not work so much as men do; therefore they receive lower wages than men. 14. The Kabuki theatre is not so large as the Nippon theatre, but it is more beautiful. 15. River fish is not so tasty as sea fish. 16. Have you no better room?—This is the best room in the house. 17. Do you speak French?—Yes, I do, and I speak it as well as I speak Italian, my mother tongue. 18. The Ishikari and the Shinano are the two longest rivers in Japan; the former is in Hokkaido, the latter is in the central part of Japan proper. 19. Have you ever climbed Mount Fuji?—No, I have not, but I intend to climb it next summer. 20. I rarely go to bed before eleven o'clock. 21. Do you not often travel by airplane?—I seldom do; I have been to Osaka only twice by airplane. 22. When Mrs. Fukuno passed by me, she pretended she did not know me.—She is rather a strange lady: she often acts like that. 23. Without books we cannot increase our knowledge very much. 24. This morning I got up late, and was in such a hurry to go to the station that I left home without taking any money with me. Therefore I returned home, got some money and went to the station again.—When we are in a hurry our mind does not work well.

Fortieth Lesson 第四十課

Shall and Will

In Lesson 32 we have shown that the suffixes *mashō*, *deshō*, and *darō* are used to form the simple future tense, indicated in English by *shall* for the first and *will* for the second and third persons.

In this lesson we will show how to translate these two auxiliaries when they are used to express volition.

Shall

The future with *mashō*, *deshō*, and *darō* is used also when *shall* indicates a promise or threat of the speaker.

Ashitā o-kanē wo agerū deshō. To-morrow you **shall** receive the money
あした お金 を 上げるでしょう。 (from me).

(lit. To-morrow I will give you the money.)

Watashi no o-tetsudai wa ashitā hima wo dasarēru¹ deshō.
私 の お手伝い は あした 暇 を 出されるでしょう。

My servant **shall** be dismissed to-morrow. (lit. My servant, to-morrow, time will be given, = My servant to-morrow will be dismissed.)

Since passive verbs, as in the second example, are avoided whenever possible and active verbs are preferred, as shown in the first example, the second example will be better translated as follow:

Ashitā watashi wa o-tetsudai ni hima wo dashimāsū. To-morrow I **will**
あした 私 は お手伝いに 暇 を 出します。 dismiss my servant.

In this example, the present instead of the future indicates that the mind of the speaker is made up.

When **shall** indicates a command of the speaker, it is translated by adding *nākereba narimasēn* なければなりません or *nākereba ikemasēn* なければいけません (lit. If it is not, it won't do.) to the simple stem of verbs of Class I and to the *a*-stem of verbs of Class II. Also **must** may be translated in the same manner.

In less polite speech, *narānai* ならない is used instead of *narimasēn*, and *ikenai* いけない instead of *ikemasēn*.

Literally translated, *nākereba* なければ corresponds to *if it isn't*, and *narimasēn* なりません and *ikemasēn* いけません, as well as their less polite forms, correspond to *won't do*, *it isn't proper*, *it isn't right*, and such like expressions. *Nākereba narimasēn* then, translated literally, corresponds to *if it isn't so it won't do*.

Anata wa kyō hutarakā-nākereba narimasēn. You **shall** (must)
貴方 は きょう 働かなければ なりません。 work to-day.

¹ *hima wo dasarēru* to be dismissed; *hima wo dāsu* to dismiss; *hima* time, *dāsu* to give, *dasarēru* to be given; *hima wo dasarēru* to be given time = to be dismissed

Watashi no musukô wa watashi no iu yô-ni (iu tôri ni) shi-nakereba
 私 の 息子 は 私 の 言うように(言う通りに) しなければ
narimasén. My son **shall** (must) do what I tell him to do.
 なりません。 (lit. My son, my to say like, if he does not do, it won't do.)

The corresponding negative form is obtained by the subordinate of the verb, followed by *ikemusén* or *ikenái*. Compare with negative imperative in this lesson.

Kyô, anata wa deketé wa ikemusén. You **shall** (must) not go out to-day.
 きよう 貴方 は 出かけて は いけません。 (lit. To-day going out won't do.)

Will

When **will** indicates an action dependent upon the resolution of the speaker, the verb indicating the action is, in Japanese, used in the present, instead of the future.

Ima kara watashi wa mō tabakô wo suimasén.

今 から 私 は もう 煙草 を すいません。

From now on I **will not smoke** any more.

(lit. Now from, I, more or again, tobacco do not inhale.)

Watashi no tokéi wa yakû ni tatánai kara kyô atarashii no wo kaimásû.

私 の 時計 は 役 に立たないから きよう新しいの を 買います。

My watch is useless; to-day I **will buy** a new one.

(lit. My watch, utility doesn't hold good because, to-day new one I buy.)

However, if one expresses only a simple intention, without the idea of resolution or determination, then the future with *mashô*, *deshô*, or *darô* is used. In such a case, **shall** instead of **will** is generally used in English.

Watashi no tokéi wa yakû ni tatánai kara kyô atarashii no wo kaimashô.

私 の 時計 は 役 に立たないから きよう新しいの を 買いましょう。

My watch is useless; to-day I **shall buy** a new one.

Deshô or **darô**, instead of *désû*, may be used after the desiderative.

Konô kodomotachi wa ima deketái no désû ka (or deshô ka).

この 子供達 は 今 出かけた い の です か (でしょう か)。

Do these children wish to go out now?

(lit. These children now wish to go out, is it?)

Ii, deketái no de wa arimasén. No, they do not wish to go out.

いえ、出かけた い の で は ありません。 (No, they wish to go out is not.)

The following is a more polite form for such a question as the one above.

Sonô fujingata wa ima o-dekake ni naritái no désû (or deshô) ka.

その 婦人方 は 今 お出かけ になりた い の です (でしょう) か。

Do those ladies wish to go out now?

1 *yakû* use, utility; *tatsu* to hold good; *yakû ni tatsu* to be useful; *yakû ni tatánai* to be useless 2 *o-dekake ni naru* polite for *dekakeru* to go out

When **will** indicates the determination to do something, even against the will of another, the expression **dō-shitē-mo** (*at any cost, by all means*) or the less polite expression **tōmo** (*indeed, of course, certainly*) is used.

Dō-shitē-mo is used before the verb, **tōmo** after it:

Kyō dekaetē wa ikemasēn. You must not (shall not) go out to-day.
きよう出かけては いけません。

Nan to osshātte¹ mo watashī wa dekakemāsū tōmo.

何んとおっしゃっても 私 は 出かけます と。

Nan to osshātte mo dō-shitē-mo watashī wa dekakemāsū.

何んとおっしゃってもどうしても 私 は 出かけます。

nan to.....mo 何んと.....も whatever.....

Whatever you
may say I will
go out.

More emphasis is given to **will** if both expressions **dō shitē-mo** and **tōmo** are used in the same clause or sentence.

Nan to osshātte mo dō-shitē-mo dekakemāsū tōmo.

To translate the expression **will you please + a verb**, the Japanese use the principal verb in the subordinate, followed by the negative form of the polite verb **kudasāru** 下さる.

Dōzo anata no náifu wo kashitē kudasaimasēn ka.

どうぞ 貴方 の ナイフ を 貸して 下さいませんか。

Will you please lend me your penknife?

(lit. Please, your knife lending, will you not favour me?)

Ginza e ittara kō iū fūtō wo nijū mairi Itōya de kattē kudasaimasēn ka.

銀座へ行ったらこういう封筒を廿枚 伊東屋で買って 下さいませんか。

When you go to Ginza **will you please buy** twenty envelopes like these at Itōya?² (lit. To Ginza when you go, such envelopes twenty, at Itōya buying do you not do for me?)

Kashikomarimashita. かしこまりました。 With pleasure. Certainly, I will.

The word *kashikomarimashita* comes from *kashikomāru*, to obey with respect, to accept with respect, and is generally used when we wish to show willingness to comply with, or to satisfy, somebody's desire. It corresponds to the two given English translations and similar forms. This expression is used only when speaking to one's superiors.

Imperative

In Lesson 26, page 176, we have said that a mild form of imperative is obtained by the *subordinate of a verb*, followed by **kudasai**. This form of imperative is used when the action expressed by the verb is to be performed in favour of the speaker.

Konō shigotō wo hāyaku shitē kudasai. Please do this work (for me) quickly.
この 仕事 を 早く して 下さい。

¹ *osshātte* subordinate of *osshāru* to say, to speak, to tell. ² *Itōya* is the name of a large stationary store in Tokyo. *Ginza* is the name of the most popular thoroughfare in Tokyo.

Pen wo kashité kudasái. Please lend me your pen.
 ペンを貸して下さい。

When the action expressed by the verb refers to the second or third person, then, instead of *kudasái*, one must use *nasái* なさい, the imperative form of *nasáru* なさる, after the simple stem of verbs of Class I, and the *i*-stem of verbs of Class II.

Note that although *nasái* is derived from the polite verb *nasáru*, its use in the imperative does not indicate politeness, but rather a mild order. By using the honorific *o* before the simple stem of verbs of Class I and the *i*-stem of verbs of Class II followed by *nasái*, the imperative becomes polite. A still more polite form is indicated by the expression *nasátte kudasái*, instead of *nasái*.

Ame ga furánai uchi ni háyaku kaeri nasái. Before it starts raining
 雨が降らない内に早く帰りなさい。 go back quickly.
 (lit. Rain does not fall while, quickly return.)

O-cha ga saménai uchi ni o-nómi nasái. Drink your tea before it
 お茶が冷めない内にお飲みなさい。 gets cold.
 (lit. The tea doesn't get cold while, drink.)

Osoku náru to ikemasén kará o-dekaké nasátte kudasái.
 遅くなるといけませんからお出かけなさって下さい。

Please go as it may become too late.

(lit. Late if it becomes, won't do because, your going out please do.)

o-dekaké nasáru お出かけなさる polite form for *dekakéru* 出かける to go out.

Among intimate male friends, or when men speak to inferior, the word *tamaé* is sometimes used in place of *nasái*. *Tamaé* is not used by women.

Koko wo mi tamaé. こゝを見給え. Look here.

Asobi ni ki tamaé. 遊びに来給え. Come to see me sometimes.

asobu 遊ぶ to amuse oneself; *asobi ni ikú* or *kúru* to pay an informal visit for pleasure

The first person singular of the imperative is expressed by the subordinate of causative verbs, followed by *kudasái*. See Causative Verbs, Lesson 43, page 354.

Kono shigotó wo watashi ni saseté kudasái. Let me do this work.
 この仕事を私にさせて下さい。 (saserú to cause to do)

Saseté させて is the subordinate of *saserú* させる, which is the causative form of *surú* する to do.—*shigotó wo surú* 仕事をする to work, *shigotó wo saserú* 仕事をさせる to cause, to allow to work—to let work.

Gaishutsú¹ saseté kudasái. 外出させて下さい. Let me go out.

gaishutsú surú 外出する to go out, *gaishutsú saserú* 外出させる to cause or allow to go out—to let go out.

The first person plural of the imperative is expressed by the future of verbs formed with the termination *mashō*, as stated in Lesson 32.

¹ *gaishutsú* the going out; *gaishutsú surú* to go out of doors; *gaishutsú saserú* to cause to go out

Ikimashō. 行きましょう。 Let us go.

Tabemashō. 食べましょう。 Let us eat.

The negative of this form of the imperative is indicated by the negative future formed with the suffix **masumái**. See Lesson 32.

Ikimasumái. 行きすまい。 Let us not go. (We will not go.)

Tabemasumái. 食べすまい。 Let us not eat. (We will not eat.)

The two most common forms of the negative imperative, used in every day conversation, are obtained by adding to the simple stem of verbs of Class I and the *a*-stem of verbs of Class II the expression **nái hō ga yōi (dēsū)** ない方がよい(です), or, as shown in Lessons 15 and 26, **nái de kudasái** ないで下さい。

Nái hō ga yōi (dēsū) corresponds, in meaning, to.....if you don't it is good=better not to.....Literally translated,**nái** corresponds to *not to*....., **hō** the way, the method, **yōi** good, **dēsū** is, so that the expression **nái hō ga yōi (dēsū)** corresponds to *not to.....the way good is*.

Nái de kudasái corresponds to *not to* or *don't please*.

In using **nái hō ga yōi**, or **nái hō ga yōi dēsū** the imperative takes the form of advice; in using **nái de kudasái** (please don't), the imperative indicates a kind request.

O-saké ga kirái náraba nománai hō ga yōi. dēsū.

お酒 が 嫌い ならば 飲まない 方が よい です。

If you do not like saké don't drink it. (*Saké* Japanese wine)
(lit. Wine dislike if, not to drink the way good is.)

Hīto no mae de sonna ni ōkii koe de hanasanai hō ga yōi.

人 の 前 で そんな に 大きい 声 で 話さない 方が よい。

Do not talk so loud before people. (Before people, with such big voice not to speak is good.)

Konō tegami wo yománai de kudasái. Don't read this letter.

この 手紙 を 読まない で 下さい。

Konō heyá kará dénai de kudasái. Don't go out of this room,

この 部屋 から 出ない で 下さい。 please.

When one wishes to use a stronger form of negative imperative, one may use the subordinate of the verb followed by **wa ikemasén** はいけません or **wa ikenái** はいけない, as shown in Lesson 27.

Konō kudámono wo tábete wa ikemasén; koré wa máda aoi dēsū.

この 果物 を 食べて は いけません, これは まだ 青いです。

Don't eat this fruit; it is still green.

Besides the various forms of the imperative already given, there is another one which is formed as follows: for verbs of Class I, add one of the particles **ro** ろ, **yo** よ, or **na** な, to the simple stem; for verbs of Class II, use the *e*-stem followed or not by **yo**, or add **na** to the *i*-stem.

Note that in this case, the postposition **na** な is the abbreviation of **nasái** なさい, which is the imperative of **nasáru** なさる to do.

Class I

míru 見る *mi* 見 *Míro.* 見ろ. *Míyo.* 見よ. *Miná.* 見な. Look!
tabéru 食べる *tabe* 食べ *Tabéro.* 食べろ. *Tábeyo.* 食べよ. *Tabená* 食べな. Eat!

Class II

káku 書く *Káke.* 書け. *Kákeyo.* 書けよ. *Kakiná.* 書きな. Write!
dásu 出す *Dáse.* 出せ. *Dáseyo.* 出せよ. *Dashiná.* 出しな. Take out!
mátsu 待つ *Máte.* 待て. *Máteyo.* 待てよ. *Machiná.* 待ちな. Wait!
yobú 呼ぶ *Yobé.* 呼べ. *Yobéyo.* 呼べよ. *Yobiná.* 呼びな. Call!
yómu 読む *Yóme.* 読め. *Yómeyo.* 読めよ. *Yominá.* 読みな. Read!
tóru 取る *Tóre.* 取れ. *Tóreyo.* 取れよ. *Toriná.* 取りな. Take!
iu 言う *Ié.* 言え. *Iéyo.* 言えよ. *Iiná.* 言いな. Speak!
káru 来る to come [Irregular Verbs *surú* する to do]

káru 来る *Kói* 来い. *Kóyo.* 来よ. *Kiná.* 来な. Come!
surú する *Shiró* しろ *Séyo.* せよ. *Shiná.* しな. Do!

The above are grammatical imperative forms, but as they are considered rude or vulgar, they are rarely used except among young intimate male friends or low class people. The form in *na* preceded by the honorific *o* is used by low class women.

The above forms of the imperative, although vulgar in conversation, are found in the written style, and are invariably used in proverbs.

Isógaba¹ mawaré. { If in a hurry go around.
 急がば 廻れ. { The more haste the less speed.
Zen² wa isóge. { Strike while the iron is hot.
 善 は 急げ. { Make hay while the sun shines.
 (lit. Good things do in haste.—*isógu* 急ぐ to make haste)

The negative of the above imperative forms is indicated by the simple present of the verb, followed by *na*.

Míru-na. 見るな. Don't look. *Káku-na.* 書くな. Don't write.
Tabéru-na. 食べるな. Don't eat. *Yobú-na.* 呼ぶな. Don't call.
Késshite úso wo tsūkú-na. 決して嘘をつくな. Never tell a lie.
 (lit. Never lies pour forth—*tsūkú*, to vomit, to spew, to pour forth)

To give more emphasis to the negative, the word *nákare* 勿れ, which is of the literary style, is used in place of *na*.

Séi wo fundé osoréru³ nákare. Be just and fear not.
 正 を ふん で 恐れる 勿れ. Abide by justice and be not afraid.
 (lit. Justice fulfilling, fear do not.)

1 *isógu* to be in a hurry, to hurry; *isógaba* if you are in a hurry; *mawaré* imperative of *mawarú* to go around 2 *zen* the good, good things 3 *osoréru* to fear

tamagó to tōsuto to kōhī wo itadakimásū. 3. O-kyakūsamā wa kōmban uchī ni o-tomarī deshō ka.—O-tomarī ni narimasén; jikí ni o-kaerí ni nari-másū. 4. Kōndo no shachō wa warewaré no gekkyū wo ageté kurerú¹ to omoimásū ka.—Hakkíri-to² wa wakarimasén ga jimúsho no renjū³ wa shachō ga ageté kurerú darō to omótte imásū. 5. Kimí wa otōsan kará itadaitá anō kin no shigarettō kēsu wo utté wa ikemasén ne.—Anáta wo shitsubō⁴ saserú no wa zannén⁵ désū ga bōku wa urō to omoimásū. Bōku wa anō shigarettō kēsu wo iranái shi matá sūki mo shimasén. Soré-ni⁶ bōku wa yūeki-na⁷ shōseki ga kaitái no désū ga jūbun-na kané ga nái no désū. Hitsuyō no nái⁸ monó wa warewaré ni wa nan no káchi mo arimasén. 6. Dannasamā, kabán no shítakú ga dekimáshīta. Kōndo wa nāni wo itashimashō.—Kōtsū Kōsha⁹ e ittē Shimonoseki yuki no nitō no kippū¹⁰ wo ni-mái kattē go-ji ni éki de watashí wa mätte i¹¹ nasái. 7. Ame ga hídoku fútte¹² imásū nōni watashí wa ima sūgu uchí e kaeráneba narimasén. Anáta no kása wo kōmban kashītē itadakerú deshō ka.—Hái, kashītē agemashō. 8. Kyō anáta ga háisha e irasshátta tokí ni dōzo konō tegamí wo sensēi ni sashiageté¹³ kudasái.—Hái, sashiagemashō, soshītē sensēi ni nan to mōshimashō¹⁴ ka.—Nānni-mo osshārazu ni tādā¹⁵ tegamí daké ageté kudasái. 9. Watashí ga benkyō shītē irú tokí ni wa dōzo amari otō wo sasenái¹⁶ de kudasái. 10. Watashidōmo ga káette kúru mae ni o-heyá wo zēmbu sōji shītē okí¹⁷ nasái. 11. Anáta wa o-yasumí ni nāru mae ni otōsan ni tegamí wo o-kakí nasái.—Hái, kakimásū. 12. Ame no tamé ni¹⁸ ichiba e ikú no ga iyá náraba¹⁹ ikanái de mo yoroshíi. Shokuryōhin wa jūbun futsūká bun²⁰ gurai arimásū kará. 13. Anó inú to asondé wa ikemasén. Anó inú wa kitanái shi soré ni kuitsukú ka-mo shiremasén. 14. Heyá ga samúi kará to wo akebanashí²¹ ni shītē wa ikemasén. 15. Konō natsú takūsán hyō ga furimáshīta kará kotoshí wa o-komé ga fusakú deshō to hītōbito wa omótte imásū. 16. Hokkaidō wa Nihón-jū no dōko yōri²² mo yuki ga ōku furimásū. 17. Nihón de wa kaminarí ga nattá tokí kyūshiki-na hītōtachi wa kayá wo tsuttē sonō náka ni háiri kaminarí ga yamú²³ mādē senkō wo taitá²⁴ monó déshīta. 18. Natsú tabitabí inabikari ga suréba komé ga hōsaku da to Nihón no nōfu wa shínjite imásū.

1. あの男は私の感情を大変害しましたから私は決してあの人を許しません。—たとえあの方が貴方の感情を害しても許してやるべきです。若し貴方の感情を害した者を許してやれば貴方はとても気持がよくなりますよ。 2. けさ、朝飯に何を召上りますか。—ハムと玉子とトー

1 *ageté kurerú* to raise, in favour of the speaker 2 *hakkíri-to* wa for sure 3 *renjū* several members of the staff of a company, of an office 4 *shitsubō saserú* to disappoint 5 *zannén désū* I am sorry, I regret 6 *soré ni* besides 7 *yūeki-na* useful 8 *hitsuyō no nái* useless 9 *Kōtsū Kōsha* Travel Bureau 10 *nitō no kippū* 2nd class ticket 11 *mätte irú* to be waiting, *i* is the stem of *irú* 12 *ame ga hídoku fúru* to rain hard 13 *sashiagerú* polite for to give. 14 *mōsu* humble for to say 15 just 16 *saserú* to cause to be done 17 *sōji shītē okí nasái* lit. clean and finish (cleaning) 18 *amé ni* on account of 19 *iyá náraba* if you don't like 20 *futsuká bun* ration for two days 21 *akebanashí ni surú* to leave open 22 *dōko yōri mo* in any other part 23 *yamú* to be over, to end 24 *takú* to burn, to kindle

ストとコーヒーをいただきます。3. お客様は今晚うちにお泊りでしょうか。—お泊りになりません、ちきにお帰りになります。4. 今度の社長は我々の月給を上げてくれると思いますか。—はっきりとは解りませんが事務所の連中は社長が上げてくれるだろうと思っています。5. 君はお父さんから頂いたあの金のシガレットケースを売ってはいけませんね。—貴方を失望させるのは残念ですが僕は売ろうと思います。僕はあのシガレットケースを要らないし又好きもしません。それに僕は有益な書籍が買い度いのですが充分な金がないのです。必要のないものは我々には何んの価値もありません。6. 旦那様鞆の支度が出来ました。今度は何を致しましょう。—交通公社へ行って下関行の二等の切符を二枚買って、五時に駅で私を待っていて下さい。7. 雨がひどく降っていますのに私は今すぐ家へ帰らねばなりません。貴方の傘を今晚貸して頂けるでしょうか。—はい、貸して上げましょう。8. きょう貴方が歯医者へいらっしゃった時にどうぞこの手紙を先生に差上げて下さい。—はい、差上げましょう、そして先生に何んと申しましょうか。—何もおっしゃらずに只手紙だけ上げて下さい。9. 私が勉強している時にはどうぞ余り音をさせないで下さい。10. 私共が帰って来る前にお部屋を全部掃除しておきなさい。11. 貴方はお休みになる前にお父さんに手紙をお書きなさい。—はい、書きます。12. 雨のために市場へ行くのが嫌ならば行かないでも宜しい。食料品は充分二日分位ありますから。13. あの犬と遊んではいけません。あの犬は汚いしそれにくいつくかも知れません。14. 部屋が寒いから戸を開けはなしにしていけません。15. この夏沢山雷が降りましたから今年はお米が不作でしょうと人々は思っています。16. 北海道は日本中のどこよりも雪が多く降ります。17. 日本では雷が鳴ったとき旧式な人達は蚊帳を吊ってその中に入り雷が止む迄線香をたいたものでした。18. 夏、度々稲光がすれば米が豊作だと日本の農夫は信じています。

1. That man has offended me greatly and I will never pardon him.—Even though he has offended you, you should pardon him. If you pardon those that have offended you, you will feel happier. 2. What will you have for breakfast this morning?—I will have ham and eggs, toast and coffee. 3. Will the guests remain at our home for the night?—No, they will not. They will soon leave. 4. Do you think that our new president will raise our salary?—I do not know for sure, but several employees in our office think he will. 5. You mustn't sell the gold cigarette case that your father gave you.—I am sorry to disappoint you, but I will sell it. I don't need that cigarette case and I do not like it; besides, I intend to buy some useful books and have not sufficient money. What we do not need has no value for us. 6. The trunks are ready, Sir. What shall I do now?—You, are to (shall) go to the Travel Bureau, buy two 2nd class tickets for Shimonoseki, and wait for me

at the station at five o'clock. 7. It is raining hard and I must return home immediately. Will you please lend me your umbrella for to-night?—Yes, I will lend it to you. 8. When you go to the dentist to-day will you please give him this letter?—Yes, I will, and what shall I tell him?—Nothing, just give him the letter. 9. When I am studying please do not make too much noise. 10. Clean all the rooms before we come back. 11. Before you go to bed write a letter to your father.—Yes, I will. 12. If you do not wish to go to the market on account of the rain, don't go; we have enough food for another two days. 13. Do not play with that dog; he is dirty and he may bite you. 14. Don't leave the door open; it is (too) cold in this room. 15. As it has hailed much this summer, people think that there will be a poor rice crop this year. 16. In Hokkaido it snows more than in any other part of Japan. 17. When it thundered, old-fashioned people in Japan used to hang up their mosquito-nets and remain inside of them, burning incense until the roaring of the thunder was over. 18. Japanese farmers believe that when it lightens very often in summer, their rice fields will yield good crops.

Forty-first Lesson 第四十一課

Numerals *Sūshi* 数詞

There are in Japanese three sets of numbers from one to ten, two of which have been already given in Lesson 8. The three sets are here given for comparison. The third set is an abbreviation of the second.

1 一 or 壱 <i>ichí</i>	一つ <i>hītotsu</i>	一 <i>hi</i>
2 二 or 弍 <i>ni</i>	二つ <i>fūtatsu</i>	二 <i>fū</i>
3 三 or 参 <i>san</i>	三つ <i>mitsú, mītsú</i>	三 <i>mi</i>
4 四 <i>shi, yo, yon</i>	四つ <i>yotsú, yottsú</i>	四 <i>yo</i>
5 五 <i>go</i>	五つ <i>itsútsu</i>	五 <i>fi</i>
6 六 <i>rokú</i>	六つ <i>mutsú, muttsú</i>	六 <i>mu</i>
7 七 <i>shichi</i>	七つ <i>nanátsu</i>	七 <i>naná, na</i>
8 八 <i>hachi</i>	八つ <i>yatsú, yattsú</i>	八 <i>ya</i>
9 九 <i>ku, kyū</i>	九つ <i>kokónotsu</i>	九 <i>kokóno, kóno</i>
10 十 or 拾 <i>jū</i>	十 <i>tō</i>	十 <i>tō</i>

See Lesson 8, page 45, for remarks on the various Japanese translations of *four* and *seven*. Here we may add that *ku* 九 nine, is often pronounced *kyū*.

From *eleven* upward only one set of numbers is used. In Lesson 8 the numbers of this set are given up to 50. Below is a list of larger numbers.

50 五十 <i>go-jū</i>	52 五十二 <i>go-jū-ni</i>
51 五十一 <i>go-jū-ichi</i>	53 五十三 <i>go-jū-san</i>

60	六十	<i>rokú-jū</i>	1,002	千二	<i>issén-ni</i>
70	七十	<i>shichí-(naná)jū</i>	1,003	千三	<i>issén-san</i>
80	八十	<i>hachí-jū</i>	2,000	二千	<i>ni-sen</i>
90	九十	<i>ku-(kyū)jū</i>	3,000	三千	<i>san-zen</i>
100	百	<i>hyakú</i>	4,000	四千	<i>yon-(shū)sen</i>
101	百一	<i>hyakú-ichí</i>	5,000	五千	<i>go-sen</i>
102	百二	<i>hyakú-ni</i>	6,000	六千	<i>rokú-sen</i>
103	百三	<i>hyakú-san</i>	7,000	七千	<i>shichí-(naná)sen</i>
200	二百	<i>ni-hyakú</i>	8,000	八千	<i>hassén</i>
300	三百	<i>sam-byakú</i>	9,000	九千	<i>kyū-sen</i>
400	四百	<i>yon-(shū)hyakú</i>	10,000	一万	<i>ichí-man</i>
500	五百	<i>go-hyakú</i>	20,000	二万	<i>ni-man</i>
600	六百	<i>roppyakú</i>	30,000	三万	<i>san-man</i>
700	七百	<i>shichí-(naná)hyakú</i>	40,000	四万	<i>yon-man, yo-man</i>
800	八百	<i>happyakú</i>	50,000	五万	<i>go-man</i>
900	九百	<i>kyū-hyakú</i>	100,000	十万	<i>jūman</i>
1,000	千	<i>sen or issén</i>	200,000	二十万	<i>ni-jū-man</i>
1,001	千一	<i>issén-ichí</i>	1,000,000	百万	<i>hyakú-man</i>

375 三百七十五 *sam-byakú-naná-jū-go*; 531 五百卅一 *go-hyakú-san-jū-ichí*; 649 六百四十九 *roppyakú-yon-jū-kyū*; 891 八百九十一 *happyakú-kyū-jū-ichí*; 3,478 三千四百七十八 *san-zen-yon-hyakú-naná-jū-hachí*; 8,266 八千二百六十六 *hassén-ni-hyakú-rokú-jū-rokú*; 45,748 四万五千七百四十八 *yon-man-go-sen-naná-hyakú-yon-jū-hachí*; 139,648 十三万九千六百四十八 *jū-san-man-kyū-sen-roppyakú-yon-jū-hachí*; 1,863,783 百八十六万三千七百八十三 *hyakú-hachí-jū-rokú-man-san-zen-naná-hyakú-hachí-jū-san*.

Kotoshi wa seireki sen-kyū-hyakú-rokujū-ichi nen de Nihón-reki no ni-sen.
 今年 は 西曆 千九百六十一 年で 日本曆 の 二千
roppyakūni-jū-ichi nen desū. We are now in the year 1961 of the Christian Era,
 六百二十一 年です。 or in the year 2621 of the Japanese Era.

(lit. This year, Christian-era 1961 year is. Japanese-era 2621 year is.)

From the list of numbers given above, it may be observed that in some cases the end sound of a numeral and the first sound of the following number are modified. These phonetic alterations occur also when the word following the altered number is a noun.

The rules of these phonetic changes are given below:

<i>ichí</i>	becomes	<i>it</i>	} before ch, t, ts	<i>jū</i>	" "	<i>jip</i>	} before f or h
<i>hachí</i>	" "	<i>hat</i>		<i>hyakú</i>	" "	<i>hyap</i>	
<i>jū</i>	" "	<i>jit</i>		<i>sen</i>	" "	<i>sem</i>	
<i>ichí</i>	" "	<i>ip</i>	} before f or h	<i>ichí</i>	becomes	<i>ik</i>	} before k
<i>san</i>	" "	<i>sam</i>		<i>rokú</i>	" "	<i>rok</i>	
<i>rokú</i>	" "	<i>rop</i>		<i>hachí</i>	" "	<i>hak</i>	

<i>jū</i>	becomes	<i>jik</i>	} before k				
<i>hyakū</i>	" "	<i>hyak</i>					
<i>ichi</i>	" "	<i>is</i>	} before s or sh	<i>san</i>	becomes	<i>sam</i>	} before m or b
<i>hachi</i>	" "	<i>has</i>		<i>sen</i>	" "	<i>sem</i>	
<i>jū</i>	" "	<i>jis</i>					

After *san* or *sen*, words beginning with the letters *f*, *h*, *k*, *s*, *sh* generally undergo the following changes:

<i>f</i> or <i>h</i>	becomes	<i>p</i>	<i>s</i>	becomes	<i>z</i>
<i>k</i>	" "	<i>g</i>	<i>sh</i>	" "	<i>j</i>

Numeratives

In Lesson 8, page 45, we have given a few numeratives of Chinese origin, which are used with the first set of numbers as given at the beginning of this lesson. Below we will give some more numeratives often used in daily conversation.

Hai 杯 *cup*, used in counting cupfuls or glassfuls of liquid.

Ippai 一杯, *nihai* 二杯, *sambai* 三杯, *shihai* or *yonhai* 四杯, *gohai* 五杯, *roppai* or *rokūhai* 六杯, *shichihai* or *nanāhai* 七杯, *hachihai* 八杯, *kuhāi* or *kyūhai* 九杯, *jippai* 十杯, *hyakuhāi* or *hyāppai* 百杯, etc. *Nāmbai*. 何杯. How many cupfuls?

Nōdo ga kawakimashita kara mizu wo ippai mōtte kite kudasai.
喉 が かわきました から 水 を 一杯 持って 来て 下さい。
As I am thirsty, please bring me a glass of water.

Ban 晩 *night*.

Hitōban 一晚, *fūtaban* 二晩, *miban* 三晩, *yoban* 四晩. One night, two nights, three nights, four nights. Above four both the Chinese and Japanese numbers are used to count nights.

Ikuban. 幾晩. *Nāmban*. 何晩. How many nights?

Teikoku Hōteru ni fūtaban imashita. I was two nights at the Imperial
帝国 ホテル に 二晩 いました. Hotel.

Bin びん *bottle*.

Hitōbin 一びん, *fūtabin* 二びん, *mibin* 三びん, etc. One bottle, two bottles, three bottles.—*Nān* (or *iku*) *bin*. 何 (幾) びん. How many bottles?—*San-jū-gobin*. 卅五びん. Thirty-five bottles.

Chō 鋸 *a piece*, used in counting scissors, pistols, saws.

hasami itchō 鋏一挺 a pair of scissors.

nokogiri nichō 鋸二挺 two saws.

Chakū 着, used in counting suits, dresses.

itchakū 一着 a suit of clothes, *yōfuku ni-chakū* 洋服二着 two suits of clothes, *ōbā san-chakū* オーバー三着 three overcoats

Dái 台 *a stand*, used in counting vehicles of any description.

Ichidai 一台, *nidai* 二台, *sándai* 三台, etc.

Nán (*iku*) *dai*. 何(幾)台. How many (vehicles)?

Jidōsha wo nidai yondē kudasai. Please call two motor-cars.
自動車 を 二台 呼んで 下さい.

Do 度 *time*.

Ichidō 一度, *nidō* 二度, *sāndo* 三度, *yodō* 四度, etc. Once or one time, twice or two times, three times, four times, etc.—*Nán* (or *iku*) *do*. 何(幾)度. How many times?

Anata wa Nikkō e nāndo (ikudo) irasshaimashita ka.
貴方 は 日光 へ 何度 (幾度) いらっしゃいましたか.
How many times did you go to Nikko?

Godō ikimashita. 五度行きました. I went there five times.

Instead of **do** one may use **tabi**, which is written with the same Chinese character 度. With **tabi** only the Japanese numbers are used from one to four, while both the Chinese and the Japanese numbers may be used from five to ten.

Hītōtabi, fūtatabi, mūtabi, yōtabi, itsūtabi or *gōtabi, mūtabi* or *rokūtabi, nanātabi* or *shichūtabi, yātabi* or *hachūtabi, kokōnotabi* or *kyūtabi, tōtabi* or *jittabi*. Once, twice, three times, etc.—*Nāntabi* 何度 or *Ikutabi* 幾度 How many times?

Ikudo-mo many times; *ikudo-mo ikudo-mo* time after time

E 重 *fold, ply*.

Hītōe 一重 single or one fold, *fūtaē* 二重 double or two fold, *miē* 三重 treble or three fold, *yōē* 四重 four fold, etc.

This numeral is also read *jū*, and is used only with numbers of Chinese derivation. *Ichijū* 一重 single or one time, *nijū* 二重 double, twice, *sanjū* 三重 three times, *shijū* 四重 four times, etc.

Furi 振 used in counting swords.

katanā hītōfuri 刀一振 a (one) sword, *katanā mifuri* 刀三振 three swords.

Counting swords with the numerative *furi* 振 is now considered obsolete and the numerative *hon* 本 is generally used instead. The two above examples will thus be: *katanā ippon* 刀一本 one sword, *katanā sāmbon* 刀三本 three swords.

Hakó 箱 *a box*.

Hītōhako 一箱, *fūtāhako* 二箱, *mihako* 三箱, *yōnhako* or *yōhako* 四箱, etc. One box, two boxes, three boxes, four boxes, etc.

Ikuhako. 幾箱 or *Nāmbako*. 何箱. How many boxes?

Jō 畳 *a mat*, used in counting Japanese floor mats (uniformly 3 ft. × 6 ft.).

Ichijō 一畳, *ni-jō* 二畳, *sanjō* 三畳, etc. One mat, two mats, etc.

Nan (iku) jō. 何(幾)畳. How many mats?—*Jū-rokujō* 十六畳
Sixteen mats.

Konō heyā wa nánjō desū ka. How large is this room?

この部屋は何畳ですか. (*lit.* This room how many mats is it?)

Rokujō desū. 六畳です. It is a six-mat room.

Kagō 籠 *basket*.

kudāmono hitōkago 果物一籠 or *hitōkago no kudāmono* 一籠の果物
a basket of fruit, *fūtakagō no ringō* 二籠のりんご *two baskets of apples*.

Kan 巻 *a volume*, used in counting books of a single work or reels of moving-picture film.

dāi ikkán 第一巻 the first volume, *éiga sāngan monō* 映画三巻物
three reels (of film).

Maki 巻 *a roll*, used in counting rolls of silk or other cloth.

kínu hitōmaki 絹一巻, *hitōmaki no kínu* 一巻の絹 *a roll of silk*.

Méi 名 *a person* used in literary style for counting persons.

ichimei 一名 one person, *ni-jūmei* 二十名 twenty persons,

san-jū-gōmei giseisha 三十五名犠牲者 thirty-five victims.

Sokū 足 *foot*, used in counting coverings for the feet, as socks, stockings, shoes, etc.

Issokū 一足, *nisoku* 二足, *sanzoku* 三足, *shisoku* or *yonsoku* 四足,
gósoku 五足, *rokūsokū* 六足, *shichisoku* or *nanāsoku* 七足, *hassokū*
八足, *kyūsoku* 九足, *jissokū* 十足. One pair, two pairs, three
pairs, etc., of shoes, etc.

Nanzoku 何足 or *ikusoku*. 幾足. How many pairs?

Yūbe Ginza de atarashii kutsu wo issokū to kutsushita wo nisoku
ゆうべ銀座で新しい靴を一足と靴下を二足
kaimashita. Last night on Ginza I bought a new pair of shoes and two pairs
of stockings.

Tsūki 月 *a month*.

Hitotsuki 一月, *fūtsuki* 二月, *mitsuki* 三月, etc. One month, two months,
three months, etc. *Ikutsuki*. 幾月. How many months? *Hantsuki*. 半月.
Half a month.

With *tsuki* the Chinese numbers are not used, but they are used with
ka-getsū ヵ月, which also serves to indicate a number of months.

Ikkágetsu 一ヵ月 one month, *nikágetsu* 二ヵ月 two months, *sankágetsu* 三ヵ月 three months, *yonkágetsu* or *shikágetsu* 四ヵ月 four months, etc. *Nán* (or *iku*) *kagetsu*. 何(幾)ヵ月. How many months?

In the above examples the *kana* ヵ functions as a numerative.

Zen 膳 used in counting bowls of rice, and pairs of chopsticks.

góhan ichízen 御飯一膳 a bowl of rice

háshi nizen 箸二膳 two pairs of chopsticks

More

When a comparison is implied, **more** is translated by *koré*, *aré*, *soré* followed by *ijō* 以上 or by *yōri mo* よりも (more than this, more than that). **Motto** もっと may follow *ijō* or *yōri mo*. **No** may be used after *ijō* and before the noun following, but not after *yōri*.

Anata wa koré yōri mo (koré ijō) motto o-kané wo mōtte imásu ka.
貴方はこれよりも(これ以上)もっとお金を持っていますか。

or *Anata wa motto o-kané wo mōtte imásu ka.* Have you any **more** money?
貴方はもっとお金を持っていますか。

Mō sūkōshi. もう少し. A little more, some more.

Motto takūsán. もっと沢山. { Much more.
A great deal more.

Hái, mō sūkōshi mōtte imásu. Yes, I have a little more.
はい、もう少し持っています。

Hái, motto takūsán mōtte imásu. Yes, I have much more.
はい、もっと沢山持っています。

Motto o-kané wo kudasái. もっとお金を下さい。

Koré ijō (Koré yōri mo) o-kané wo kudasái.

これ以上(これよりも)お金を下さい。

} Please give me more money.

Mō takūsán もう沢山 is an idiom, and means. "No more" or "I do not wish any more, thank you."

Motto o-káshi wo o-agarí kudasái. Please have some more cake.
もっとお菓子をお上り下さい。 (lit. More cake raise please.)

Arigatō, mō takūsán (désū.) Thank you, I have had plenty.
ありがとうございます、もう沢山(です)。 I wish no more.

Any more with a negative verb, is translated by *mō*, *koré ijō*, *koré yōri*, or *mō koré ijō* もうこれ以上, *mō koré yōri mo* もうこれよりも。

Anata wa motto (koré ijō, koré yōri mo) o-kané wo mōtte imásu ka.

貴方はもっと(これ以上、これよりも)お金を持っていますか。

Have you **any more** money?

I *agarí* from *agarú* to raise; *o-agarí kudasái* lit. transl.=raise please=raise the food to your mouth and eat it—This expression is used in polite speech when offering food or drink.

Mō mōtte imasén. もう持っていません。

Koré ijō (koré yōri) mōtte imasén.

これ 以上 (これ より) 持っていません。

Mō koré ijō (koré yōri) mōtte imasén.

もう これ 以上 (これ より) 持って いません。

I haven't any more.
I have no more.

Mō sen yen kudasai. もう千円下さい。 Please give me a thousand yen more.

Koré wa watashī no mōtte irū zēmbu dēsū. This is all that I have.

これは 私の持っている全部です。 (lit. This my having all is.)

When used after a number, the adverb **more** is translated by *mō* もう or *ato* あと. *Mō* may be used in all cases, while *ato* is used only when *more* suggests the idea that one speaks of the remainder, the rest, or what is left of a certain number of things spoken of, or existing before.

Mō hitotsu. もう一つ

Ato hitotsu. あと一つ

One more.

Mō mitsu. もう三つ

Ato mitsu. あと三つ

Three more.

Ato ikutsu ringō wo otōtosan ni agemashita ka.—Mō (ato) hitotsu.

あと 幾つ りんご を 弟さん に 上げましたか。—もう (あと) 一つ。

How many **more** apples did you give your little brother?—One **more**.

With *mō* or *ato*, numeratives are regularly used according to the rules given in this and previous lessons.

Mō nāmbon empitsū ga hoshii dēsū ka.—Mō sāmbon.

もう 何本 鉛筆 が 欲しい ですか。—もう 三本。

How many more pencils do you want?—Three more.

Ato nāmbon empitsū wo mōtte imasū ka.—Ato sāmbon.

あと 何本 鉛筆 を 持っていますか。—あと 三本。

How many more pencils have you?—Three more. (and no more.)

If one of the adverbs *once*, *twice*, *three times*, *four times*, etc. precedes *more*, the word *do* 度 is put after the Chinese number.

Mō ichi do. もう一度。

Ato ichi do. あと一度。

Once more.

Mō sando. もう三度。

Ato sando. あと三度。

Three more.

How much more? or How many more? is translated by *Mō* (or *Ato*) *dōno kurai*, *Mō* (or *Ato*) *dōno kurai ōku*, or *Mō* (or *Ato*) *dōno kurai takūsān*.

Anāta wa mō dōno kurai (ōku, takūsān) zasshi wo mōtte imasū ka.

貴方 は もうどの 位 (多く, 沢山) 雑誌 を 持っていますか。

How many **more** magazines have you?

Mō sānsatsu mōtte imasū. もう三冊持っています。 I have three **more**.

How many **more**?, when used with a numerative, is translated by *Mō* (or *Ato*) *iku* or *Mō* (or *Ato*) *nan*. Without a numerative only *Mō* (or *Ato*) *ikutsu* is used.

Anāta wa mō (ato) nan (iku) satsu hon wo mōtte imasū ka.

貴方 は もう (あと) 何 (幾) 冊 本 を 持っていますか。

How many **more** books have you?

Mō (or *Ato*) *gósatsu mōtte imásu*. I have five more.
 もう (あと) 五冊 持っています。

When **more** indicates a greater quantity, it is translated by *yokéi* 余計, or *mōtto yokéi* もっと余計.

Dóchira no hakó ga yokéi háiru¹ deshō ka. Which box will hold
 どちらの箱が余計 入る でしょうか。 (the) more?

Kochirá no hō ga yokéi hairimásu. This holds (the) more.
 こちらの方が余計 入ります。

Vocabulary

Nouns					
bedroom	<i>shinshitsu</i>	寝室 ^{シム}	resident	<i>kyojūsha</i>	居住者
bride	<i>hanayome</i>	花嫁 ^{ハナヨメ}	total	<i>gōkei</i>	合計 ^{カウケイ}
bridegroom	<i>hanamūko</i>	花婿 ^{ハナムコ}	wave	<i>namí</i>	波 ^{ナミ} (浪 ^{ナミ}) ²
coast	<i>kaigán</i>	海岸 ^{カイガン}	wooden clog	<i>getá</i>	下駄 ^{ゲダ}
cup	<i>sakazuki</i>	杯 ^{サツカキ}	Adjectives		
Diet	<i>Gíkai</i>	議 ^ギ 会 ^{カイ}	liquid	<i>ekitai</i>	液 ^{エキ} 体 ^{タイ}
flour	<i>koná</i>	粉 ^コ	nutritious	<i>jiyō no áru</i>	滋 ^ジ 養 ^{ヨウ} ノアル
niece	<i>méi</i>	姪 ^{メイ}	Prepositions and Adverbs		
religion	<i>shūkyō</i>	宗 ^{シュウ} 教 ^{キョウ}	along	<i>ni sotta</i>	ニ沿 ^{ソツ} ッタ
			lately	<i>chikágoro</i>	近 ^{チカ} 頃 ^{ゴロ}

House of Councillors *Sangí-in*; House of Representatives or Lower House *Shūgi-in*; member of the Upper or Lower House *giin*; electoral district *senkyōku*; to elect or return *senshutsu suru*; political party *seitō*; a seat in the Diet *giseki*; Shinto shrine *jinja*; Buddhist temple *terá*; Christian church *Kirisutō-kyō no kyōkai*; wedding ceremony *kekkōn shiki*; entrance of a house *genkan*; drawing room *ōsetsuma*; living room *chanomá*; a study, a library *shosai*; bed-room *shinshitsu*; tidal wave *tsunami*

Exercise Renshū 練習

1. Nihón no Sangí-in wa ni-hyakú-go-jūmei no giin kará naritachí³ Shūgi-in wa yon-hyakú-rokú-jū-naná-méi no giin kará naritatté imásu. 2. Nihón zēnkoku⁴ wa hyakú-jū-ku no senkyōku ni wakárete imásu, soshitē kaku⁵ senkyōku wa sannin kará gonin máde no giin wo Gíkai e senshutsu shimásu. 3. Nihón no jinkō wa sen-kyū-hyakú-rokujū-san nen ni oyosó kyū-sen yon-hyakú man-nin de átta. Nihón no jinkō wa mainén yaku⁶ hyakumánnin zōka suru⁷ to yosoku sareté⁸ óri, shūtagátte⁹ sen-kyū-hyakú naná-jūnen ni wa ichiōku no jinkō wo mótsu kotó ni náru de arō.¹⁰ 4. Nihón ni wa hachí-man-naná-sen

1 *háiru* to hold 2 波=small wave, 浪=big wave 3*kará naritatsu* to be composed of, to consist of (*lit.* to be composed from, to consist from) 4 *zēnkoku* the whole country 5 *kaku* each 6 *yaku* about 7 *zōka suru* to increase 8 *yosoku suru* to estimate, *yosoku sareru* to be estimated, *yosoku sareté óri* has been estimated and..... 9 *shūtagátte* consequently 10 *mótsu kotó ni náru de arō* will have (*lit.* to have, the fact to become will be)

-happyakú no jinja to naná-man-ni-sen-kyū-hyakú-jū-hachí no téra to san-zen-yon-hyakú-go-jū-yon no kirisūto-kyō kyōkai to ga arimásū. 5. Fúji-san wa oyosó ichi-man-ni-sen jakú¹ arimásū. 6. Nihón no shakú wa Eikokú no fito yōri mo sūkōshi nagái désū. 7. Sen kyū-hyakú-rokujū-nen jū gatsú ichi-nichi² no Nihón ni okéru³ gaijín kyojūsha no sōkei-sū⁴ wa rokú-jū-yon-man-naná-hyakú hachijū-san nin de arimáshita. Konó uchí go-jū-roku-man-kyū-sen sanjū-yo nin wa Kankokújin, yon-man-rokusén gojū-ni nin wa Chūgokujin, soshité ni-man-go-sen roppyakú kyūjū-nanā nin wa Ō-Béi⁵ shōkoku-jin⁶ déshita. 8. Nihón de wa kekkōn-shikí no toki hanáyome hanamúko wa saké wo sámbai zutsú nomikawashimásū.⁷ Koré wa "San-san-ku-do no sakazukí gotó"⁸ to yobareté orimásū. 9. Béikoku ni irū méi ni Nihón no getá issokú to tábi nísoku okurō to omoimásū. 10. Konó kutsushitá wa issokú ikura désū ka.—100 yen désū.—Rokūsokú kaimashō. 11. Gorán nasái! Hikōki ga jū-ni-dái anó oká no ué wo tondé imásū. 12. Anáta no atarashii ié no heyá wa dóno kurái okii désū ka.—Génkan ga sanjō, ōsetsuma ga jūjō, chanomá ga hachijō, shosái ga rokujō, soshité shinshitsú ga jū-nijō désū. 13. Nihón no kitá kaigán ni sotta takūsán no murá ga tsunamí de sarawaremáshita.⁹ 14. Uchí no kázoku wa taitéi ichi nichí ni gyūnyū wo hachihon nomimásū. Gyūnyū wa móttomo yói taihén jiyō no áru ekitái shokúmotsu désū. 15. Chikágoro dóno kurái tori wo o-kái ni narimáshita ka.—Mō amari kaimasén déshita. Sámba dáke. 16. Batā ga mótto hoshii désū ka.—Iié, mō takūsán desu. Jūbun itadakimáshita, arigatō. 17. Konó gōkei wa átte¹⁰ imasén kará mō ichidó yarinaoshi nasái.¹¹ 18. Dōtchi no fukuró ni koná ga yokéi hairimásū ka, koré désū ka anó hō désū ka.—Ryōhō tomō onají désū.

1. 日本の参議院は二百五十名の議員から成り立ち、衆議院は四百六十七名の議員から成り立っています。2. 日本全国は百十九の選挙区に分かれています。そして各選挙区は三人から五人迄の議員を議会へ選出します。3. 日本の人口は千九百六十三年に凡そ九千四百万人であった、日本の人口は毎年約百万人増加すると予測されており、従って千九百七十年には一億の人口を持つ事になるであろう。4. 日本には八万七千八百の神社と七万二千九百十八の寺と三千四百五十四のキリスト教教会とがあります。5. 富士山は凡そ一万二千尺あります。6. 日本の尺は英国のフィートよりも少し長いです。7. 千九百六十年十月一日の日本に於ける外人居住者の総計数は六十四万七千八百八十三人でありました。この中、五十六万九千三十四人は韓国人、四万六千五百二十二人は中国人、そして二万五千六百九十七人は欧米諸国人でした。8. 日本では結婚式の時花嫁花婿は酒を三杯ずつ飲み交します。これは「三々九度の盃事」と呼ばれ

1 jakú=shakú foot (measure) 2 ichi-nichi first day of the month 3 ni okéru in formal speech used instead of ni (in) 4 sōkei-sū total number 5 Ō-Béi Europe and America; Ō=Ōshū Europe, Béi=Béikoku America 6 shōkoku various countries, shōkoku-jin people of various countries 7 nomikawasu to exchange drinks, to drink by turns 8 gotó=kotó thing, affair (in this case gotó means ceremony, celebration) 9 sarawareru to be swept away 10 átte imasén is not correct, átte iru to be correct 11 yarinaoshi to try and correct.

ております。9. 米国にいる姪に日本の下駄一足と足袋二足送ろうと思います。10. この靴下は一足幾らですか。一百円です。一六足買しましょう。11. 御覧なさい！飛行機が十二台あの丘の上を飛んでいます。12. 貴方の新しい家の部屋はどの位大きいですか。一玄関が三畳、応接間が十畳、茶の間が八畳、書斎が六畳、そして寢室が十二畳です。13. 日本の北海岸に沿った沢山の村がつなみでさらわれました。14. うちの家族は大抵一日に牛乳を八本飲みます。牛乳は最もよい大変滋養のある液体食物です。15. 近頃どのくらい鳥をお買いになりましたか。—もう余り買いませんでした。三羽だけ。16. バターがもっと欲しいですか。—いえ、もう沢山です。充分頂きました。ありがとうございます。17. この合計は合っていないからもう一度やりなおしなさい。18. どつちの袋に粉が余計入りますかこれですかあの方ですか。—両方とも同じです。

1. The Japanese House of Councillors is composed of 250 members, and the House of Representatives of 467 members. 2. The whole of Japan is divided into 119 electoral districts, and each district returns from three to five members to the House of Representatives. 3. In 1963 the population of Japan was about ninety-four million. It is estimated that the Japanese population increases about a million every year and that by 1970 Japan will therefore be inhabited by one hundred million people. 4. In Japan there are 87,800 Shinto shrines, 72,918 Buddhist temples and 3,454 Christian churches. 5. Mount Fuji is about 12,000 feet high. 6. The Japanese "shaku" is a little longer than the English "foot." 7. On October the first, 1960, the total number of foreign residents in Japan was 640,783. Of these, 569,034 were Koreans, 46,052 Chinese, 25,697 of European and American countries. 8. In Japan, when a wedding ceremony is celebrated, the bride and bridegroom drink, by turns, three cups, of *sake* (Japanese wine). This is called "The ceremony of the three-times-three exchange of nuptial cups." 9. I am going to send my niece in America a pair of Japanese wooden clogs and two pairs of *tabi* (Japanese socks). 10. How much does a pair of these socks cost?—100 yen. —I will buy six pairs. 11. Look! A dozen aeroplanes are flying above that hill. 12. How large are the rooms of your new house?—The entrance hall is a three-mat room, the drawing room ten mat, the living room eight-mat, the study six-mat, and the bed room twelve. 13. Many villages along the northern coast of Japan have been swept away by tidal waves. 14. My family generally drink eight bottles of milk every day. Milk is the best and the most nutritious liquid food. 15. How many more birds have you bought lately?—Not many more; only three. 16. Do you wish to have some more butter?—No, I do not wish any more. I have had enough; thank you. 17. This total is not correct; try once more. 18. Which bag holds more flour this one or that?—They both hold the same.

Forty-second Lesson 第四十二課

The Four Rules *Shisoku* 四則

Addition *Kuwaerán* 加え算, (*Lit.*) *kahō* 加法.

$3+5=8$ *San ni go wo kuwaerú (to)¹ hachí.* (*lit.* To three, five if we add,
三 に 五 を 加える (と) 八. eight.—*kuwaerú* to add)

Subtraction *Hikízan* 引き算, (*Lit.*) *gempō* 減法.

$12-5=7$ *Jū-ni kará go hikú (to)¹ shichí.* (*lit.* Twelve from, five if we
十二 から 五 引く (と) 七. deduct, seven.—*hikú* to deduct)

A subtraction may also be worded as follows:

$12-5=7$ *Jū-ni mainasú go ikōru shichí.* (*lit.* Ten minus five equals seven.
十二 マイナス 五 イコール 七. —*mainasú* minus, *ikōru* equals)

Multiplication *Kakézan* 掛け算, (*Lit.*) *jōhō* 乘法.

$4 \times 5 = 20$ *Shi ni go wo kakéru (to) ni-jū.*
四 に 五 を 掛ける (と) 二十.

(*lit.* Four by five if we multiply, twenty.—*ni*.....*kakéru* to multiply by)

Division *Warízan* 割算, (*Lit.*) *jōhō* 除法.

$45 \div 5 = 9$ *Yon-jū-go wo go de warú (to) kyū.*
四十五 を 五 で 割る (と) 九.

(*lit.* Forty-five, by five if we divide, nine.—*warú* to divide)

A division may also be worded as follows:

$45 \div 5 = 9$ *Yon-jū-go warú go wa kyū.* 四十五割る五は九.

The four arithmetic operations may be mentioned in one single word, formed by the first syllable of each of the four expressions given above:

kagenjōjo (*ka-gen-jō-jo*) 加減乗除

Fractional Numbers

Bunsū 分数 (*bun* 分 part, *sū* 数 number)

$\frac{1}{2}$ *nībún no ichí* 二分の一 (*lit.* of two parts, one)

$\frac{1}{3}$ *sambún no ichí* 三分の一 (*lit.* of three parts, one)

$\frac{2}{4}$ *yombún no ni* 四分の二 (*lit.* of four parts, two)

San-jū-ni no yombún no san wa ikutsu desū ka. How much is $\frac{3}{4}$ of 32?
三十二 の 四分 の 三 は いくつ ですか.

(*lit.* 32 of, of four parts three, how much is? = Of 32, of 4 parts 3, how much is it?)

¹ *to* may be omitted, but when used it corresponds to *if*

When a number is followed by a fraction without specifying what they represent, the numerative *ka* か is used between the number and the fraction, as in the following example:

4½ *yon ka sambūn no ichi* 四か三分の一

In cases as the above, the numerative *ka* might be considered to take place of the conjunction **and** (four **and** one third).

When the thing that the number and fraction represent is mentioned, the numerative *ka* か is not used, as in the following example:

5⅓ miles—*go māiru yombūn no san* (lit. four miles, of four parts, three.)
五マイル 四分 の 三

Ordinal Numbers

Ordinal numbers are formed by placing the word *bammé* 番目 after the cardinal numbers, preceded or not by *dái* 第, as given in Lesson 12, page 69. *No* is used before the noun that follows the ordinal number.

<i>Hachi-bammé no denchū.</i>	八番目の電柱.	} The eighth electric pole.
<i>Dái-hachi-bammé no denchū.</i>	第八番目の電柱.	
<i>Dái-hachi denchū.</i>	第八電柱.	

Anó rêtsu no dái-ichi-bammé no katá wa miyasamá désū.
あの 列 の 第一番目 の 方 は 宮様 です.

The first person in that line is an Imperial prince.
(lit. Of that line the first person, prince is.)

Konó kádo kará go-bammé no iè wa watashí no uchi désū.
この 角 から 五番目 の 家 は 私 の 家 です.

The fifth house from this corner is my house.
(lit. From this corner the fifth house, my house is.)

Note the following expressions, which may be used both as adjectives and nouns:

<i>saishó no</i>	最初の	the first, the first one
<i>tsugí no</i>	次の	the next, the next one
<i>áto no</i>	後の	the one after
<i>máe no</i>	前の	the one before
<i>sáigo no</i>	最後の	} the last, the last one
<i>ichibán shimái no</i>	一番しまいの	
<i>ichibán owarí no</i>	一番終りの	

Chūshingura¹ no ichibán shimái no makú² wa taihén omoshirói désū.
忠臣蔵 の 一番 しまい の 幕 は 大変 面白い です.

The last scene of Chūshingura is very interesting.

¹ *Chūshingura* is the name of the most popular Japanese drama, telling the story of forty-seven devoted retainers, who sacrificed their lives to avenge their wronged master. See page 619 for description of this story. ² *makú* scene

The order of succession of sovereigns is indicated by the ordinal number, followed by the word *sei* 世. *Dái* before the number indicating the order of succession may be omitted.

Edowādo dái-hássei エドワード第八世 Edward VIII
Jōji rokú-sei ジョージ六世 George VI

Idiomatic Usage

Ichí—, *dái-ichí* 第一, *ichíban* 一番, *dái-ichíban* 第一番 without being followed by *me* 目, may be used idiomatically with a superlative meaning, as expressed in the following examples:

Kāre wa sekai ichí (dái-ichí, ichíban, dái-ichíban) no káshu¹ désū.
 彼は世界 一 (第一, 一番, 第一番) の歌手です。

He is No. 1 (Al, the best, etc.) singer in the world.

Kāre wa tōshi² dái-ichí (ichíban, etc.) no fugō désū.
 彼は当市 第一 (一番;) の富豪です。

He is the richest man in our city.

Kāre wa ichíban (dái-ichí, etc.) no seito désū. He is the top
 彼は 一番 (第一;) の生徒です。 (No. 1, etc.) student.

Kánojo wa kurasu³ dái-ichí (ichíban, etc.) désū.
 彼女はクラス 第一 (一番;) です。

She is the best (the top, etc.) of the class.

ichíban de shiken⁴ ni gōkaku⁵ suru to pass an examination first
 一番 で 試験 に 合格 する on the list

ichíban shōbu⁶ 一番勝負 contest decided by a single game

Jōji rokú-sei ga sen-kyū-hyakū-go-jū-ni nen ni-gatsu muikā ni hōgyo asoba-
 ジョージ六世が 千九百五十二年 二月 六日に崩御遊ば
saretā⁷ sokkokū karē no ōjo⁸ wa Erizabesū nisēi, sunāwachi, Eikoku joō⁹ to
 された 即刻 彼の王女はエリザベス二世, 即ち, 英国女王と
nararemashita. George VI died on February 6th, 1952 and upon his demise
 なられました。 his daughter became Elisabeth II, Queen of England.

Years and Eras

The Japanese count the years by *eras*, which correspond to the reigns of the emperors that have ruled Japan since its foundation as an empire in the year 660 B. C.

The present era is called *Shōwa* 昭和, and began on the 26th of December, 1926.

The *Mēiji* 明治 Era began in 1868 and ended on the 30th of July, 1912.

The *Taishō* 大正 Era, which preceded the present Era, began on July 31st, 1912, and ended on the 25th of December, 1926.

1 singer 2 city 3 class 4 examination 5 *gōkaku suru* to succeed in (an examination) 6 game, contest 7 *hōgyo asobasareru* to demise 8 *sokkokū* immediately, at once; *ōjo* daughter of a sovereign 9 *joō* queen

Nihón no Kinjō Heika no Go-sokuishiki wa Shōwa sannén jū-ichī-gatsū
 日本 の 今上 陛下 の 御即位式 は 昭和 三年 十一 月
tōka ni Kyōto de ageraremashita. (sokuishiki enthronement ceremony;
 十日 に 京都 で 挙げられました。 Go honorific)

The ceremony for the enthronement of the present Emperor of Japan was held in Kyoto on the 10th of November, 1928 (the third year of the Shōwa Era).

The years of the Christian era are named by the word *seireki* 西暦 (Western Calendar), followed by the cardinal number indicating the year.

Kotoshi wa seireki sen (or *issén*) *kyū-hyakū-rokujū-ichi nen desu.*
 今年 は 西暦 千 (一千) 九百六十一 年 です。
 We are now in the year 1961. (lit. This year Western calendar 1961 year is.)

half a year	<i>han toshi, han nen</i> (Lit.)	半年, 半年
this year	<i>kotoshi, honnén</i> (Lit.)	今年, 本年
last year	<i>kyōnen, sakunén</i> (Lit.)	去年, 昨年
next year	<i>rainén</i>	来年
the following year	<i>akurū-toshi</i> <i>yokunén</i> (Lit.)	明くる年 翌年
the year before last	<i>otōtoshi, issakū nen</i> (Lit.)	一昨年(々), 一昨年
the year after next	<i>sarainén</i>	再来年

When words indicating divisions of time are used subjectively they are followed by *wa* or *ga* according to the rules already given governing these two postpositions. However, they are not followed by any postposition when they are used adverbially.

Kotoshi wa urūdoshi desu kara sakunén yōri mo ichi-nichi ōi desu.
 今年 は 閏年 です から 昨年 より も 一日 多いです。
 This year, being leap year, is one day longer than last year.

Sakunén wa honnén yōri mo ame ga takusan furimashita.
 昨年 は 本年 より も 雨 が 沢山 降りました。
 Last year it rained more than this year.

(Last year, this year than, rain much fell.)

Watashi wa rainén Yōroppa e mairimāsu. Next year I shall
 私 は 来年 ヨーロッパへ 参ります。 go to Europe.

The Four Seasons of The Year

Shiki 四季

<i>haru</i> 春	spring	<i>aki</i> 秋	autumn
<i>natsu</i> 夏	summer	<i>fuyu</i> 冬	winter

When named in combination, the four seasons are also called:
shun-ka-shū-tō 春夏秋冬, an expression of Chinese origin.

Ichí nen wa shikí ni wakárete imásu. The year is divided into four seasons.
 一年は四季に分かれています。
Háru wa ichí nen-jū de ichibán yói kisétsu¹ désu. Spring is the best season of the year.
 春は一年中で一番よい季節です。

The Day and its Divisions

day	<i>hirá</i> 屋 <i>hirumá</i> 屋間	to-day	<i>kyō</i> きょう <i>kónnichí</i> ²	今日
morning	<i>ása</i> 朝	to-night	<i>kon-ya</i> 今夜 <i>kónban</i> ²	今晚
noon	{ <i>shōgo</i> 正午 ² <i>hirá</i> 屋	to-morrow	<i>ashitá</i> あした <i>myōnichi</i> ²	明日
afternoon	<i>gōgo</i> 午後	yesterday	<i>kinō</i> きのう <i>sakujitsu</i> ²	昨日
evening	<i>yū</i> 夕 <i>yūgata</i> 夕方	this morning	<i>késa</i> けさ <i>konchō</i> ²	今朝
night	<i>yōru</i> 夜 <i>yábun</i> 夜分	this evening	<i>kōmban</i> 今晚 <i>kyō no yūgata</i> きょうの夕方	
midnight	<i>yonaká</i> 夜中	last night	<i>sakūban</i> 昨晚 <i>sakuyá</i> 昨夜 <i>yūbe</i> ゆうべ	
to-morrow morning	<i>ashitá no ása</i>	あしたの朝	<i>myōchō</i> ²	明朝
to-morrow before noon	<i>ashitá no gozén</i>	あしたの午前	<i>myōgozen</i> ²	明午前
to-morrow afternoon	<i>ashitá no gōgo</i>	あしたの午後	<i>myōgogo</i> ²	明午後
to-morrow evening	<i>ashitá no yūgata</i>	あしたの夕方	<i>myōyū</i> ²	明夕
to-morrow night	<i>ashitá no ban</i>	あしたの晩	<i>myōban</i> ²	明晩
yesterday morning	<i>kinō no ása</i>	きのうの朝	<i>sakuchō</i> ²	昨朝
the day before yesterday	<i>ototói</i> おととい	<i>issakujitsu</i> (Lit.)		一昨日
the day after to-morrow	<i>asatte</i> さあって	<i>myōgonichi</i> (Lit.)		明後日
three days ago	<i>issakú-sakujitsu</i>	一昨々日		
three years ago	<i>issakú-sakunén</i>	一昨々年		
three nights ago	<i>issakú-sakuyá</i>	一昨々夜		

Dōzo myōgonichi oidé kudasái. Please call on me the day after to-morrow.
 どうぞ 明後日 お出で下さい。

Ototói Sumidá-gawá no atarashí hashí no kaitsūshiki³ wo mimashita.
 おととい 隅田川 の 新しい 橋 の 開通式 を 見ました。

The day before yesterday I saw the ceremony for the opening of the new bridge over the Sumida river.

Kyō wa taihén íi o-ténki désu. We are having a very fine day.
 きょうは 大変 いゝお天気 です。 The weather is very fine to-day.

The Days of the Week

Monday	<i>getsuyō(bi)</i>	月曜(日)	from	<i>getsu</i>	moon	and	<i>yōbi</i>
Tuesday	<i>kayō(bi)</i>	火曜(日)	from	<i>ka</i>	fire	and	<i>yōbi</i>
Wednesday	<i>suiyō(bi)</i>	水曜(日)	from	<i>sui</i>	water	and	<i>yōbi</i>
Thursday	<i>mokuyō(bi)</i>	木曜(日)	from	<i>moku</i>	wood	and	<i>yōbi</i>
Friday	<i>kin-yō(bi)</i>	金曜(日)	from	<i>kin</i>	gold	and	<i>yōbi</i>
Saturday	<i>doyō(bi)</i>	土曜(日)	from	<i>do</i>	earth	and	<i>yōbi</i>
Sunday	<i>nichiyō(bi)</i>	日曜(日)	from	<i>nichi</i>	sun	and	<i>yōbi</i>

1 *kisétsu* season 2 literary style 3 *kaitsūshiki* opening (inauguration) ceremony

Bi 日 modified pronunciation of **hi** 日 day; **yōbi** 曜日 day of week.

Kyō wa nani yōbi desū ka. What day of the week is to-day?
 きょうは 何 曜日 ですか。

Kyō wa kayōbi desū. きょうは火曜日です。 To-day is Tuesday.

On, used before days of the week, is translated by **ni**.

Watashi wa Nihon-go no kōko wo getsuyōbi, suiyōbi, kin-yōbi ni shimāsū.
 私 は 日本語 の 稽古 を 月曜日, 水曜日, 金曜日 に します。
 I take Japanese lessons **on** Mondays, Wednesdays, and Fridays.

Taigai nichiyōbi ni wa Nikkō e ikimāsū. **On** Sundays I generally go
 大概 日曜日 に は 日光 へ 行きます。 to Nikkō.

When two or more days of the week are mentioned in succession the termination **yōbi** may be omitted. *Getsuyōbi* may be shortened also into **getsu**.

Watashi wa Itari-go no kōko wo getsu, sui, kin ni shimāsū.
 私 はイタリー語の 稽古 を 月, 水, 金 に します。
 I take Italian lessons **on** Mondays, Wednesdays, and Fridays.

this week	<i>konshū</i>	今週	the week before last	<i>sen-sen-shū</i>	先々週
next week	<i>raishū</i>	来週	the week after next	<i>rāi-rāi-shū</i>	来々週
last week	<i>senshū</i>	先週	three weeks ago	<i>san-shū-kan mae</i>	三週間前

The Months

January	<i>ichigatsū</i>	一月	July	<i>shichigatsū</i>	七月
February	<i>nigatsū</i>	二月	August	<i>hachigatsū</i>	八月
March	<i>sāngatsu</i>	三月	September	<i>kūgatsu</i>	九月
April	<i>shigatsū</i>	四月	October	<i>jūgatsu</i>	十月
May	<i>gōgatsu</i>	五月	November	<i>jū-ichigatsū</i>	十一月
June	<i>rokugatsū</i>	六月	December	<i>jū-nigatsū</i>	十二月

this month	<i>kongetsū</i>	今月	last month	<i>sēngetsu</i>	先月
next month	<i>rāigetsu</i>	来月	three months ago	<i>san-ka-getsū mae</i>	三ヶ月前
			the month before last	<i>sen-sēngetsu</i>	先々月
			the month after next	<i>rāi-rāigetsu</i>	来々月

Sēngetsu kara Nihon-go no benkyō wo shite imasu.
 先月 から 日本語 の 勉強 を しています。

Since last month I have been studying Japanese.

Sen-sēngetsu Indo kara tomodachi to isshō ni Nippōn e kimashita.
 先々月 インド から 友達 と 一緒に 日本 へ 来ました。

Sen-sēngetsu Indo kara tomodachi to isshō ni Nippōn e kimashita.
 The month before last I came to Japan from India with a friend.

The months may be counted with the numerals of both Chinese and Japanese origin, as given below.

<i>ikkágetsu</i>	一か月	<i>hītótsūki</i>	一月	one month
<i>ni-kágetsu</i>	二か月	<i>fūtatsūki</i>	二月	two months
<i>san-kágetsu</i>	三か月	<i>mítsūki</i>	三月	three months
<i>shi-(yon)-kágetsu</i>	四か月	<i>yótsūki</i>	四月	four months
<i>go-kágetsu</i>	五か月	<i>itsútsūki</i>	五月	five months
<i>rokkágetsu</i>	六か月	<i>mútsūki</i>	六月	six months
<i>shichí-(naná)-kágetsu</i>	七か月	<i>nanátsūki</i>	七月	seven months
<i>hakkágetsu</i>	八か月	<i>yátsūki</i>	八月	eight months
<i>ku-kágetsu</i>	九か月	<i>kokónotsūki</i>	九月	nine months
<i>jikkágetsu</i>	十か月	<i>tótsūki</i>	十月	ten months
<i>jū-ikkágetsu</i>	十一か月	<i>jū-ichítsūki</i>	十一月	eleven months

Before the language reforms were promulgated (See Page 15), instead of the *hiragana* symbol か, the symbol ケ was used, which symbol is the upper left part of the character 箇, which was, and is still now, used as a numerative for counting bundles, parcels, round shaped fruits, cakes of soap and other such things that can be handled.

The Days of the Month

1 st	<i>ichinichi</i>	一日	16 th	<i>jū-rokunichí</i>	十六日
	<i>tsuitachi</i>	朔日	17 th	<i>jū-shichinichi</i>	十七日
2 nd	<i>futsuká</i>	二日	18 th	<i>jū-hachinichi</i>	十八日
3 rd	<i>mikká</i>	三日	19 th	<i>jū-kunichí</i>	十九日
4 th	<i>yokká</i>	四日	20 th	<i>hatsuká</i>	廿日
5 th	<i>itsuká</i>	五日	21 st	<i>ni-jū-ichinichi</i>	二十一日 (廿一日)
6 th	<i>muiká</i>	六日	22 nd	<i>ni-jū-ninichi</i>	二十二日 (廿二日)
7 th	<i>nanoká</i>	七日	23 rd	<i>ni-jū-sannichi</i>	二十三日 (廿三日)
8 th	<i>yōka</i>	八日	24 th	<i>ni-jū-yokká</i>	二十四日 (廿四日)
9 th	<i>kokonoká</i>	九日	25 th	<i>ni-jū-gónichi</i>	二十五日 (廿五日)
10 th	<i>tōka</i>	十日	26 th	<i>ni-jū-rokunichi</i>	二十六日 (廿六日)
11 th	<i>jū-ichinichi</i>	十一日	27 th	<i>ni-jū-shichinichi</i>	二十七日 (廿七日)
12 th	<i>jū-ninichi</i>	十二日	28 th	<i>ni-jū-hachinichi</i>	二十八日 (廿八日)
13 th	<i>jū-sannichi</i>	十三日	29 th	<i>ni-jū-kunichí</i>	二十九日 (廿九日)
14 th	<i>jū-yokká</i>	十四日	30 th	<i>san-jūnichí</i>	三十日 (卅日)
15 th	<i>jū-gonichí</i>	十五日	31 st	<i>san-jū-ichinichi</i>	三十一日 (卅一日)

The first day of the month is called *tsuitachi* 朔日, and the last day of the month *misoká* 晦日. The first day of the year is called *ganjitsu* 元日 or *gantán* 元旦, (*Lit.*) and the last day of the year *ō-misoká* 大晦日.

Nihon de wa ô-misoká no ban jû-ni-ji kará jôya no kané¹ ga naridashimásû.
日本では大晦日の晩十二時から除夜の鐘が鳴り出します。

In Japan, on the last day of the year at 12 o'clock at night all temple bells begin to ring.

naridásu 鳴り出す *to begin to ring*—This verb is formed by the stem of **narû** 鳴る to sound, to ring, to peal and **dásu** 出す, which verb, used here as a suffix, corresponds to *to begin to*..... Many compound verbs are formed with the suffix **dásu** 出す as in the case of **naridásu** 鳴り出す.

Ganjitsû ni wa Nihon-jû dokó no uchi de mo zôni² wo tabemásû.

元日には日本中どこの家でも雑煮を食べます。

On New Year's Day in Japan, people in all houses eat *zoni*.

The two expressions *What day of the month.....? How many days.....?* are translated by **Nan nichí**....., **Iku nichí**....., or **Ikka**.....

Kyô wa nan nichí (iku nichí, ikka) désû ka. What day of the month
きょうは何日(幾日、幾日)ですか。 is it to-day?

Ôsaka ni iku nichí gurai go-taisai³ désû ka. About how many days will
大阪に幾日位御滞在ですか。 you stay in Osaka?

(lit. In Osaka, how many days about your sojourn is it?)

Ago

The adverb **ago**, when used to indicate a past period of time specified in days, months, or years, is translated by **máe** 前 (before):

Yokká máe. Four days ago. *Rokkágetsu máe.* Six months ago.

四日前。 六ヶ月前。

Go-nen máe. Five years ago. *Mitsûki máe.* Three months ago.

五年前。 三月前。

When the period of time is specified in weeks, **máe** is preceded by the word **kan** 間.

San-shû-kan máe. 三週間前。 Three weeks ago.

Isshû-kan máe. 一週間前。 One week ago.

If the period of time is specified in hours, **kan** forms one single word with **ji**, which means *hour*.

Ni-jikán máe. 二時間前。 Two hours ago.

Ni-san-jikán máe. 二三時間前。 Two three hours ago.

As a separate word **jikán** 時間 means *time*.

Common indefinite expressions ending in **ago** in English and **máe** in Japanese are the following:

1 *Jôya* 除夜 New Year's Eve, the watch night; *jôya no kané* the watch night bell, the bells speeding the old year. 2 *dôko no*.....*de mo* in whichever....., *uchi* house; *zôni* traditional soup eaten on New Year's Day 3 sojourn

zuttó mae ずっと前 a long time ago
shibáráku mae 暫く前 sometime ago
sūjitsu mae 数日前 a few, several days ago

Sonná ni mae de wa arimasén. Not so long ago as that.
 そんなに前ではありません。 It is not so long ago.

The past time suggested by any of these expressions is, as in English, in relation to the subject spoken of, so that "a long time ago," may mean any period of time from a few hours to centuries. Examples:

Ima okimáshita ka. or *Ima o-okí ni narimáshita ka.* Did you just get up?
 今 起きましたか。 今 お起きに なりましたか。

Íe, zuttó mae ni okimáshita. No, I got up a long time ago.
 いえ、ずっと前 に 起きました。

Haradá san no go-ryōshin wa zuttó mae ni nakunarimáshita.
 原田さんの御両親はずっと前に亡くなりました。

Mr. Harada's parents died a long time ago.

Anata no o-jōsan wa Igirisu e irasshatta to shibáráku mae ni ukagaimáshita. Sometime ago they told me that your daughter had gone to England.
 貴方のお嬢さんはイギリスへいらっしゃったと暫く前に伺いました。

(lit. Your daughter to England went, so sometime before I heard.)

Musūme wa Eikoku e wa mairimasén deshita ga Itarī e ongaku no kenkyū ni mairimáshita. She did not go to England, but she went to Italy to study music.
 娘は英国へは参りませんでした がイタリーへ音楽の研究に参りました。

Sūjitsu mae ni konō tokorō de jū-go-ken iē ga yakemáshita.
 数日前にこの所で十五軒家が焼けました。
 A few days ago fifteen houses were burnt in this district.

Other common expressions indicating a past period of time are *móto* 元, *izen* 以前 formerly, once, and *mukashí* 昔 in olden days, in days gone by. *Móto*, *izen*, and *mukashí* may all be used to translate the expression a long time ago. Note that *móto* is used in ordinary, *izen* in formal, speech.

Móto watashi wa anō apāto ni sūnde imáshita.
 元 私はあのアパートに住んでいました。
 Formerly I lived in that apartment house.

Sonō hanashí wa izen (móto) kikimáshita (ukagaimáshita).
 その話は以前(元)聞きました(伺いました)。
 I heard that story a long time ago.

Konō shirō wa mukashí kizukaremáshita. This castle was built a long time ago.
 この城は昔築かれました。
kizáku 築く to build, *kizukarēru* 築かれる to be built

Expressions indicating periods of time, preceded or not by the preposition *for* or *during*, are formed with the word *kan* 間 (interval, period), as shown in the following examples: (See Lesson 31.)

<i>mikkā-kan</i>	三日間	(for or during a period of) three days
<i>yon-kāgetsu-kan</i>	四か月間	(for or during a period of) four months
<i>jūnen-kan</i>	十年間	(for or during a period of) ten years

Vocabulary

Nouns					
apprentice	<i>kozō</i>	小僧 <small>コソウ</small>	season	<i>jiki</i>	時季 <small>ジキ</small>
Buddhism	<i>Bukkyō</i>	仏教 <small>ブツキョウ</small>	show	<i>tenrankai</i>	展覧会 <small>テンランカイ</small>
building	<i>kenchikubutsu</i>	建築物 <small>ケンチクブツ</small>	symbol	<i>shirushi</i>	印 <small>シロシ</small>
chivalry	<i>bushidō</i>	武士道 <small>ブシドウ</small>	throne	<i>mi-kurái</i>	御位 <small>ミクライ</small>
chrysanthemum	<i>kikū</i>	菊 <small>キク</small>	Verbs		
emblem	<i>shōchō</i>	象徴 <small>シヤウテウ</small>	to celebrate	<i>iwāu</i>	祝 <small>イウ</small>
era, period	<i>miyō</i>	御代 <small>ミヨ</small>	to exhibit	<i>shuppīn surū</i>	出品スル
Far East (the)	<i>Kyōkutō</i>	極東 <small>キョクトウ</small>	to last	<i>tsuzukū</i>	続 <small>ツク</small>
municipality	<i>shiyākūsho</i>	市役所 <small>シヤクショ</small>	to open	<i>hirāku</i>	開 <small>ク</small>
owner	<i>mochinushi</i>	持主 <small>モチヌシ</small>	to inaugurate		
prize	<i>shō</i>	賞 <small>シヤウ</small>	to receive	<i>ukē-ru</i>	受ケル
purity	<i>junketsu</i>	純潔 <small>ジュンケツ</small>	to rule over	<i>osamē-ru</i>	治メル
ruler	<i>tōchisha</i>	統治者 <small>トウチシャ</small>	to set up	<i>narabe-rū</i>	並 <small>ナラベ</small>
			to venerate	<i>uyamāu</i>	敬 <small>ウヤマウ</small>

the reigning (Emperor) *Kinjō*; emperor *tennō*; His, Her, Your Majesty *Héika*; His Majesty the reigning Emperor *Kinjō Tennō Héika*; The name of a dead emperor is generally followed by the word *Tennō*; to succeed to the throne *mi-kurái ni o-tsūki ni nāru*; to rule over *osamē ni nāru*; great, illustrious *erái*; knightly honour *būshi no méiyo*; potted chrysanthemums *hachiué no kikū*; Europe *Yōroppa*; Australia *Ōsūtorariya*; North America *Hokubēi*; South America *Nambēi*; Doll's Festival *Hinā Matsuri*; wooden stand *ki no dāi*; knightly *būshi no*; honour *méiyo*

Exercise *Renshū* 練習

1. *Kinjō Tennō Héika wa dāi hyakū-ni-jū-yo dāi-me no Nippōn Téikoku no tōchisha de irasshaimāsū.*¹ *Héika wa sen-kyū-hyakū-ichī-nen shi-gatsū ni-jū-ku nichī ni o-umaré ni narimāshīta,*² *soshite sen-kyūhyaku-ni-jū-go-nen jū-ni gatsū ni-jū-go nichī ni chichigimi*³ *Taishō Tennō ga o-kakurē*⁴ *ni natta tokī mikurái ni o-tsūki ni narimāshīta.* 2. *Méiji Tennō wa yon-jū-go-nen kan Nihōn wo o-osamē ni nāri issen-kyū-hyakū-ni-nen shichī-gatsū-san-jū-nichī ni hōgyo asobasaremāshīta.*⁵ *Méiji Tennō wa Nihōn no ichibān erái tennō to*

1 *irasshaimāsū* used instead of *aru* 2 *o-umaré ni nāru* polite for *umarerū* to be born 3 *chichigimi* very polite for father and only used in literary style 4 *o-kakurē ni nāru* to die, to pass away, used when referring to members of the Imperial family 5 *hōgyo asobasarerū* to demise, pass away, used only when referring to an emperor's demise

shíté Nihón kókumín kará uyamawárete¹ oraremásū. 3. Nihón no dái ni-jū-kyū-dái no tennō wa Kimméi Tennō déshīta. Kimméi Tennō wa seireki go-hyakú-yon-jū-nen kará go-hyakú-nána-jū-ni-nen máde konó kuní wo o-osamé² ni nararemashīta. Kimméi Tennō no míyo ni Bukkyō ga Nihón e hairimashīta. 4. Sen-kyū-hyakú-ni-jū-san-nen ku-gatsú tsuitachí ni dái-jishín ga okorimashīta. Konó dái-jishín³ no tokí ni oyosó kyū-man-nin guraí no hitó ga Tōkyō to Yokohamá de shinimashīta. Konó dái-jishín ízen ni wa Tōkyō to Yokohamá ni wa ōki-na tatémono wa amari náku⁴ taitéi no⁵ dōro wa sémakatta⁶ no déshīta. Kōnnichi Tōkyō wa Kyokutō ni okéru⁷ móttomo utsukushíi tokái de ári takúsán no ōki-na kenchikubutsú, hirói dōro, utsukushíi kōen ga arimásū. 5. Nihón ni wa ichi-nen-jū shikí wo tsūjite⁸ utsukushíi haná ga arimásū, ga móttomo yói haná no jiki wa háru sakurá no haná no mankaí surú tokí désū. Nihón de wa sakurá no haná wa junketsú no shirushí de ári bushidō to búshi no méiyo no shōchō de arimásū. 6. Máí nen jū-ichí-gatsú hajimé ni Tōkyō-to⁹ shusái no motó¹⁰ ni kikú no haná no tenrankái ga Hibiya Kōen de hirakaremásū.¹¹ Konó tenrankái ni wa takúsán no hachiue no kikú ga shuppin saremásū,¹² soshíté ichibán utsukushíi haná no mochínushi ga shō wo ukemásū. 7. Nihón, Chūgoku, Roshiyá, Yōroppa, Hokubéi de wa jū-nigatsú, ichigatsú, nigatsú wa fuyú no tsúkí désū ga Ōsutorariya to minami Afuriká to Nambéi de wa natsú no tsúkí désū. 8. Máí-nen sángatsu mikká ni, chiisái musūmé no áru taitéi no Nihón no katéi¹³ de wa "Hiná Matsuri" wo iwaimásū. Konó matsuri no tokí ni katéi no musūmé no yorokobí no tamé ni¹⁴ chiisái ningyō ga ki no dái no ué ni naraberaremásū.¹⁵ 9. Nihón no ichibán samúi jiki wa ichigatsú no itsúká ka muiká kará hajimarí hatsúká kan tsuzukimásū. Konó samúi jiki wa kan to yobaremásū. 10. Oyosó san-jū nen guraí máe máde Nihón de wa ichigatsú no jū-go-nichí, jū-rokú-nichí to shichigatsú no jū-go, jū-rokú nichí to wa Yabuirí to itté jochū ya génan ya kozō no han-toshí me no yasumibi¹⁶ déshīta.

1. 今上天皇陛下は第百廿四代目の日本帝国の統治者でいらっしゃいます。陛下は千九百一年四月二十九日にお生れになりました。そして千九百二十五年十二月二十五日に父君大正天皇がおかくれになった時御位におつきになりました。2. 明治天皇は四十五年間日本をお治めになり、一千九百十二年七月卅日に崩御遊ばされました。明治天皇は日本の一番偉い天皇として日本国民から敬われておられます。3. 日本の第二十九代の天皇は欽明天皇でした。欽明天皇は西暦五百四十年から五百七十二年迄この国をお治めになられました。欽明天皇の

1 *uyamawárete orarérú* to be venerated, respected 2 *o-osamé ni nararérú* polite for *osamérú* to rule 3 *dái-jishín* big earthquake 4 *amari náku* few 5 *taitéi no* most 6 *sémakatta no déshīta* were narrow 7 *ni okéru* used in formal speech instead of *ni* in 8 *tsūjite* all through; *shikí wo tsūjite* through all the four seasons 9 *Tōkyō-to* Tokyo metropolis 10 *shusái no motó ni* under the auspices of 11 *hira-karérú* to be opened, inaugurated, as an exhibition, etc. 12 *shuppin sarerú* to be exhibited 13 *family* 14 *yorokobí no tamé ni* for the enjoyment 15 *naraberarérú* to be set up 16 *holiday, day of rest*

御代に仏教が日本へ入りました。4. 千九百廿三年九月朔日(一日)に大地震が起りました。この大地震の時に凡そ九万人位の人が東京と横浜で死にました。この大地震以前には東京と横浜には大きな建物は余りなく大抵の道路はせまかったのです。今日東京は極東に於ける最も美しい都会であり沢山の大きな建築物、広い道路、美しい公園があります。5. 日本には一年中四季を通じて美しい花がありますが最もよい花の時季は春桜の花の満開する時です。日本では桜の花は純潔の印であり武士道と武士の名誉の象徴であります。6. 毎年十一月初めに東京都主催の下に菊の花の展覧会が日比谷公園で開かれます。この展覧会には沢山の鉢植の菊が出品されますそして一番美しい花の持主が賞を受けます。7. 日本、支那、ロシア、ヨーロッパ、北米では十二月、一月、二月は冬の月ですがオーストラリアと南アフリカと南米では夏の月です。8. 毎年三月三日に、小さい娘のある大抵の日本の家庭では「雛祭」を祝います。この祭の時に家庭の小さい娘の喜びの為に小さい人形が木の台の上に並べられます。9. 日本の一番寒い時期は一月の五日か六日から初まり廿日間続きます。この寒い時期は「寒」と呼ばれます。10. 凡そ三十年ぐらい前まで日本では一月の十五日、十六日と七月の十五、十六日とは「簀入」と言って女中や下男や小僧の半年目の休み日でした。

1. His Imperial Majesty Hirohito¹ is the one hundred and twenty-fourth ruler of the Japanese Empire. He was born on April 29th, 1901, and succeeded to the throne on the death of his father, the Emperor Taisho, on December 25th, 1925. 2. Emperor Meiji ruled over Japan for forty-five years; he died on July 30th, 1912. The Emperor Meiji is venerated by all Japanese people as the greatest emperor of Japan. 3. The 29th Emperor of Japan was Kimmey, who ruled this country from the year 540 to the year 572 A. D. During the Kimmey Era Buddhism was introduced into Japan. 4. On September 1st, 1923 a great earthquake occurred. During that great earthquake about 90,000 people perished in Tokyo and Yokohama. Before the great earthquake Tokyo and Yokohama had few large buildings, and most of their streets were narrow. To-day Tokyo is the most beautiful city in the Far East, and has many large buildings, wide streets and fine parks. 5. In Japan there are beautiful flowers in all the four seasons of the year, but the best season for flowers is spring, when the cherry flowers are in full bloom. In Japan the cherry blossom is the symbol of purity and the emblem of chivalry and knightly honour. 6. Every year at the beginning of November, a chrysanthemum show is opened at Hibiya Park under the auspices of the Tokyo metro-

1. Translate: His Majesty the present Emperor (*Kinjō Tennō Heika*), omitting the proper name. In Japanese conversation and even in written style, the name of the reigning emperor is rarely mentioned. The reigning emperor is referred to as "His Majesty the Present Emperor."

police. During this show many potted chrysanthemum plants are exhibited and the owners of the most beautiful ones receive prizes. 7. December, January, and February are winter months in Japan, China, Russia, Europe and North America, but they are summer months in Australia, South Africa, and South America. 8. Every year, on the 3rd of March, most Japanese families with little daughters celebrate the Doll's Festival. During this festival small dolls are set up on wooden stands for the enjoyment of the little girls in the home. 9. The real cold season in Japan is supposed to begin on the 5th or the 6th of January, and to last twenty days. This cold season is called *kan*. 10. In Japan until about thirty years ago, the 15th and 16th of January and the 15th and 16th of July, were the days for the *Yaburi*, or the semi-annual holidays for maid-servants, boy-servants and apprentices.

Forty-third Lesson 第四十三課

The Hours of the Day

Hour <i>ji</i> 時	Minute <i>fun</i> 分	Second <i>byō</i> 秒
<i>ichī-jikan</i> 一時間	one hour	<i>nifun</i> 二分 two minutes
<i>san-jikan</i> 三時間	three hours	<i>jūbyō</i> 十秒 ten seconds

When indicating a period of hours the word *kan* is always used, but it may be omitted when indicating a number of minutes or seconds. *Kan* 間, as used in the above expressions, means *duration*, so that *ichī-ji-kan* 一時間 corresponds to *one hour's duration*.

The word *fun* undergoes the following orthographic changes:

ippun 一分 one minute, *nifun* 二分 two minutes, *sāmpun* 三分 three minutes, *yōmpun* or *shifun* 四分 four minutes, *gōfun* 五分 five minutes, *rōppun* 六分 six minutes, *shichifun* or *nanāfun* 七分 seven minutes, *hachifun* 八分 eight minutes, *kyūfun* 九分 nine minutes, *jippun* 十分 ten minutes.

<i>jū-gōfun</i> 十五分	a quarter of an hour
<i>han-jikan</i> 半時間	half an hour
<i>yon-jū-gōfun</i> 四十五分	three quarters of an hour

Examples

Ichī nichī wa ni-jū-yo-jikan desū. In one day there are twenty-four
一日は二十四時間です。hours.
(lit. One day twenty-four hours is.)

Ichí-jikan wa roku-jūppun desū. In one hour there are sixty minutes.
一時間 は 六十分 です。

Ippun wa roku-jū-byō desū. One minute contains sixty seconds.
一分 は 六十秒 です。

Watashi wa anata wo ni-jikan-han matte imashita.
私 は 貴方 を 二時間半 待っていました。
I waited for you two hours and a half.

When indicating the time of day *kan* is not used.

Ima nanji desū ka. 今、何時ですか。 What time is it now?

Ichíji desū. 一時です。 It is one o'clock.

Sánji desū. 三時です。 It is three o'clock.

Gōji-han desū. 五時半です。 It is half past five.

Every

In Lesson 19, page 113, it has been stated that the distributive adjective **every** is translated by *mái* 毎 placed before nouns indicating periods of time.

mái nen 毎年 every year

Every may be translated also by *gōto-ni* placed after the noun indicating a period of time, which, in this case, is preceded by a numeral whenever a day of the week or a month of the year is mentioned. When *mái* is used, the postposition *ni* may follow the name of the days of the week, but is generally omitted in other cases.

<i>mái jikan</i> 毎時間	<i>ichí jikan gōto-ni</i> 一時間毎に	every hour
<i>mái nichí</i> 毎日	<i>ichí nichí gōto-ni</i> 一日毎に	every day
<i>mái shū</i> 毎週	<i>issūkan gōto-ni</i> 一週間毎に	every week
<i>mái getsū</i> 毎月	<i>ikkāgetsu gōto-ni</i> 一か月毎に	every month
<i>mái kayōbi</i> 毎火曜日	<i>kayō(bi) gōto-ni</i> 火曜(日)毎に	every Tuesday

Examples

Watashi wa mái shū (or issūkan gōto-ni) ikkai ikébanā¹ no kéiko wo shimásū. I take flower arrangement lessons once every week.
私 は 毎 週 (一週間 毎 に) 一回 活花 の 稽古 を します。 (*kéiko wo surū* to practice, to take lessons)

Tōshiko San wa mái doyōbi (ni) uchi ni kimásū.

とし子さんは 毎 土曜日(に) 家 に 来ます。

Tōshiko San wa doyōbi gōto-ni uchi ni kimásū.

とし子さんは 土曜日 毎 に 家 に 来ます。

} Miss Toshiko comes
to our home every
Saturday.

¹ flower arrangement

Mái sui-yōbi (ni) ēiga e yukimāsū.

毎 水曜日 (に) 映画へ 行きます。

Sui-yōbi gōto-ni ēiga e yukimāsū.

水曜日 毎 に 映画へ 行きます。

I go to the cinema every
Wednesday.

Konō shibai no puroguramū wa mái mokuyōbi (ni) kawarimāsū.

この 芝居 の プログラム は 毎 木曜日 (に) 替ります。

or *Konō shibai no puroguramū wa mokuyōbi gōto-ni kawarimāsū.*

この 芝居 の プログラム は 木曜日 毎 に 替ります。

The program of this theatre changes every Thursday.

Mái kin-yōbi (ni) or Kin-yōbi gōto-ni yūransen ga Yokohamā karā

毎 金曜日 (に) 金曜日 毎 に 遊覧船 が 横浜 から

Okinawā e demāsū. Every Friday an excursion steamer leaves Yokohama for

沖縄へ 出ます。 Okinawa.

If the numeral is above one, the distributive adjective *every* is translated by *gōto-ni* only.

futsūkā gōto-ni 二日毎に every two days

rokū shū kan gōto-ni 六週間毎に every six weeks

jikkāgetsu gōto-ni 十か月毎に every ten months

ni-jū nen gōto-ni 廿年毎に every twenty years

Harēi suisēi wa nand-jū-go nen-me gōto-ni ichidō arawaremasū.

ハレイ 彗星 は 七十五 年目 毎 に 一度 現われます。

Halley's comet appears once in every seventy-five years.

Yokohamā yuki no dēnsha wa Tōkyō karā gōfun gōto-ni demāsū.

横浜 行 の 電車 は 東京 から 五分 毎 に 出ます。

An electric train leaves Tokyo for Yokohama every five minutes.

When used before words that do not indicate periods of time, *every* is translated by *gōto-ni*. Also in this case the construction with *mai* is not used.

Ichī-go wo masū¹ gōto-ni go yen harawāneba narimasēn.

一語 を 増す 毎 に 五 円 払わねば なりません。

You must pay five yen for every additional word.

Kūroda San wa au hito gōto-ni musūkō no jīmān² wo shimāsū.

黒田 さん は 会う 人 毎 に 息子 の 自慢 を します。

Mr. Kuroda boasts of his son to every man he meets.

(lit. Mr. Kuroda, to meet person every, son's boast does.)

Watashī no otōto wa kotō gōto-ni seikō shimāsū.

私 の 弟 は 事 毎 に 成功 します。

My younger brother succeeds in every thing he undertakes.

(lit. My younger brother, thing every, success makes.)

¹ *masū* to increase, to augment ² *jīmān wo surū* to boast

Idioms

<i>taitēi mǎi-nichi</i>	大抵毎日	almost every day
<i>taitēi no kodomō</i>	大抵の子供	almost every child
<i>ichī-nichī ōki</i>	一日置き	every other day
<i>ichī-nichī ni ni-do</i>	一日に二度	twice a day
<i>hirū to yoru</i>	昼と夜	day and night

Kyō wa ashita wa to itte imá-máde nobashimashita.
きょう は あした は と云って今迄 延ばしました。

It has been put off from day to day.

(lit. To-day, tomorrow, so saying until now adjourned.)

Taitēi no otokonokō wa konō hanashi wo shittē imāsū.

大抵の男の子はこの話を知っています。

Almost every boy knows this story. (Most boys this story know.)

Jūji jippun mae desū. 十時十分前です。 It is ten minutes before ten.

Jū-ichiji jū-gofun mae desū. It is a quarter before eleven.

十一時 十五分 前 です。

Jū-ichiji jū-gofun sugi¹ desū. It is fifteen minutes past eleven.

十一時 十五分 過ぎ です。

Sánji nijippun sugi¹ desū. It is twenty minutes after three.

三時 二十分 過ぎ です。

Yonaká no jū-niji jū-nifun sugi¹ desū. It is twelve minutes past

夜中 の 十二時 十二分 過ぎ です。 midnight.

Nán-ji ni Kōbe kará resshá ga tsukimashita ka.

何時 に 神戸 から 列車 が 着きました か。

At what o'clock did the train from Kobe arrive?

Resshá wa hachiji-yon-jū-gofun ni² tsukimashita. The train arrived at 8.45.

列車 は 八時四十五分 に 着きました。

Watashí wa jū-niji no resshá de Tōkyō wo tachimásū.

私 は 十二時 の 列車 で 東京 を 立ちます。

I shall leave Tokyo by the twelve o'clock train. (*tātsu* to leave, to depart)

Konō tokēi wa jippun susundē imāsū. This clock is ten minutes fast.

この 時計 は 十分 進んでいます。 (This clock ten minutes advances.)

Watashí no tokēi wa gōfun okurete imāsū. My watch is five minutes

私 の 時計 は 五分 遅れています。 slow.

<i>asa no kishá</i>	朝の汽車	} the morning train
<i>gozén no resshá</i>	午前の列車	
<i>gōgo no kishá</i>	午後の汽車	} the afternoon train
<i>gōgo no resshá</i>	午後の列車	
<i>yakō resshá</i>	夜行列車	} the night train
<i>yōgisha</i>	夜汽車	

¹ *sugi* past, after ² at

jikán wo awasé·ru 時間を合わせる } to set a watch
tokéi wo awasé·ru 時計を合わせる }
tokéi wo makú 時計を巻く to wind a watch

Instead of.....*kawari ni* 代りに

No is placed before *kawari ni* when this expression is preceded by a noun, but it is omitted when *kawari ni* is preceded by a verb.

Mugiwará bōshi no kawari ni fuerutō bōshi wo kaimáshita.
 麦わら 帽子 の 代り に フェルト 帽子 を 買いました。

Instead of a straw hat I bought a felt hat.

Jūji no resshá de shuppatsú suru kawari ni yūgata no resshá de shuppatsú shimásū.
 十時 の 列車 で 出発 する 代り に 夕方 の 列車 で 出発 します。
 Instead of leaving by the ten o'clock train I shall leave by the evening train.

(lit. Ten o'clock's train by, departure to do instead, evening's train by departure I do.)

Bakabánashi wo shitte jikán wo tsubusú kawari ni kokó e kité konó shigotō wo shiageru¹ no wo tetsudái² nasái.
 ばか話 を して 時間 を つぶす 代り に ここへ来て この 仕事 を 上げる の を 手伝い なさい。

Come here and help me finish this work **instead of** wasting time with your silly talk. (lit. Silly-talk doing, time to dissipate instead, here coming, this work to finish help do.)

Before

When **before** indicates position, or when used to indicate the time, it is translated by *máe* or *máe ni*, as already shown in previous lessons.

When the idea of **before** indicates a relation between two events, in addition to *máe* or *máe ni*, one may use *izen* 以前, which is more literary in style.

Tokugawá jidái izen (máe) Tōkyō wa chiisana machi de átta.
 徳川 時代 以前 (前) 東京 は 小さな 町 で あった。
 Before the Tokugawa era Tokyo was a small town.

Watashí wa Nihón ni kuru máe (izen) ni Nihón-go wo naraimáshita.
 私 は 日本 に 来る 前 (以前) に 日本語 を 習いました。
 Before I came to Japan I studied Japanese.

When **before** indicates an action of short duration that immediately precedes or has preceded another action, only *máe* or *máe ni* is used.

¹ *shiageru* to finish ² *tetsudáu* to help

Nihón-jin wa o-miya ni máiru máe ni seisui de te wo arái kuchi wo
 日本人はお宮に参る前に清水で手を洗い口を
susugimásu. Before approaching a Shinto shrine, the Japanese wash their hands
 すすぎます。 and rinse their mouth with fresh water. (lit. The Japanese, Shinto-
 shrine to, to go before, with clear water hands wash and mouth
 rinse.)

A verb preceded by **before**, whether referring to the present or the past may be translated by the simple present, followed by *máe ni* or *izen ni*, or by its negative form in *nái* followed by *uchi ni* うちに, which is more colloquial.

Watashí wa Nitobé Hákase ga nakunarú mikká máe ni (izen ni)
 私は新渡戸博士が亡くなる三日前に(以前に)
o-me ni kakarimáshita. I met Dr. Nitobe three days before he died.
 お目にかかりました。(I, Dr. Nitobe, to die 3-days before, met.)

Dénsha ga tomaranái uchi ni oriru no wa kiken désu.
 電車が止らないうちに降りるのは危険です。

It is dangerous to get off the streetcar before it stops.
 (lit. Streetcar does not stop while, to alight danger is.)

The expression the same as before is translated by *izen no tōri* 以前の通り or *máe no tōri* 前の通り。

Anáta wa ima mo izen no tōri Nippón Yūsen Kaishá de hataraite
 貴方は今も以前の通り日本郵船会社で働いて
imásu ka. Are you still working at the Nippon Yūsen Kaisha?
 いますか。(You, now even, the same as before N. Y. K. at working are you?)

Hái, máe no tōri ima mo asokó de hataraité imásu.
 はい、前の通り今もあそこで働いています。

Yes, I am still working there the same as before.
 (lit. Yes, the same as before, now even, there working am.)

After

When **after** indicates position without motion it is translated by *ushiró ni* 後に (behind), when it refers to a place where action is performed, it is translated by *ushiró de* 後で, and with verbs of motion, as to go, come, walk, etc., it is translated by *ushiró wo* 後を。

Watashí no uchi no ushiró ni jinja ga arimásu. After my house
 私のうちの後に神社があります。 there is a shrine.

The postposition *ni* に is omitted when *désu* です or *déshita* でした is used:

Watashí no uchi wa anó jinja no ma-ushiró désu. My house is just
 私のうちはあの神社のまうしろです。 after that shrine.
 (Ma ま, as a prefix before *ushiró* うしろ, corresponds to **just**.)

1 The *Nippon Yūsen Kaishá* is name of the biggest Japanese steamship company.

Jidōsha-jiko ga anō kōban no sugu ushirō de okorimashita. (Jiko accident, 自動車事故があのか番のすぐうしろで起りました. *kōban* police box)

A motocar accident occurred right **after** that police box.

Hén-na yōsu no otokō ga watashi no ushirō wo aruite imashita.
変な様子の男が私の後を歩いていました。

A suspicious looking man was walking **after** (behind) me.

(*hén-na*, suspicious looking, *yōsu no* of aspect or appearance)

When **after** is used to indicate the time of day it is translated by *sugi* 過ぎ, as shown at the beginning of this lesson.

Jūji sugi nara itsudemo o-tazuné kudasai. Please call on me at any time
十時過ぎならいつでもお訪ね下さい。 **after** ten o'clock.

(Ten o'clock after, at any time, your visiting do please.)

In the meaning of *subsequent to*, **after** may be translated by *sugi ni* すぎに.

Anō katā wa higurē sugi ni kimashita. He came **after** sunset.
あの方 は 日ぐれ すぎ に 来ました。 (*higurē* sunset)

A verb preceded by **after** may be translated by the *subordinate* with *karā* or *nochi* 後, or by the *past form* followed by *ato de* or by the literary expression *nochi ni*.

Konō shigotō wo oetē karā watashi no jímusho e kitē kudasai.
この仕事を終えてから私の事務所へ来て下さい。

After you have finished this work, (please) come to my office.

(*lit.* This work having finished after, to my office come please.)

or *Konō shigotō wo oetā ato de watashi no jímusho e kitē kudasai.*
この仕事を終えた後で私の事務所へ来て下さい。

Ni-kai ni watarū tsuyōi jishin no nochi ni tsunami ga sū-ka-son no
二回にわたる強い地震の後につなみが数か村の

gyosōn wo osoimashita. **After** two strong earthquake shocks a tidal wave
漁村をおそいました。 struck several fishing villages.

(*ni-kai ni watarū* two in succession, *jishin* earthquake shocks, *tsunami* tidal wave, *gyosōn* fishing village, *sū* several, *ka-son* numerative for counting villages, *osōu* おそ to attack, to strike)

Mikkā nochi ni. 三日後に Three days **after**.

When **after** precedes a noun or pronoun it is translated by *ato karā*.

Pān-ya wa sakanayā no ato karā kimashita. The baker came **after**
パン屋は魚屋の後から来ました。 the fishmonger.

Used adverbially, *ato karā* corresponds also to **after** in the meaning of *later* or *later in time*.

Ato karā mairimāsu. 後から参ります。 I shall go **later** (after).

In literary style, **after**, placed before or following expressions indicating or suggesting periods of time or as a synonym of *afterward* and *later on*, may be translated by the postposition *go* 後. In ordinary colloquial speech, instead of *go* 後 one may use *nochi* のち and in more colloquial speech *ato* あと may be used.

sonó go (*sonó nochí, sonó áto*) after that, after that time,
 その 後 (その のち, その あと) since then
sorekará ni-nen go (*nochí, áto*) after two years, two years after
 それから 二年 後 (のち, あと)
yū-shokú go (*yū-shokú no nochí or no áto*) after the evening meal
 夕食 後 (夕 食 の のち, の あと)

In the meaning of *because of*, **after** may be translated by... *no désū kará* のですから or by the literal expression... *ijō* 以上.

Kō nátta no désū kará (ijō), watashí wa káre ni wa kuchí wo
 こう なつた の です から (以上) 私 は 彼 に は 口 を
kikimasén.
 ききません.

After (Because of) this I will not speak to him. (*lit.* So became, is because, I to him do not speak.—*kuchí wo kikú* to speak, in rather slangy speech)

In the meaning of *in spite of*, **after** may be translated by *ni mo kakawarazú* にもかかわらず.

Watashí ga zūibun sewá wo shitá ni mo kakawarazú sonó néko
 私 が ずいぶん 世話 を した に も かかわらず その 猫
wa shinimáshita. **After** (In spite of) all my care the cat died.
 は 死にました. (*sewá wo surú* to take care of, to look after)

In the meaning of *next in importance to*, **after** may be translated by.... *ni tsuidé* に次いで

Tōkyō ni tsuidé no dai-tokai. The largest city **after** Tokyo.
 東京 に 次いで の 大都会

Idiomatic usage:

after all *kekkyokú* 結局
 the day after *akuruhí* (colloq.) あくる日, *yokujitsú* (*Lit.*) 翌日
 one after another *tsuzuité* 続いて
 in after years *kōnen* 後年
 in after days *gojitsú* 後日
 soon after *mamónaku* まもなく

Besides

hoká ni 外に *ué ni* 上に

Hoká ni 外に is generally used to translate **besides** when followed by a noun or pronoun; *ué ni* 上に is generally used in other cases.

Konó hoká ni nani mo hōshiku arimasén. I care for nothing **besides**
 この 外 に 何 も 欲しくありません. this.
 (*lit.* This besides, nothing desired there isn't.)

Sonó hoká ni máda takūsán arimásu. I have much more **besides** that.
 その 外 に まだ 沢山 あります.
 (*lit.* That besides, still much there is.)

Boku no hoká ni mō hitōri o-kyakūsamā ga arimāsū.

僕の外にもう一人 お客様 があります。

There is another visitor **besides** me. (Me besides, still another visitor there is.)

Gekkyū no hoká ni nan no shūnyū mo nai. He has no income **besides**
月給の外に何の収入もない his salary.

(lit. Salary besides, no other income hasn't.—*nan no.....mo* no other)

Sonō hoká ni osshāru kotō ga arimāsū ka.—Iiē, arimasēn.

その外におつしやる事 がありますか。—いえ、ありません。

Besides that have you anything to say?—No, I haven't.

Kanojo wa wākakute kanemochi de aru uē ni utsūkushii dēsū.

彼女は若くて 金持 である上に 美しい です。

She is young, rich and beautiful **besides**.

(She young, rich is; besides beautiful is.)

Jitsugyōka de ātta uē ni ongakūkā de mo ātta.

実業家 であつた上に 音楽家 でもあつた。

Besides being a businessman, he was a musician.

Chūkoku shita uē ni kanē wo kuremāshita. **Besides** advising, he gave

忠告 した上に 金を 呉れました me money.

(lit. Advice gave; besides money gave me.)

Eigō wo yōku hanāsu uē ni shinā-go wo shittē imāsū.

英語を よく 話す 上に 支那語 を 知っています。

Besides speaking English well, he knows Chinese.

Anāta no hoká ni wa korē wo shittē imasēn. No one **besides** you,

あなたの外には これ を 知って いません knows this.

As a conjunction corresponding in meaning to *moreover*, **besides** may be translated by *sorē ni* それに.

Asokō e ikū ni wa ososugimāsū; sorē ni watashi wa taihen tsūkarete

あそこへ行くには おそすぎます, それに 私は 大変 つかれて

imāsū. It is too late to go there; **besides**, I am very tired.

います. (*osoī* おそい late, *ososugiru* おそすぎる to be too late)

To Have Something Done

The expression *to have something done* is translated by the subordinate of the principal verb, followed by *morau* 貰う (lit. to receive), which, when in the desiderative form, may be followed by *dēsū*. This construction may be said to be a polite form of the causative.

Kinō konō hako wo naōshite morattā. Yesterday I had this box

きのうこの箱を直して 貰った. mended.

(lit. Yesterday, this box having mended, I received.)

Itte anāta no bōshi wo kirei ni shitte morai nasai.

行って貴方の帽子をきれいに して 貰い なさい。

Go and have your hat cleaned. (lit. Go, your hat cleanly having done, receive.)

Hankechi ga kitanai kara aratte morai nasai.
ハンケチ が 汚い から 洗って 貰い なさい。

As your handkerchief is dirty, better have it washed.
(lit. Handkerchief dirty because, having washed, receive.)

Kono shigoto wo anata no sokkisha ni shite moraitai desu.
この 仕事 を 貴方 の 速記者 に して 貰いたい です。

I wish to have this work done by your stenographer.
(lit. This work, your stenographer by, having done, wish to receive is.)

Such constructions as "I had this letter delivered at ten o'clock," for instance, are generally avoided in Japanese, in favour of a more simple construction.

Kono tegami wo juji ni uketorimashita. I received this letter at ten
この 手紙 を 十時 に 受取りました。 o'clock.
(lit. This letter, ten o'clock at, I received.)

Causative Verbs

Causative verbs are used when one wishes to express one of the following meanings: *to cause one to do something, to make one do something, to permit to do or to let do, and to have done.*

Verbs of Class I form the causative by adding *saseru* させる to the simple stems, and verbs of Class II, by adding *seru* せる to the *a*-stems.

See **phonetic rules** on Causative verbs, Page 687.

Saseru させる corresponds to the following expressions:

to make (a person) do	to cause (a person) to do
to force (a person) to do	to induce (a person) to do
to let (a person) do	to allow (a person) to do

Class I

<i>miru</i> 見る to see	<i>mi</i> 見	<i>misaseru</i> 見させる to cause to see
<i>deru</i> 出る to go out	<i>de</i> 出	<i>desaseru</i> 出させる to cause to go out

Class II

<i>kaku</i> 書く to write	<i>kaka</i> 書か	<i>kakaseru</i> 書かせる to cause to write
<i>dasu</i> 出す to take out	<i>dasa</i> 出さ	<i>dasaseru</i> 出させる to cause to take out
<i>matsu</i> 待つ to wait	<i>mata</i> 待た	<i>mataseru</i> 待たせる to cause to wait
<i>yomu</i> 読む to read	<i>yoma</i> 読ま	<i>yomaseru</i> 読ませる to cause to read
<i>toru</i> 取る to take	<i>tora</i> 取ら	<i>toraseru</i> 取らせる to cause to take
<i>kau</i> 買う to buy	<i>kawa</i> 買わ	<i>kawaseru</i> 買わせる to cause to buy

Irregular Verbs

<i>suru</i> する to do	<i>saseru</i> させる to cause to do
<i>kuru</i> 来る to come	<i>kosaseru</i> 来させる to cause to come
<i>shinu</i> 死ぬ to die	<i>shinaseru</i> 死なせる to cause to die

Saseru させる *to cause to do* etc., is the causative of **suru** する *to do*, as the first irregular form above shows, and **seru** せる is its abbreviated form, used as a suffix for the formation of the causative of verbs of Class II.

Thus, in analysing the word **misaseru** 見させる *to cause to see*, for instance, we find that it is composed of **mi**=*seeing* and **saseru**=*to cause to do* or *to have done*. **Misaseru** 見させる then, translated literally, corresponds to *seeing to have done* or *to have done seeing*=*to cause to see*.

In the case of a verb of Class II, **kakaseru** 書かせる *to cause to write* for instance, we find that the verb is composed of **kaka**=*writing* and **seru**=*to cause to do* or *to have done*. **Kakaseru** 書かせる then, translated literally, corresponds to *writing to have done* or *to have done writing*=*to cause to write*.

Saseru was, most likely, abbreviated to **seru** for the verbs of Class II, for euphonic reason. In fact, were we to use **saseru** also for verbs of Class II, we should have such unharmonious sounds as **kasasaseru** 貸ささせる instead of **kasaseru** 貸させる *to cause to lend*, **dasasaseru** 出ささせる instead of **dasaseru** 出させる *to cause to take out* or *put out*, etc.

It may be of interest for the student to know that at the present day there are some Japanese, perhaps not well acquainted with the grammatical rules of their mother tongue, who would say **matasaseru** instead of **mataseru** *to cause to wait*, **yomasaseru** instead of **yomaseru** *to cause to read*, etc.

Causative verbs are conjugated like verbs of Class I ending in **eru**, like **taberu** 食べる *to eat*.

kakaseru 書かせる *to cause to write*

Present	kakasemāsū 書かせます	Future	kakasemashō 書かせましょう
Past	kakasemāshīta 書かせました	Subord.	kakasete 書かせて

Saseru させる *to cause to do*

Present	sasemāsū させます	Future	sasemashō させましょう
Past	sasemāshīta させました	Subord.	sasete させて

Examples

Medo ni konō kozūtsumi wo dasasete kudasai. Have the maid post
メイドにこの小包を出させて下さい。 this parcel.
(lit. The maid by, this parcel cause to post please.—**dasu** 出す *to post*)

Watashi no kutsu wo anata no kutsuyā-san ni naosasete kudasai.
私の靴を貴方の靴屋さんになおさせて下さい。
Have my shoes mended by your shoemaker.
(lit. My shoes, your shoemaker by, cause to mend please.)

Anō shōnin wa itsumo umai koto bakari itte kyaku ni mono wo
あの商人はいつも旨い事ばかり言って客に物を
kawaseru no ga jōzu desu. That merchant is very clever at saying things
買わせるのが上手です。 to make his customers buy his goods.
(lit. That merchant always nice things only saying, to his customers things
to cause to buy is clever.)

Anó hitó ni konó shorūi wo kakáseta no wa watashí desū.
あの 人 に この 書類 を 書かせた の は 私 です。

It is I who **made** that person **write** this document.

(lit. That man by, this document that caused to be written person, I was.—
no wa after **kakáseta** stands for the person who.....)

Watashí wa itsumo uchi no kodomotachí ni wa tamé ni náru hon
私 は いつも うち の 子供達 に は ため になる 本
bákari yomasemásū. I always **let** my children **read** only useful books.
ばかり 読ませます。

(lit. I, always, my children by, useful books only let read.—**tamé ni náru** useful)

Konó tegami wo watashí ni kakásete kudasái. **Let me write** this
この 手紙 を 私 に 書かせて 下さい。 letter.

(lit. This letter, me by, cause to write please.=Let me write.....)

Konó shigotó wo anáta no tamé ni watashí ni saseté kudasái.
この 仕事 を あなたの ために 私 に させて 下さい。

Let me do this work for you.

(lit. This work, for you, me by, let do please.—**shigotó wo surú** to work;
shigotó wo saserú to cause to do work, to let work)

From some of the above examples it may be seen that the person that suffers the action indicated by the causative verb takes the particle **ni** に.

Often, when in English one would say that a person had a work done, an active, a passive, or a causative verb may be used. In Japanese only an active or passive verb is used instead.

Tokugawa sandái shōgun Iemitsu ga Nikkō no Otamayá wo tatemáshita.
徳川 三代 将軍 家光 が 日光 の 御霊屋 を 建てました。

Iemitsu, the third Tokugawa shogun, built the Nikko Temple. *or* Iemitsu, the third Tokugawa shogun, caused the Nikko Temple to be built.

(lit. Tokugawa third shogun Iemitsu Nikko Temple built.)

Nikkō no Otamayá wa Tokugawá sandái shōgun Iemitsu ni yotté
日光 の 御霊屋 は 徳川 三代 将軍 家光 によって
tateremáshita.¹ The Nikko Temple was built by Iemitsu, the third Tokugawa
建てられました。 shōgun.

(lit. Nikko Temple, Tokugawa third shogun by, was built.)

Ni yotté によって is a literary expression corresponding to **by**.

Note that the passive construction as used in the above and similar cases, is of the literary style and is generally avoided in ordinary conversation.

Vocabulary

	Nouns				
booty	emonó	エモノ	cannon	taihō	大砲 <small>たいほう</small>
breath	kokyū	呼=吸 <small>きゅう</small>	century	séiki	世紀 <small>せいき</small>
			civilization	bummēi	文明 <small>ぶんめい</small>

¹ **tatēru** to build, **taterarēru** to be built

cock	<i>ondori</i>	オンドリ	stupendous	<i>subarashii</i>	スバラシイ
end (the)	<i>owari</i>	終 ^{ワリ}	Western	<i>Taisai</i>	泰 ^{タイ} 西 ^{サイ}
enterprise	<i>kigyō</i>	企 ^キ 業 ^{ゴウ}	Verbs		
era	<i>jidai</i>	時 ^ジ 代 ^{ダイ}	to advise	<i>susume·ru</i>	ススメル
Europe	<i>Ōshū</i>	欧 ^{オウ} 州 ^{シュウ}	to announce	<i>tsuge·ru</i>	告 ^{ツケル}
fortitude	<i>nintai</i>	忍 ^{ニン} 耐 ^{タイ}	to blow	<i>narasu</i>	鳴 ^ナ ラ ^{ラス}
great man	<i>ijīn</i>	偉 ^イ 人 ^{ジン}	to crow	<i>toki wo tsūkuru</i>	時 ^{トキ} ヲ ^ヲ ツ ^ツ クル
hand-shake	<i>ākūshu</i>	握 ^ヲ 手 ^{シュ}	to endure	<i>hē·ru</i>	経 ^ヘ ル
hardship	<i>kōnnan</i>	困 ^{コン} 難 ^{ナン}	to occur	<i>okōru</i>	起 ^{オリ} ル
statesman	<i>seijikā</i>	政 ^{セイ} 治 ^ジ 家 ^カ	to shoot	<i>utsu</i>	ウツ
siren	<i>sāiren</i>	サイレン	to strengthen	<i>tsuyomé·ru</i>	強 ^{ツヨ} メル
Adjectives			to use	<i>tsūkaū</i>	使 ^{ツカウ}
great	<i>idai-na</i>	偉 ^イ 大 ^{ダイ} ナ	Adverbs		
impolite	<i>shitsūrei</i>	失 ^シ 礼 ^{レイ}	almost	<i>hotōndo</i>	殆 ^{ホト} ト ^ト ド
important	<i>jūyō-na</i>	重 ^{ジュウ} 要 ^{ヨウ} ナ			

after breakfast *asashoku-go*; a spoonful *saji ni ippai*; living thing *seibutsu*; to live, to exist *ikiru*; to breathe *kokyū suru*; to graduate *sotsugyō suru*; to run away, to flee *nigeru*; commerce and industry *shōkōgyō*; to study, to learn *manabu*; modern Japan, the present Empire of Japan *Gendai Nihon*; Osaka Castle *Ōsaka-jō*; fishing village *gyosōn*; *o-jigi wo shi-āu* to bow at each or one another; *teppō* gun

Exercise Renshū 練習

1. Ondori wa āsa sānji goro ni toki wo tsūkurihajimeru. Mukashī tokēi ga nākatta toki ni hitō wa ondori no toki wo tsūkuru kotō ni yottē sōchō no jikān wo shittā. 2. Tōkyō Yokohamā no daijishin wa sen-kyū-hyakū-ni-jū-san-nen kūgatsu tsuitachi no shōgo sampūn mae ni okorimashita. 3. Watashī wa hotōndo maigetsū Atami e ikimāsū. 4. Ishā wa watashī ni mae-āsa shokugō ni konō kusuri wo saji ni ippai nōmu yō ni susumemashita. 5. Sūbete no seibutsu wa ikiru tamē ni kokyū wo seneba-narānu.¹ 6. Kōnnan wo hēru gōto-ni wareware no nintai wa tsuyomarimāsū. 7. Issen-kyū-hyakū-san-jū-yōnen mae Tōkyō de wa mae-nichi hirū no jū-ni-ji ni taihō wo ūtta monō dēshita. Sen-kyū-hyakū-san-jū-go-nen no hajimē karā sen-kyū-hyaku yonjū ninen mae taihō wo ūtsu kawarī ni ōkina sāiren wo narashitē hirū no jikān wo tsugemashita. Gēnzai de wa rajō de shōgo no jikoku ga shirasaretē imāsū. 8. Nihōn-jin ga āu to Ōbei-jin no surū ākūshu no kawarī ni o-jigi wo shi-aimāsū. 9. Sen-go-hyakū-yon-jū-ninen ni Porutogarū-jin ga Nihōn ni kitā mae ni wa Nihōn-jin wa teppō wo tsūkaū kotō wo shirimasēn dēshita. 10. Itsu Shinā-go wo naraimashita ka.—Jū-nen izen Shinā e ikū mae ni Nihōn de naraimashita. Sensēi wa Shinā-jin de Pēkin daigaku wo sotsugyō shita katā dēshita. 11. Keikān ga tōchaku shita mae ni dorobō wa emonō

¹ *kokyū wo seneba-narānu* must breathe (*seneba-narānu* is the literary form of *shinākereba narimasēn*=must—See page 365.)

wo môtte nígete shimaimáshīta. 12. Tokugawá jidái ni wa Nihón-jin wa Nihón wo déru kotó wo yurusaremasén¹ déshīta ga sen-happyakú-rokú-jū-hachí-nen ichí-gatsú ni Tokugawá jidái no owarí ga kitá nochí takúsán no Nihón-jin ga Méiji Tennō no go-shōrei² ni yorí taiséi bumméi no kenkyū oyobí yōshiki³ shōkōgyō-hō wo manabú tamé ni Ōshū ya Ameriká e yukimáshīta. Kōnnichi Nihón wa sekái no yūsū-na⁴ shōkōgyō kokú⁵ no hītōtsu de arimásū. 13. Odá Nobunagá, Toyotomí Hideyoshí, Tokugawá Ieyasú wa yūmei na seijiká de átta bákari de náku,⁷ konó sannín wa Nihón no undá móttomo idái-na bushō de arimásū. Dái-jū-rokú séiki ni óite⁸ hachí-nen-kan ni áitsuide⁹ umaretá konó san íjin wa kíndai Nihón no kisó wo tsukútta no de arimáshīta. 14. Hideyoshí no idái-na kigyō no hītōtsu no uchí no¹⁰ Ōsaka-jō¹¹ wa soré wo tsúkuru no ni sū-nen mo kakátta.¹² Konó subarashíi shiró no dekíru máe Ōsaka wa chiisái gyosón de átta ga shiró no dékita nochí wa jūyō-na tokái to nátta. 15. Hītō wo mataséru no wa taihén shitsúrei désū.

1. おんどりは朝三時頃に時をつくり初める。昔時計がなかった時に人はおんどりの時をつくる事によって早朝の時間を知った。2. 東京横浜の大地震は千九百廿三年九月朔日の正午三分前に起りました。3. 私は殆ど毎月熱海へ行きます。4. 医者は私に毎朝食後にこの薬をさじに一杯のむようにすすめました。5. すべての生物は生きるために呼吸をせねばならぬ。6. 困難をへる毎に我々の忍耐は強まります。7. 千九百卅四年迄東京では毎日昼の十二時に大砲をうったものでした。千九百卅五年の初めから千九百四十二年まで大砲をうつ代りに大きなサイレンを鳴らして昼の時間を告げました。現在ではラジオで正午の時刻が知らされています。8. 日本人が会うと欧米人のする握手の代りにお辞儀をし合います。9. 千五百四十二年にポルトガル人が日本に来た前には日本人は鉄砲を使う事を知りませんでした。10. いつ支那語を習いましたか。一十年以前支那へ行く前に日本で習いました。先生は支那人で北京大学を卒業した方でした。11. 警官が到着した前に泥棒はえものを持って逃げてしまいました。12. 徳川時代には日本人は日本を出る事を許されませんでした。千八百六十八年一月に徳川時代の終りが来たのち沢山の日本人が明治天皇の御奨励により泰西文明の研究及び洋式商工業法を学ぶために欧州やアメリカへ行きました。今日、日本は世界の有数な商工業国の一つであります。

1 *yurusu* to permit, *yurusaréru* to be permitted 2 *shōrei* encouragement; *go-shōrei ni yori* by the encouragement 3 Western methods 4 *yūsū-na* most 5 *shōkōgyō kokú* commercialized and industrialized countries 6 *undá* that ever had, that produced; *umú* to give birth, to bear 7 *bákari de náku* besides 8 *ni óite* in (literary style) 9 *áitsuide* in succession, one after the other; *hachí nen-kan ni áitsuide* within eight years of one another 10 *hītōtsu no uchí no* one of..... 11 *Ōsaka-jō* Osaka castle The building of the great castle of Osaka was among the mightiest of all Hideyoshi's undertakings. It was built in the year 1585. 12 *kakátta* it took; *sū-nen kakátta* it took several years; *mo* is here used for emphasis

13. 織田信長, 豊臣秀吉, 徳川家康は有名な政治家であつたばかりでなくこの三人は日本の生んだ最も偉大な武将であります。第十六世紀に於て八年間に相次いで生れたこの三偉人は近代日本の基礎を作つたのであります。14. 秀吉の偉大な企業の一つのうちの大阪城はそれを造るのに数年もかゝつた。このすばらしい城の出来る前大阪は小さい漁村であつたが城の出来た後は重要な都会となった。15. 人を待たせるのは大変失礼です。

1. Cocks begin to crow at about three o'clock in the morning. In ancient times, when there were no clocks or watches of any kind, people understood the early morning time by the cock crowing. 2. The great earthquake in Tokyo and Yokohama occurred on September 1st, 1923, three minutes to noon. 3. I go to Atami almost every month. 4. The doctor has advised me to drink a spoonful of this medicine every morning after breakfast. 5. Every living thing must breathe in order to live. 6. Every hardship endured strengthens our fortitude. 7. Until 1934, they used to shoot a cannon in Tokyo every day at 12 o'clock noon. From the beginning of 1935, until 1942, instead of shooting a cannon, they blew a huge siren to announce the noon hour. The noon hour is now announced by radio. 8. When Japanese meet, instead of shaking hands as Western people do, they bow at each other. 9. Before the Portuguese came to Japan in the year 1542, the Japanese did not know the use of fire arms. 10. When did you learn Chinese?—I learned it here in Japan ten years ago, before I went to China. My teacher was a Chinese who graduated at the Peking University. 11. Before the police arrived the thief got away with his booty. 12. During the Tokugawa Era no Japanese was allowed to leave Japan, but after the Tokugawa Era came to an end in January 1868, many Japanese, encouraged by the Emperor Meiji, went to Europe and America to study Western civilization and learn Western methods of commerce and industry. To-day Japan is one of the most commercialized and industrialized countries in the world. 13. Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu, besides being famous statesmen, are the three greatest generals Japan has ever had. These three great men, who were born in the XVI century within eight years of one another, laid the foundation of modern Japan. 14. Among the greatest of Hideyoshi's undertakings was the great Osaka castle, which he caused to be built within a few years. Before the erection of this stupendous Castle, Osaka was a small fishing village, but after the Castle was built, the village became an important city. 15. It is very impolite to let people wait for us.

Forty-fourth Lesson 第四十四課

Potential Mood

Can

Can and its equivalent, *to be able to*, are translated by *dekiru* 出来る.

Positive		Negative	
<i>dekimasū</i> 出来ます	I can	<i>dekimasén</i> 出来ません	I cannot
<i>dekiru</i> 出来る	I am able	<i>dekinai</i> 出来ない	I am not able
Past			
<i>dekimashita</i> 出来ました	I could	<i>dekimasén déshita</i> 出来ませんでした	I could not
<i>dékita</i> 出来た	I was able	<i>dekinakatta</i> 出来なかった	I was not able
Future			
<i>dekimashō</i> 出来ましょう	I shall be able	<i>dekimasén deshō</i> 出来ませんでしょう	I shall not be able
<i>dekiru deshō</i> 出来るでしょう		<i>dekimasumái</i> 出来ますまい	
<i>dekiru darō</i> 出来るだろう		<i>dekinai darō</i> 出来ないだろう	
<i>dekinakarō</i> 出来なからう			

The verb which in English follows **can** or **to be able to** is used, in the simple present, followed by the expression *kotó ga dekiru* 事が出来る. (*lit.* The thing can be done.) *Ga* is used instead of *wo* because the word *kotó* is in the nominative case. See Lesson 50 for another form of the potential mood.

<i>Arúku kotó ga dekimasū.</i> 歩く事が出来ます.	I can walk.
<i>Arúku kotó ga dekimasén.</i> 歩く事が出来ません.	(<i>lit.</i> To walk the thing can be done.) I cannot walk.
<i>Arúku kotó ga dekimashita.</i> 歩く事が出来ました.	I was able to walk.
<i>Arúku kotó ga dekimasén déshita.</i> 歩く事が出来ませんでした.	I couldn't walk.
<i>Arúku kotó ga dekimashō.</i> 歩く事が出来ましょう.	I shall be able to walk.
<i>Konó kabán wo hakobú kotó ga dekimasū ka.</i> この鞆を運ぶ事が出来ますか.	Can you carry this suit-case?

Soré wa amar. omói kará hakobú kotó ga dekimasén.
それは 余り 重い から 運ぶ 事 が 出来ません。

As it is too heavy I **cannot** carry it.

(lit. That, too heavy because, to carry the thing cannot.)

Kinō tenki ga wárukatta nóde Yasukuni Jíña e sampái ni yuku¹ kotó ga dekimasén dēshita. As the weather was bad yesterday I **could not** go
きのう 天気 が 悪かった ので 靖国 神社 へ 参拝 に 行く 事
が 出来ません でした。 and worship at the Yasukuni shrine.

(lit. Yesterday the weather was-bad because, Yasukuni Shrine to, to worship, to go the thing could not.)

Tōkyō kará Nikkō máde arúite ikú kotó ga dekíru deshō ka.

東京 から 日光 迄 歩いて 行く 事 が 出来る でしょうか。

Shall we be able to walk from Tokyo to Nikko? (lit. From Tokyo, Nikko to, walking the thing can, will it be? =will it be possible?)

Ii, dekinai deshō, amari tōi kará. No, we shall not be able, as
いゝえ, 出来ない でしょう, 余り 遠い から。 it is too far.

In some cases the verb that in English would follow the auxiliary **can** is omitted in Japanese. This omission occurs when the meaning of the sentence is easily understood without the principal verb.

Anata wa koré ga dekimásū ka.

Can you do this?

貴方 は これ が 出来ます か。

(lit. You this can?)

Ii, dekimasén. いゝえ, 出来ません。

No, I cannot.

Eigō ga dekimásū ka. 英語が出来ますか。

Can you speak English?

Hai, dekimásū. はい, 出来ます。

Yes, I **can**.

Ii, dekimasén. いゝえ, 出来ません。

No, I **cannot**.

Note that when the principal verb is omitted as in the above two questions, the object is followed by **ga**. However, if the principal verb is not omitted the object is regularly followed by **wo**.

Anata wa koré wo surú kotó ga dekimásū ka.

Can you do this?

貴方 は これ を する 事 が 出来ます か。

(lit. You, this to do, the thing can?)

Eigō wo hanásu kotó ga dekimásū ka.

Can you speak English?

英語 を 話す 事 が 出来ます か。

(lit. English to speak, the thing can?)

Konō shigotō wo ashitā made ni surú kotó ga dekimásū ka.

この 仕事 を あした 迄 に する 事 が 出来ます か。

(lit. This work to-morrow by, to do the thing can?)

or *Konō shigotō ga ashitā made ni dekimásū ka.*

この 仕事 が あした 迄 に 出来ます か。

(lit. This work to-morrow by, can?—made ni by, not later than.....)

Can you do this
work by to-
morrow?

¹ *sampái ni yuku* to go and worship at (a shrine), to pay homage to, to pay reverence at (a tomb), to visit the Imperial tomb

May

In Lesson 26 it was stated that the affirmative subordinate, followed by *mo yoroshii* もよろしい or *mo ii* もいい, has the concessive meaning of *may*.

Kómban sampó ni dekaketé mo yoroshii désu ka.

今晚 散歩に出かけても よろしい ですか。

May I go out for a walk to-night?

Yoroshii (désu). よろしい (です). You *may*.

When *may* indicates probability the principal verb is used in the probable future or in the simple present, followed by *ka-mo shiremasén* かも知れません or the less polite *ka-mo shirenái* (désu) かも知れない (です).

The syllable *ka* か of either expression may be said to have the same value as the particle used at the end of an interrogation in place of a question mark, and *mo shiremasén* かも知れません or *mo shirenái* かも知れない, translated literally, correspond to *whether yes or no (mo も) it is not known (shiremasén かも知れません or shirenái かも知れない)*. Since *ka* か corresponds to a question mark, when using either expression, it should be pronounced with a slight interrogative tone before uttering *mo shiremasén* or *mo shirenái*.

Anáta ga ossháru kotó wa hontō deshō. What you say *may* be true.

貴方がおっしゃる事は 本当でしょう。

(lit. You say thing true will probably be.)

Anáta ga osshátta kotó wa hontō ka-mo shiremasén.

貴方がおっしゃった事は 本当 かも知れません。

Kimí ga ittá kotó wa hontō ka-mo shirenái.

君が云った事は 本当 かも知れない。

(lit. You said thing, true is?, whether yes or no it is not known.)

Chichí wa ashítá Kōbe kará kuru ka-mo shiremasén.

父はあした神戸から来る かも知れません。

Our father *may* come from Kobe to-morrow. (lit. Our father to-morrow Kobe from, comes?, whether yes or no it is not known.)

Kómban tsūki ga kása¹ wo kitē imásu kará myōnichi wa ame ga furu deshō.

今晚 月が 暈を 着ていますから 明日は 雨が 降るでしょう。

As the moon has a ring around it to-night, it *may* rain to-morrow.

Tábun sō ittá ka-mo shirenái. Perhaps I *may* have said so.

多分 そう云った かも知れない。

(lit. Perhaps so I-said?, whether yes or no it is not known.)

The *negative* of *may*, when expressing improbability or doubt, is generally formed by the negative present of the principal verb followed by *deshō* でしょう or *darō* だろう or by *ka-mo shiremasén* かも知れません or *ka-mo shirenái* かも知れない. Any of these expressions may be followed by *to omoimásu* と思います if doubtful emphasis is to be expressed.

¹ *kása* a halo, ring, corona, *kitē* sub. of *kiru* to wear, *kása wo kiru* lit. to wear ring=to have a ring around.

Anó kata wa kónai ka-mo shiremasén (or kónai deshō, etc.)
 あの 方 は 来ない かも 知れませんか (来ないでしょう).

He may not come, (kónai 来ない negative of kuru 来る to come)

Sonna kotó wa okoránai deshō to omoimásū (.....ka-mo shirenai).
 そんな 事 は 起こらないでしょうと 思います (かも知れない).

Such a thing may not happen.

(okoránai 起こらない neg. of okóru 起こる to happen)

A pleonastic expression that is sometimes used with *ka-mo shiremasén* かも知れません is *kotoní-yorú to* 事によると corresponding to *perhaps*, possibly, may be.

Kotoní-yorú to ashita o-tazuné surú ka-mo shiremasén. or
 事によると あした お訪ね する かも 知れませんか.

Ashita kotoní-yorú to o-tazuné surú ka-mo shiremasén.
 あした 事によると お訪ね する かも 知れませんか.

I may possibly call on you to-morrow (o-tazuné surú to visit)

Kyō watashī no sensēi wa kimasén deshita, kotoní-yorú to go-byōki
 きょう 私 の 先生 は 来ませんでした 事によると 御病氣
ka-mo shiremasén. To-day my teacher hasn't come; maybe he is ill.
 かも 知れませんか. (lit. maybe ill?, whether yes or no it is not known.)

When **may** indicates purpose, it is generally translated by *tamé ni* ために.

Watashī wa chīshiki wo masū tamé ni benkyō shimásū.
 私 は 知識 を 増す ために 勉強 します.

I study that I may increase my knowledge. (chīshiki knowledge, masū to increase)

Hītō wa ikiru tamé ni tabemásū. People eat that they may live.
 人 は 生きる ために 食べます.

When **may** expresses a wish, it may be translated by *yō-ni* ように, in which case the principal verb will be used in its simple present form or in the present with the suffix *másū* ます.

Kāmisama ga anāta wo mamóru (or *mamorimásū*) *yō-ni.*
 神様 が あなた を まもる (まもります) ように.

May God protect you. (mamóru to protect)

Anāta ga itsudemo kōfuku de aru (or *de arimásū*) *yō-ni.*
 あなた が いつでも 幸福 で ある (であります) ように.

May you be always happy. (kōfuku happy)

A more formal version of the first example would be:

Kāmisama ga anāta wo o-mamori kudasaimásū yō-ni.
 神様 が あなた を おまもり 下さいます ように.

and a more emphatic form of the second example is:

Anāta ga itsudemo kōfuku de aru kotō wo inorimásū.
 あなた が いつでも 幸福 で ある 事 を 祈ります.

(lit. You, always happy to be, the thing I pray.)

Might

When **might**, indicating present or future probability, is used as if suggesting or actually expressing someone's opinion, it may be translated by the simple present of the principal verb followed by **ka-mo shiremasén (shirenái)** *かも知れません (知れない)* and, if emphasis is to be expressed, **to omoimásū** may be added.

Koré wa anáta no ka-mo shirenái (to omoimásū). This **might** be
これは あなたの かも知れない (と 思います.) yours.

(In the above example the verb *désū* です after *no* の is omitted.)

Káre wa jiki-ni gaikokú e ikú ka-mo shirenái (to omoimásū).
彼は 直きに 外国 へ行く かも知れない (と 思います.)

I think he **might go** abroad soon.

Kómban anó katá wa kúru ka-mo shirenái to omoimásū ka.
今晚 あの方 は 来る かも知れない と 思います か.
Do you think he **might come** to-night?

Kúru ka-mo shiremasén. 来るかも知れません. He **might** come.

Sonná baai ni wa jūdai-na kotó ga okóru ka-mo shiremasén.
そんな 場合には 重大な 事が 起こる かも知れません.

In that case something serious **might** happen. (*wa*=emphatic particle)

Sonná machigái wa dāre de mo surú ka-mo shiremasén.
そんな 間違い は 誰 でも する かも知れません.

Such mistake **might** (may) be made by anybody.

Sonó inú wo ijinete wa ikemasén, kuitsūkú ka-mo shiremasén kará.
その 犬 を いじめて はいけません, くいつく かも知れません から.

Don't tease that dog, as he **might** bite you.

When **might** is used with the unexpressed meaning of *I wonder* or without the idea of someone's opinion, then only the probable future of the principal verb is used. If, however, **might** is used in the interrogative, as if asking someone's opinion, the probable future is followed by **to omoimásū** *と思います*.

Sonná baai ni dōna kotó ga okóru deshō ka.

そんな 場合に どんな 事が 起こる でしょうか.

What **might happen** in that case? (Here *I wonder* is understood.)

Sonná baai ni wa dōna kotó ga okóru deshō to omoimásū ka.
そんな 場合には どんな 事が 起こる でしょうか と 思います か.

What might happen in that case? (=What do you think might happen.....)

The **negative** of **might** is generally formed, as in the case of the negative of **may**, by the present of the principal verb followed by any of the expressions *ka-mo shiremasén*, *ka-mo shirenái*, *deshō* or *darō*, to which *to omoimásū* may be added.

Anó katá wa kónai ka-mo shiremasén to omoimásū. He **might**
あの方 は 来ない かも知れません と 思います. **not** come.

Sonná kotó wa okoránai deshō. Such a thing **might not** happen.
そんな 事は 起こらないでしょう.

Must

When **must** indicates obligation or necessity, it may be translated by the simple stem of verbs of Class I and the *a*-stem of verbs of Class II, followed by *nákereba narimasén* なければなりません or *nákereba naránai* なければならない, *nákereba ikemasén* なければいけません or *nákereba ikenái* なければいけない.

Nákereba なければ corresponds to *if it isn't* or *if it doesn't* and each one of the following words correspond to *won't do*. The expressions with *narimasén* なりません and *ikemasén* いけません are more polite than the others with *naránai* ならない and *ikenái* いけない.

For the first persons singular and plural, only *nákereba narimasén* or *nákereba naránai* is used, while both *nákereba narimasén* (*naránai*) and *nákereba ikemasén* (*ikenái*) are used for the second and third persons.

Nákereba ikemasén (*ikenái*) has a stronger idea of obligation than *nákereba narimasén* (*naránai*).

The verb that in English follows **must** will be, in Japanese, in its **simple stem** if it belongs to **Class I**, and in its *a*-stem if it belongs to **Class II**.

Mi-nákereba narimasén. I must see.

見なければなりません. (*mi* 見 is the stem of *miru* 見る to see)

Kare wa tabé-nákereba ikemasén. He must eat. (*tabé* 食べ stem of

彼は 食べなければいけません. *tabéru* 食べる to eat)

Kaká-nákereba narimasén. I must write.

書かなければなりません. (*kaká* 書か stem of *káku* 書く to write)

Kare wa matá-nákereba ikenái. He must wait. (*matá* 待た stem of

彼は 待たなければいけない. *mátsu* 待つ to wait)

Irregular verbs

Shi-nákereba narimasén. I must do.

しなればなりません. (*shi* し stem of *suru* する to do)

Shigotó wo shi-nákereba narimasén. I must work. (*lit.* Work if I

仕事を しなればなりません. don't, it won't do.)

Ko-nákereba ikemasén. He must come.

来なければいけません. (*ko* 来 stem of *kúru* 来る to come)

In the above examples the hyphen between the principal verb and the expression corresponding to *must*, has been used for the convenience of the student.

Osói kará kaerá-nákereba narimasén. As it is late we must go home.

遅い から 帰らなければなりません.

(*lit.* Late because, return if we don't it won't do.)

Osói kará kaerá-nákereba narimasén.

遅い から 帰らなければなりません.

Osói kará kaerá-nákereba ikemasén.

遅い から 帰らなければいけません.

} As it is late you, he, they,
must go home.

(*kaerá* stem of
káeru to return)

Nihón-go wo ryūchō ni hanasu ni wa yōku benkyō shi-nakereba
 日本語を流ちょうに話すにはよく勉強しなければ
narimasén. In order to speak Japanese fluently you **must** study hard.
 なりません。 (lit. Japanese-language fluently to speak in order to, well study
 doing if you don't it won't do.)

The negative of **must** is formed by the subordinate of the principal verb, followed by *wa narimasén* はなりません, *wa naránai* はならない, or *wa ikemasén* はいけません, *wa ikenái* はいけない, as already shown in Lesson 25.

Yobirin wo narasazu ni háitte wa ikemasén. You **mustn't** enter with-
 呼鈴を鳴らさずに入っ はいけません。 out ringing the bell.
 (lit. Bell without-ringing, entering won't do.)

Watashi no taipuraitā wo tsūkatté wa ikemasén. You **mustn't** use
 私のタイプライターを使って はいけません。 my typewriter.
 (lit. My typewriter using won't do.)

Hito ga hanashi wo shité iru toki ni jamā wo shité wa narimasén.
 人が話をしている時に邪魔をしてはなりません。
 One **must not** interrupt people when they are speaking.
 (lit. People talk doing are when, hindrance doing won't do.)

Must not may also be translated by the negative of the principal verb, followed by *yō-ni* ように. This form is considered more polite than the one with *narimasén* or *ikemasén*.

Yō-ni corresponds to *so as to*, *in order to*, *so that one may* and other expressions of similar meaning. See *yō-ni*, Lesson 39, page 304.

Hito ga hanashi wo shité iru toki ni jamā wo shinái yō-ni.
 人が話をしている時に邪魔をしないように。
 One **must not** interrupt people when they are speaking.
 (lit. People talk doing are when, hindrance not to do so as to.)

When speaking to another person, *negaimásu* 願います, *I beg of you*, may follow *yō-ni* when one wishes to be still more polite. This construction would correspond to *please*, followed by the imperative.

Watashi ga benkyō shité iru toki ni sonna ni oto wo sasenai yō-ni
 私が勉強している時にそんなに音をさせないように
negaimásu. Please do not make such a noise when I am studying.
 願います。 (lit. I, study doing am when, such noise not to cause to do
 (sasenai) so as to, I beg of you.)

O-wasure monō (no) nai yō-ni negaimásu. Please do not forget
 お忘れ物(の)ないように願います。 anything.
 (lit. Forgotten things there are not in order to, I beg of you.)

When **must** indicates inference, the strongest probability, or almost certainty, it is translated by *ni chigái ga arimasén* に違いがありません or *ni chigái ga nai (désu)* に違いがない(です). Note that *ga* is emphatic and may be omitted.

1 *Ni wa* after the simple present means *in order to*.

The syllable *ni* に of the two expressions is the abbreviation of *ni tsūite* について (=about, concerning, with reference to); *chigái* 違い means *mistake* and *arimasén* ありません, as well as *nái* ない, stands for *there is not*. Thus, *ni chigái ga arimasén* に違いがありません or *ni chigái nái* に違いがない corresponds to *there is no mistake about it*.

Anó katá wa Fújita Hákase ni chigái ga arimasén.

あの方 は 藤田 博士 に 違い が ありません。

That man **must be** Doctor Fujita. (*lit.* That man, Doctor Fujita, there is no mistake about it.—*Hákase* academic title)

Koré wa tomodachí no hon ni chigái nái (désū). This **must be** my
これは 友達 の 本 に 違い ない (です). friend's book.

(*lit.* This, my friend's book, there is no mistake about it.)

Konó nyūsu wa hontō de áru ni chigái nái. This news **must be**
このニュース は 本当 である に 違い ない. true.

(*lit.* This news true is, there is no mistake about it.)

Ought

When **ought** is used in the meaning of *to be bound in duty, by moral obligation or by ideal necessity*, it may be translated, in increasing degree of emphatic force, by *hazú* 筈, *béki* べき, *béki hazú* べき筈, followed by *désū* です or *déshita* でした, according to whether one refers to the present or the past.

The verb that in English is used in its infinitive form after **ought**, is used, in Japanese, in its simple present.

Kodomó wa oyá ni shitagáu hazú désū. Children **ought to** be obedient
子供 は 親 に 従う 筈 です. to their parents.

(*shitagáu* to obey, to be obedient to..., to yield to persuasion, etc.)

Watashí wa imá-goró asokó e tsūite irá béki hazú désū.
私 は 今頃 あそこへ着いている べき 筈 です。

I **ought to** be there now. (*lit.* I, about now, there having arrived ought to.—*tsūite irá* to have arrived)

Sonó shigotó wa zuttó mae ni shité áru béki hazú déshita.
その 仕事 は ずっと 前 に してある べき 筈 でした。

The work **ought to** have been done long ago.—(*shité áru*=being done)

The verb *surú* する when followed by *béki* べき may be abbreviated to *su* す.

Watashí wa nani wo subéki (surú béki) désū ka. What **ought I to** do?
私 は 何 を すべき (するべき) ですか。

Kimí wa soré wo subéki désū. You **ought to** do it.
君 は それ を すべき です。

Anáta wa ojisan ni sōdan subéki déshita. You **ought to** have consulted
あなたは伯父さんに相談 すべき でした. with your uncle.

The negative form of **ought** is generally translated by *hazû* 筈, *béki* べき, *béki hazû* べき筈 followed by *de wa arimasén* ではありません or *de wa náí* ではない, when referring to the present, or by *de wa arimasén déshita* ではありませんでした or *de wa náikatta* ではなかった when referring to the past.

Káre wa sô iú béki de wa náí. He **ought not** to say so.
彼 は そう云うべき で は ない。

Watashí wa sokó e ikú béki de wa náikatta. I **ought not** to have gone there.
私 は そこへ行く べき で は なかった。

When **ought** is used in the sense of *being proper, just, justifiable, reasonable, merited, due*, it may be translated by *atarimaé* 当たり前, corresponding in meaning to such mentioned words.

Otôsan ni sôdan surú no ga atarimaé desû. (or *hazû desû*, etc.)
お父さんに 相談 する の が 当たり前 です。(筈です)

You **ought to** consult your father. (.....*ni sôdan surú* to consult)

Sô iú hitô ga seikô surú no wa atarimaé desû. (or *surû hazû desû*, etc.)
そういう人 が 成功 する の は 当たり前 です。(する 筈 です)

Such a man **ought to** succeed. (*seikô surú* to succeed)

(lit. Such a man success to make is justifiable, merited, due, etc.)

When **ought** suggests *logical consequence* *hazû* 筈 may be used.

Tori náraba tobû hazû desû. If it is a bird it **ought to** fly.
鳥 ならば 飛ぶ 筈 です。(Bird if is, to fly ought to.)

Ought may be translated also by the progressive form of a verb followed by *ii* (good).

Ten-in wa imá-gorô mō kitē itē ii (or *kitē irū*) *hazû desû.*
店員 は 今頃 もう 来て いて いる (来ている) 筈 です。

The shopman **ought to** have arrived by now.

(lit. The shopman, about now, already, being coming ought.—*kitē itē* 来て いて progressive form of *kitē irū* to have come)

Ought may be translated also by the present subjunctive of *surû* する (*suréba* すれば) followed by *yói* よい (it is good) or *yókatta* よかった, according to whether one refers to the present or the past.

Soré wa mae ni suréba yói (or *yói desû*.) That **ought to** be done
それは 前に すれば よい (よい です). before.

Soré wa mae ni suréba yókatta (or *yói déshita*.) That **ought to** have
それは 前に すれば よかった (よい でした). been done before.

The negative of the above is formed by the negative of *surû* する (*shinái* しない or *shinákatta* しなかった) followed by *hō ga yói* 方がよい or *hō ga yókatta* 方がよかった, according to whether one refers to the present or the past.

Soré wa mae ni shindai hō ga yōi (dēsū). That ought not to be
 それ は 前 に しな い 方 が よい (です). done before.
 Soré wa mae ni shindai hō ga yōkatta. That ought not to have
 それ は 前 に しな い 方 が よか った. been done before.

Ought and ought not may be translated also as must and must not are translated, that is, with *narimasén* なりません, *naránai* ならない, *ikemasén* いけません, *ikenai* いけない, and their past forms when referring to the past.

Soré wo sugu ni shi-nakute wa narimasén. It ought to be done
 それ を すぐ に しな くて は なり ませ ん. at once.
 (lit. That, at once, not being done won't do.)

Soré wo yurúshite oité wa ikemasén. That ought not to be allowed.
 それ を 許 して おい て は いけ ませ ん.

(yurúshite okú 許しておく to allow a matter to stand)

Otōtosan wa sonna koto wo itte wa narimasén.
 弟 さん は そんな 事 を 云 っ て は なり ませ ん.

Your younger brother ought not to say such things.

When **ought** suggests probability, besides being translated by *hazú* 筈, *beki* べき, etc., may be translated by the simple present of a verb followed by *to omoimásū* と思います, *deshō* でしょう or *deshō to omoimásū*. でしょう と思います.

Anata no umá wa kátsu to omoimásū (kátsu deshō, kátsu hazú dēsū, etc.)
 あなたの 馬 は 勝 つ と 思 い ます (勝 つ でしょう, 勝 つ 筈 です)
 Your horse ought to win.

Inside

Inside, when used as an adverb or preposition, is translated by *no náka de* の中で, *no náka e* の中へ, *no náka ni* の中に. See Lesson 17 page 94 for the use of the postpositions *de* で and *ni* に. *No náka e* is used when the expression is followed by a verb indicating motion towards a place.

Eki no náka de mátte imásū. I shall wait for you inside the station.
 駅 の 中 で 待 っ て い ます.

Dáre de mo anó o-terá no náka e ikemásū. Anybody may (can) go
 誰 で も あ の お 寺 の 中 へ 行 け ます. inside that temple.

Anata no jibiki wa anó hikidashí no náka ni háitte¹ imásū.
 貴 方 の 字 引 は あ の 引 出 し の 中 に 入 っ て い ます.

Your dictionary is inside that drawer.

When used as a noun, meaning *the inside*, *the inner part*, the word **inside** is translated by *uchigawá* 内側 or *náibu*² 内部.

¹ háitte irú to contain, to be included ² náibu (Lit. style)

Konó hakó no *uchigawá* wa akái.
 この箱の内側は赤い。 } This box is red **inside**.
 Konó hakó no *náibu* wa akái.
 この箱の内部は赤い。 } The **inside** of this box is red.

Outside

Outside, used as an adverb or preposition, is translated by *no soto de* の外で, *no soto ni* の外に, *no soto e* の外へ. When used as a noun, meaning *the outside, the external part*, it is translated by *sotogawá* 外側, or by *gáibu* 外部 in literary style.

Anáta no tomodachi ga yūbin-kyoku *no soto de* matte imásu.
 貴方の友達が郵便局の外で待っています。
 Your friend is waiting for you **outside** the post-office.

Kōshū-dēnwa wa eki *no soto ni* arimásu. A telephone booth is
 公衆電話は駅の外にあります。 **outside** the station.
 (kōshū public, of or for the public; kōshū-dēnwa public telephone)

Kono tatémono wa *sotogawá* ga rēnga de *uchigawá* wa ki desū.
 この建物は外側がれんがで内側は木です。
 This building is brick **outside** and wood **inside**.

Konó tatémono wa *gáibu* ga rēnga de *náibu* wa ki desū. (Lit.)
 この建物は外部がれんがで内部は木です。
 This building is brick **outside** and wood **inside**.

Vocabulary

Nouns					
animal	dōbutsu	動物	skilled	jōzu-na	上 ^{ジウ} 手 ^{ツナ}
chess	shōgi	将 ^{ショウ} 棋 ^キ	Verbs		
comfort	ānraku	安 ^ア 楽 ^{ラク}	to be late	okure-rú	遅 ^{オレ} レル
camel	rakudá	ラクダ	to bite	kuitsúka	クイツク
draughts	seiyō-go	西洋碁 ^コ	to borrow	kari-rú	借 ^{カリ} リル
education	kyōiku	教 ^{キョウ} 育 ^{イク}	to close	shimé-ru	シメル
food	tabemonó	食 ^{タビ} 物 ^{モノ}	to express	hyōgen surú	表現 ^{ヒョウゲン} スル
meaning	imi	意 ^イ 味 ^ミ	to lose	nakúsú	失 ^{ナク} クス
poem	shi	詩 ^シ	to mend	shūzen surú	修繕 ^{シュゼン} スル
purpose	mokuteki	目 ^{モク} 的 ^{テキ}	to remember	oboé-ru	覚 ^{オボ} エ ^{エル}
safe	kinako	金 ^{キン} 庫 ^コ	to use	tsúkaú	使 ^{ツカ} ウ
writer	sakūshá	作 ^{サク} 者 ^{シャ}	Adverbs		
Adjectives			clearly	hakkiri-to	ハッキリト
permanent	ei-zokuteki no	永 ^{エイ} 続 ^{ゾク} 的 ^{テキ} ノ	otherwise	sámonai-to	サモナイト
ignorant	múgaku no	無 ^ム 学 ^{ガク} ノ	uselessly	mudá-ni	ムダニ

foreign language *gaikoku-go*; most, general, usual, the average *taitēi no*; human being, man, a mortal, a person *ningen*; by to-morrow *ashita made ni*; to play chess *shōgi wo sasu*; great poet *dai-shijin*; to bear in mind, to be versed in *wakimāeru*; to take off (shoes, socks, clothes) *nu*; to leave open *akebanashi*; to find, come across *miataru*; to waste *muda ni tsuka*; hardly *metta ni* with negative verb; to be locked with key *kagi ga kakatte iru*; to put on the light *dentō* or *akari wo tsukeru*; to put off the light *aentō* or *akari wo kesu*; to light a lamp *akari wo tsukeru* (*dentō* electric light or lamp, *akari* any kind of light); to extinguish, put out, to blow out *kesu*; postoffice *yubin-kyoku*; brick *renga*; money *kinsen* (Lit.); lasting *nagaku tsuzuku*; to be found *miataru*

Exercise *Renshū* 練習

1. Benkyō sézu ni gaikoku-go wo yōku obōeru kotō wa dekinai. 2. Taitēi no dōbutsu wa séigo¹ sū-jitsū² de aruku kotō ga dekimāsū ga ningen wa sū-ka-getsū tatāneba³ aruku kotō ga dekimasēn. 3. Rakudā wa shi-go-nichī no aidā tabemonō to mizū nāshi de ikū kotō ga dekimāsū. 4. Watashī no furūi kutsū wo ashita made ni shūzen surū kotō ga deki-nākereba⁴ atarashī ni wo issoku⁵ kaimāsū. 5. Shōgi wo sasu kotō ga dekimāsū ka.—Iie, dekimasēn, keredomo seiyo-go wa dekimāsū. 6. Itari no daishijin Dānte wa kyū-sai⁶ no toki sūdeni⁷ yōi shi wo tsukuru kotō ga dekimāshita. 7. Hyakūnen gurai mae made wa taitēi no hito ga mugaku de yōmikaki⁸ ga dekimasēn deshita. Kōnnichi de wa ikubū⁹ de mo gakkō kyōiku wo ukēnai¹⁰ kodomo wa metta ni imasēn. 8. Gaikoku-go wo manabū ōmona mokuteki¹¹ wa sonō kotobā de kaitari hanāshitari¹² shitte jibūn wo hakkiri to hyōgen surū kotō no¹³ dekiru kotō desū. 9. Anata no jibiki wo chotto no aidā¹⁴ haishakū¹⁵ shitte mo yōi desū ka.—Hai, anata no o-sūki-na daké nagaku¹⁶ o-mochi ni natte¹⁷ mo yoroshii desū. 10. Sāmuku narimāshita. Kōmban yukī ga fūru ka-mo shiremasēn. (Daibū sāmuku narimāshita. Kōmban atari¹⁸ yukī¹⁹ ka-mo shiremasēn.) 11. Isogānai²⁰ to kishā ni nori-okurēru ka-mo shiremasēn yo. 12. Jōzu-na sakushā wa kotobā no imi wo yōku wakimāete²¹ orāneba naranū²². 13. Kinsen de eizokuteki no ānraku wa kaerū²³ ka-mo shirenai ga nagaku tsuzukū kōfuku wa kaenai. 14. Nihōn no ie ni agarū²⁴ mae ni wa kutsū wo nugāneba narimasēn. 15. Sūgu ni o-dekaké nasai. Sāmonai-to jimūsho ni osokū narimāsū yo. 16. Ima anata to go-issō ni yukū kotō ga dekimasēn. Watashī wa imōto wo gakkō e tsurete yukā-nākereba narimasēn

1 *séigo* after birth 2 *sū-jitsū* a few days 3 *tatsu* to pass, to elapse, said of time; *tatāneba* contracted form of *tatānakereba* unless (time) elapses; *sū-ka-getsū tatāneba* unless several months pass 4 if you cannot make 5 one pair 6 *kyū-sai* nine years old 7 already 8 *yōmikaki* to read and write 9 *ikubū* some 10 *ukēnai* negative of *ukeru* to receive; *kyōiku wo ukēnai kodomo* boy that does not receive education 11 *ōmona* chief, principal, main; *ōmona mokuteki* main purpose 12 *kaitari hanāshitari shitte* writing and speaking 13 *no* is sometimes used to indicate the nominative instead of *ga* as in this sentence. 14 *chotto no aidā* for a while 15 *haishakū surū* is the polite verb for to borrow instead of *karirū* 16 *o-sūki na daké nagaku* as long as you like 17 *o-mochi ni naru* polite form for *mōtsu*, to have 18 *atari* about 19 the verb *fūru* is here omitted; *yukī ga fūru* to snow 20 *isōgu* to hurry; *isogānai* to if you do not hurry 21 *wakimāete* well acquainted 22 *orāneba naranū* must 23 *kaerū* can be bought, *kaerū* is the potential form of *kau*, to buy 24 *agarū* to enter (a house)

kará. 17. Anáta no tegamí wo jū-ji no kishá de dashitái no náraba ni-ji-kán háyaku ni kakasé-nákereba¹ narimasén. 18. Háitta áto to wo akebanashí ni shíté wa ikemasén. Shimé-nákereba ikemasén ne. 19. Watashí no saifú ga dóko ni mo miatarimasén. Nakushítá ni chigái arimasén. 20. Mudá ni o-kané wo tsúkaú békí de wa arimasén. 21. Anáta wa móto yóku shítte irú békí hazú désū. (shítte irú *to know*) 22. Kimí wa watashitachí to iss hó ni kúru békí hazú désū. 23. Anáta wa nihóngo wo benkyō subékí hazú désū. 24. Kimí wa jimúsho e sonná ni osokú kúru hazú de wa náí. 25. Anáta wa sō shi-nákereba narimasén. 26. Anáta wa sō itté wa ikenái. 27. Watashí wa sō surú békí hazú déshíta. 28. Anáta wa sonná kotó gurai shítte irú (or shítte ité ii) hazú déshíta. 29. Gekijō ni háitte pūroguramú wo dōzo moratté kité kudasái. 30. Dóko de watashí wo mátte imáshíta ka.—Anó tatémono no sotó de mátte imáshíta. 31. Dōzo dentō wo tsúkete kudasái.—Dōzo keshítte kudasái.—O-yasumí nasái.

1. 勉強せずに外国語をよく覚える事はできない。2. 大抵の動物は生後数日で歩く事ができますが人間は数ヶ月たたねば歩く事ができません。3. ラクダは四五日の間食物と水なしで行く事ができます。4. 私の古い靴をあした迄に修繕する事ができなければ新しいのを一足買います。5. 将棋を差す事ができますか。—いえ、できませんけれども西洋碁はできます。6. イタリアの大詩人ダンテは九才の時すでによい詩をつくる事ができました。7. 百年ぐらい前までは大抵の人が無学で読み書きができませんでした。今日では幾分でも学校教育を受けない子供はめったにいません。8. 外国語を学ぶ主な目的はその言葉で書いたり話したりして自分をはっきりと表現する事のできる事です。9. 貴方の字引を一寸の間拝借してもよいですか。—はい、貴方のお好きだけ長くお持ちになってもよろしいです。10. 寒くなりました、今晚雪が降るかも知れません(大分寒くなりました、今晚あたり雪かも知れません)。11. 急がないと汽車に乗り遅れるかも知れませんよ。12. 上手な作者は言葉の意味をよくわきまえておらねばならぬ。13. 金銭で永続的の安楽は買えるかも知れないが長く続く幸福は買えない。14. 日本の家に上がる前には靴を脱がねばなりません。15. 直ぐにお出かけなさい。さもないと事務所に遅くなりますよ。16. 今、貴方と御一緒に行く事ができません、私は妹を学校へ連れて行かなければなりませんから。17. 貴方の手紙を十時の汽車で出したいのならば二時間早くに書かせなければなりません。18. 入ったあと戸を開け放しにしてはいけません。しめなければいけませんね。19. 私の財布がどこにも見当りません失くしたに違いありません。20. 無駄にお金を使うべきではありません。21. あなたはもっとよく知っているべき筈です。22. 君は私達と一緒に来るべき筈です。

¹ *kakaséru* to cause to write, to have (something) written

23. あなたは日本語を勉強すべき筈です。 24. 君は事務所へそんなにおそく来る筈ではない。 25. あなたはそうしなければなりません。 26. あなたはそう云ってはいけない。 27. 私はそうすべき筈でした。 28. あなたはそんな事ぐらい知っている (知っていていゝ) 筈でした。 29. 劇場に入ってプログラムをどうぞ貰って来て下さい。 30. どこで私を待っていましたか。—あの建物の外で待っていました。 31. どうぞ電燈をつけて下さい。—どうぞ消して下さい。—お休みなさい。

1. Without studying we cannot learn a foreign language well. 2. Most animals can walk a few days after they are born, but man cannot walk until he is several months old. 3. Camels can go without food and water for four or five days. 4. If you cannot mend my old shoes by to-morrow, I shall buy a new pair. 5. Can you play chess?—No, I cannot but I can play draughts. 6. Dante, the greatest of Italian poets, was able to compose good poems when he was a nine years old boy. 7. Until about a hundred years ago, most people were ignorant and could neither read nor write; to-day there is hardly a boy that has not had some school education. 8. The main object of the study of a foreign language is that one may be able to express oneself clearly, whether in writing or in speaking. 9. May I borrow your dictionary for a while?—Yes, you may have it as long as you like. 10. It is getting cold; to-night it may snow. 11. If you do not hurry you may miss the train. 12. The skilled writer must have an intimate acquaintance with the meaning of words. 13. With money one may buy permanent comfort, but not lasting happiness. 14. Before entering a Japanese house, one must take off one's shoes. 15. You must leave at once, otherwise you will arrive late at the office. 16. I cannot go with you now, I must accompany my little sister to school. 17. If you wish your letters to go by the ten o'clock train, you must have them written two hours earlier. 18. You mustn't leave the door open after you enter; you must close it. 19. I cannot find my purse anywhere; I must have lost it. 20. You ought not to spend your money uselessly. 21. You ought to know better. 22. You ought to come with us. 23. You ought to study Japanese. 24. You ought not to come to the office so late. 25. You ought to do so. 26. You ought not to say so. 27. I ought to have done so. 28. You ought to have known such a thing. 29. Go inside the theatre and get a program. 30. Where were you waiting for me?—I was waiting for you outside that building. 31. Put on the (electric) light, please.—Put it off.—Good night.

Forty-fifth Lesson 第四十五課

Potential Mood (continued)

Could

As the past of *can*, *could* is translated by *dekimáshita* 出来ました or *dékita* 出来た, as shown in the previous lesson.

Anó ojōsan wa san-sái no tokí ni oyōgu kotó ga dekimáshita.
あのお嬢さんは 三才の時に泳ぐ事が出来ました。

That girl **could** swim when three years old.

Tsūkarete imáshita kará mō soré-ijō aráku kotó ga dekimasén dēshita.
疲れて いましたからもうそれ以上歩く事が出来ませんでした。

I was tired and **could not** walk any longer.

(lit. Being tired was because, farther that more, to walk the thing could not.)

When **could** is used in the **conditional present** it may be translated by *kotó ga dekíru deshō* (or *darō*) *ni* 事が出来るでしょう(だろう)に, and the verb preceding *could* in its simple form. This construction is generally used when the sentence is introduced by an *if-clause*.

Yōku benkyō surēba nihōn-go wo ni-nen inai de obōeru kotó ga dekíru deshō ni.
よく勉強すれば 日本語を二年以内に覚える事が出来るでしょうに。 language in two years.

(lit. Well study if you did Japanese language two years within to learn could.)

Anó katá wa hōshikattara anō jidōsha wo kairi kotó ga dekíru deshō ni.
あの方 は欲しかったらあの自動車を 買う事が出来るでしょうに。

He **could buy** that motocar if he wanted to.

When **could** does not depend on an *if-clause* and is in reference to the present or future, the present or future of *dekíru* 出来る is used.

In referring to the present, **could**, in this case, may be replaced by **can** without alteration of meaning.

Kōmban takú e kairu kotó ga dekimásu ka.
今晚 宅へ来る事が出来ますか。

Could (can) you **come** this evening to my home?

Konō torānku wo hakobu kotó ga dekimásu ka.
このトランクを運ぶ事が出来ますか。

Could (can) you **carry** this trunk?

Amari omói kará dekimasén. I **could** (can) **not** because it is too
あまり 重い から 出来ません。 heavy.

Yamá no chōjō máde kōmban tōchaku surú kotó ga dekíru deshō ka.
山 の 頂上 まで 今晚 到着 する 事 が 出来る でしょう か。
Could we reach the top of the mountain by to-night?

Motto háyaku arúkeba dekíru deshō. We **could** if we walked faster.
もっと 早く 歩けば 出来る でしょう。

The **conditional past perfect** with **could** may be translated by the simple present followed by *kotó ga dékita deshō ni* 事が出来たでしょうに or by the gradually less polite forms *kotó ga dékita de arō ni* 事が出来たであろうに, *kotó ga dékita darō ni* 事が出来ただろうに。

This construction may be used when the sentence or clause with **could** suggests the contrary.

Naze watashí ni sō úmasén deshita ka. *Watashí wa ikura-ka o-kané*
なぜ 私 に そう云い ませんでしたか。 私 は 幾らか お金
wo kasú kotó ga dékita deshō ni. Why did you not tell me so? I **could**
を 貸す 事 が 出来た でしょうに。 have lent you some money.

Yōfukuya wa watashí no yōfuku wo senshū máde ni shiagéru kotó ga
洋服屋 は 私 の 洋服 を 先週 までに 仕上げる 事 が
dékita deshō ni. My tailor **could have finished** my suit by last week.
出来た でしょうに。 (but he didn't finish it for some reason or other)

Could followed by the perfect tense of the verb **to do** in the passive form, besides being translated by the same construction described above, may be translated by the past of *dekíru* 出来る followed by *deshō ni* でしょうに。

Sonó shigotó wa motto yōku dékita deshō ni (or.....*surú kotó ga*
その 仕事 は もっと よく 出来た でしょうに (する 事 が
dékita deshō ni). That work **could have been done** better.
出来た でしょうに)。

However, if the verb **to do** is used in its active voice then *shitá deshō ni* した でしょうに is used instead of *dékita deshō ni* 出来た でしょうに。 Also in this case the construction with *kotó ga* 事が may be used.

Sonó baai ni dāre de-mo onaji yō-ni shitá deshō ni (or.....*surú*
その 場合に 誰 でも 同じように した でしょうに (する
kotó ga dékita deshō ni). In that case anybody **could have done** the
事 が 出来た でしょうに) same. (*Sonó baai ni* In that case.....)

May

May followed by the perfect tense generally indicates probability and may be translated by the past of the principal verb, followed by *deshō* でしょう or *darō* だろう, *ka-mo shiremasén* かも知れません or *ka-mo shirenai* かも知れない。

Konô haná wo dâre ga okuttâ deshō ka.

この花を誰が送ったでしょうか。

Who may have sent these flowers? or I wonder who may have.....

Tâbun anâta no sêito ga okuttâ ka-mo shiremasên.

たぶんあなたの生徒が送ったかも知れません。

Perhaps one of your pupils may have sent them.

Kutsûya wa mō anâta no kutsû wo tsûkâtta ka-mo shiremasên.

靴屋はもうあなたの靴をつくったかも知れません。

Our shoemaker may have finished your shoes already.

When more probability is to be expressed, that is, when **may** is emphasized, **deshita** でした **may** be added to the expression **ka-mo shiremasên** (**shirendi**) かも知れません (知れない).

Watashî wa sô ittâ ka-mo shiremasên deshita. I may have

私はそう云ったかも知れません でした. said so.

The **negative** of **may** followed by the perfect tense may be formed by the negative past of the principal verb, followed, as in the case of the positive form, by **deshō** (**darō**) でしょう (だろう), or by **ka-mo shiremasên** (**shirendi**) かも知れません (知れない).

Anô shōnen wa hontō no kotō wo iwanâkatta deshō (or iwanâkatta ka-mo shiremasên). The boy may not have told the truth. (iwanâkatta 云わかも知れません). なかった negative of iu 云う to say, to tell)

Anô katā wa anâta no kangae wo wakarâ-nâkatta ka-mo shiremasên.

あの方はあなたの考えをわからなかったかも知れません。

He may not have understood your idea. (wakâru わかる to understand)

Taifu no tamē ni sonô fune wa mada shuppân shinâkatta ka-mo

台風のためにあの船はまだ出帆しなかったかも知れません. On account of the typhoon the ship may not have left yet.

Might

When **might**, followed by the perfect tense of a verb indicates probability or is used with hypothetical meaning, it may be translated by the past tense of the principal verb followed by **ka-mo shiremasên** (**shirendi**) かも知れません (知れない), to which expressions **deshita nōni** でしたのに, or either **deshita** でした or **nōni** のに only, may be added if emphasis is to be expressed.

Anâta wa êki e takûshî de ittē itâra go-ji no resshâ de tâteta ka-mo shiremasên deshita nōni. If you had gone to the station by taxi you

知りません でした のに. might have left by the five o'clock train.

(ittē irû 行っている to have gone, resshâ 列車 train, tâteta 立てた past of tateru 立てる to be able to leave)

Soré wo máe ni watashí ni hanashimáshita náraba nani-ka go-chūkoku
 それを前に私に話しましたならば何か御忠告
wo shitte ageraretá ka-mo shiremasén deshita nóni.
 をして上げられたかも知れませんでしたのに。

If you had told me that before I might have given you some advice.

Sonná machigai wa dare de mo shitá ka-mo shiremasén (nóni).
 そんな間違いは誰でもしたかも知れません(のに).
 Such mistakes might have been made by anybody.

When someone's opinion is considered, the past of the principal verb may be followed by *deshō to omoimásu* でしょうと思います. If, however, nobody's opinion is considered, the past of the principal verb is generally followed only by *deshō* でしょう.

Sonná baai ni donna kotó ga okótta deshō ka. What might have happened
 そんな場合にどんな事が起こったでしょうか. in that case?
 (=I wonder what might have happened in that case.)

Sonná baai ni donna kotó ga okótta deshō to omoimásu ka.
 そんな場合にどんな事が起こったでしょうと思いますか.

What might have happened in that case? (=What do you think might have happened in that case?)

Donna kotó ga okótta deshō ka dare mo wakarimasén.
 どんな事が起こったでしょうか誰も分かりません.
 Nobody knows what might have happened.

The expression *ka-mo shiremasén* かも知れません after the past tense of the principal verb may be used also when expressing one's own opinion, as in the following example:

Sonná baai ni jūdai-na kotó ga okótta ka-mo shiremasén.
 そんな場合に重大な事が起こったかも知れません.

In such case something serious might have happened (*So I think* is implied.)

The negative of **might** followed by the perfect tense is, in most cases, obtained by the negative past of the principal verb followed by *ka-mo shiremasén* (*shirendi*) かも知れません(知れない).

Káre wa sō iwanákatta ka-mo shiremasén. He might not have
 彼はそう云わなかったかも知れません. said so.

Káre wa sonó ten wo kangae-nákatta ka-mo shirendi.
 彼はその点を考えなかったかも知れない.
 He might not have thought of that point.

Must

When **must**, followed by the perfect tense of a verb, indicates inference, it may be translated by the past tense of the principal verb followed by *ni chigái arimasén* に違いありません or *ni chigái nai* に違いない.

Koré wa zuttô mae ni okôta ni chigái arimasén.
 これはずっと前に起こったに 違い ありません。

This **must** have happened a long time ago. (*okôru* 起こる to happen)

Anô katá wa nani-ka utagatté itá ni chigái náí.
 あの 方 は 何か うたがっていたに 違い ない。

He **must** have suspected something. (*utagai* うたがう to suspect)

Anô katá wa kishá ni nori-okureta ni chigái arimasén.
 あの 方 は 汽車 に 乗りおくれたに 違い ありません。

He **must** have missed the train. (*nori-okureru* のりおくれる to fail to catch, to miss, as a train, a boat)

Watashí no tebúkuro ga miemasén; nakushítá ni chigái arimasén.
 私 の 手袋 が 見えません, なくしたに 違い ありません。

I cannot find my gloves; I **must** have lost them. (*nakusu* なくす to lose)

Watashí wa mae ni konô michi wo mimasén dëshita; saikín dékita ni chigái arimasén.
 私 は 前にこの道 を 見ません でした, 最近 できたに 違い ありません。 I haven't seen this street before; they **must** have made it recently. (*michi* street, *saikín* recently)

The **negative** of **must** followed by the perfect tense of a verb and indicating inference, is obtained by the negative past of the principal verb followed by *ni chigái arimasén* (*naí*) に違いありません (ない).

Anô katá wa anata ga itta koto wo wakará-nákatta ni chigái arimasén.
 あの 方 は あなたが云った事 を わからなかったに 違い ありません。 He **must** not have understood what you said. (*wakáru* わかる to understand)

Anô katá wa nani-mo utagawá-nákatta ni chigái náí.
 あの 方 は 何も うたがわなかったに 違い ない。

He **must** not have suspected anything.

Káre wa éki e máda tsúká-nákatta ni chigái arimasén.
 彼 は 駅へまだ 着かなかったに 違い ありません。

He **must** not have arrived at the station yet. (*tsuká* 着く to arrive)

Ought

Ought followed by the perfect tense and suggesting duty, moral obligation or desirability, may be translated by the simple present of the principal verb followed by either one of the expressions *hazú* 筈, *béki* べき, *béki hazú* べき筈 and, in decreasing degree of politeness, by *de arimáshita* でありました, *dëshita* でした, *de átta* であった。

Anata wa sô iá béki hazú de arimáshita (or *dëshita*, *de átta*).
 あなたはそう云うべき 筈 で ありました (でした, であった)。

You **ought** to have said so.

Koré wa mae ni sareté irú béki de átta. This ought to have been
 これは 前に されている べき であった。 done before.
 (sareté irú されている passive of surú する to do)

Sakúban kúrabu e ikú béki hazú dēshita. Last night I ought to have
 昨晚 クラブ へ 行く べき 筈 でした。 gone to the club.

Go-tōchaku wo dempō de watashi ni shiraseru béki hazú dēshita.
 御到着 を 電報 で 私 に 知らせる べき 筈 でした。
 You ought to have informed me of your arrival by telegram.

Anó jimiin wo yatōu mae ni anata wa kare no sainō wo tamésu
 あの 事務員 を やとう 前に あなた は 彼の 才能 を 試す
béki de átta. Before employing that clerk you ought to have tried his
 べき であった。 ability. (sainō talent, ability; tamésu to try, to test)

Karé wa ishā ni naru béki dēshita. He ought to have been
 彼は 医者 に なる べき でした。 a doctor.

Anó dāiku ga donna-ni hāyaku shigotō wo shitā ka wo anata wa
 あの 大工 が どんなに 早く 仕事 を した か を あなた は
mīru béki dēshita. You ought to have seen how quickly that carpenter
 見る べき でした。 could work!

(donna-ni.....ka corresponds to **how**, and the following *wo* puts the preceding clause in the accusative governed by *mīru* 見る to see)

The negative form of **ought** followed by the perfect tense and suggesting duty, moral obligation or desirability, is generally obtained by the simple present of the principal verb followed by *hazú* 筈, *béki* べき, *béki hazú* べき筈 and *de wa arimasén dēshita* ではありませんでした or *de wa nákatta* ではなかった。

Anata wa sō iú béki házu de wa arimasén dēshita (or *de*
 あなた は そう 云う べき 筈 で は ありません でした (で
wa nákatta). You ought not to have said so.
 は なかった)。

Anó katá wa anó mōshikomi wo sonná ni hāyaku shōdaku subéki de
 あの 方 は あの 申込み を そんなに 早く 承諾 すべき で
wa arimasén dēshita (or *de wa nákatta*). He ought not to have accepted
 は ありません でした (で は なかった)。 the proposal so quickly.
 (mōshikomi proposal; shōdaku surú to accept)

Karé wa jibū no musūko wo sonná ni bassu-béki de wa nákatta.
 彼は 自分の 息子 を そんなに 罰すべき で は なかった。
 He ought not to have punished his son so severely. (bassuru 罰する to punish;
 ru before *beki* has been dropped for euphonic reason)

Koré wa mae ni sareru béki hazú de wa nákatta.
 これは 前に される べき 筈 で は なかった。
 This ought not to have been done before. (sareru passive of suru)

Then

Then and **and then**, with the meaning of *afterwards*, is translated by **soré kará** (after that). If a verb precedes **soré kará**, it is put in the *subordinate*.

Watashí wa Teikoku Hóteru de chūjiki¹ wo shíte soré kará Ginza e ikimashita. I had my lunch at the Imperial Hotel and **then** went to Ginza. 行きました. (Ginza a well-known Tokyo thoroughfare)

When **then** means *at that time*, it is translated by **sonó tokí** その時 or **sonó tōji** その当時.

Sonó tokí nani wo shíte irasshaimashita ka. What were you doing **then**? その時 何をしていらっしゃいましたか. (.....at that time?)

Benkyō shíte imashita. 勉強していました. I was studying.

Watashí wa sonó tōji honnó² kodomó dēshita. I was only a boy **then**. 私 は その 当時 ほんの 子供 でした. (.....in those days.)

When **then** means *therefore*, its translation is omitted in Japanese, as it may be in English, without much prejudice to the meaning.

Moshi anata wa sonó jijitsu wo go-zōnji nāraba soré wo watashí ni hanasá-nakereba ikemasen. If you know the facts **then** you must tell me. 若し 貴方 は その 事実 を 御存じ ならば それ を 私 に 話さなければ いけません.

(If you the facts know, them to me if you don't tell it won't do.)

Then is translated by **déwa** when it corresponds to one of the expressions *for this reason, in consequence, as a consequence, so well then, in that case*.

Mō kaerá-nakereba narimasen. Now I must go back. もう 帰らなければ なりません. (Now, if I don't return won't do.)

Déwa myōnichi matá o-me ni kakarimashō. **Then** I shall see you では 明日 又 お目 にかかりましょう. again to-morrow.

Déwa getsuyōbi máde sayōnara. **Then**, goodbye until Monday. では 月曜日 までさようなら.

Watashí wa kēsa háyaku kará yasumazu³ ni aruki-tsuzukete imashita. 私 は けさ 早く から 休まず に 歩き 続けて いました. I have been walking since early this morning without any rest.

Déwa o-tsūkaré ni chigai arimasen. **Then** you must be tired. では お疲れ に 違い ありません.

Until then or by that time is translated by **sonó tokí máde (ni)** その時迄 (に).

1 *chūjiki wo suru* to have lunch 2 *honnó.....dēshita* was only..... 3 *yasumazu* without resting

Again

Again may be translated by *matá* or *soshité matá* そして又 (and again), *fútatabi* 再び (a second time), *ni-do to* 二度と (twice), or *mō ichi-do* もう一度 (once more).

Watashi wa kesa anata no okusan ni Teikoku Hōteru no sōba de o-me
私 は けさ 貴方 の 奥さんに 帝国 ホテル の 側 でお目
ni kakari soshité matá gōgo shibai de o-me ni kakarimashita.
にかかり そして 又 午後 芝居 でお目 にかかりました。

I met your wife in the morning near the Imperial Hotel, then I met her **again** in the afternoon at the theatre.

Mō ichi-do itte kudasai. もう一度言って下さい。 Please say it **again**.

Watashi wa sokō ni fūtatabi yukimasumai.
私 は そこに 再び 行きますまい。 } I shall probably not go
Watashi wa ni-do to sokō e yukimasumai. } there **again**.
私 は 二度と そこへ行きますまい。

Sometimes one hears both expressions, *ni-do to fūtatabi*, used together in the same sentence, especially when emphasis is upon the word **again**.

Idiomatic usage :

as long again	<i>bai nagai</i>	倍長い
as many again	<i>bai ōi</i>	倍多い
now and again	<i>tokidoki</i>	時々
once again	<i>imā ichi-do</i>	今一度
once and again	<i>saisai</i>	再々
over again	<i>kurikaeshi</i>	繰り返し
over and over again	<i>kurikaeshi kurikaeshi</i>	繰り返し繰り返し
time and again	<i>shibashiba</i>	屢々

Kare wa kaifuku shimashita. 彼は回復しました。 He is well **again**.
(*kaifuku suru* 回復する to recover from sickness)

Watashi wa soré wo mō ichi-do yarinaoshimashita. I made it all
私 は それ を もう 一度 やりなおしました over **again**.
(*yarinaosu* やりなおす to make over, to recommence, to do over again, etc.)

Kare wa tabitabi soré wo iimashita. He mentioned it **again** and
彼 は 度々 それ を 云いました **again**.

Soré wa aré yori mō hambun hodō ōki desū. It is half as large
それ は あれ より もう 半分 ほど大きい です。 **again** as that.

Towards

Towards is translated by *no hō e* の方へ when it indicates direction, by *mukatté* 向って, *ni mēnshite* に面して, when it means facing a place, and by *ni taishite* に対して when used abstractly.

Ni mēnshīte is a literary expression.

Watashī wa omiyā no hō e arūite ikimashita. I walked towards
私 は お宮 の 方 へ 歩いて 行きました。 the shrine.

Watashī no bessō wa ūmi e mukatté imāsū.
私 の 別荘 は 海 へ 向って います。 } My villa looks
Watashī no bessō wa ūmi ni mēnshīte imāsū. } towards the sea.
私 の 別荘 は 海 に 面して います。

Rōjin ni tāishīte wa shīnsetsu de nakereba ikemasēn.
老人 に対して は 親切 で なければ いけません。

We must be kind to (towards) the aged.

(lit. The aged towards, kind if we are not, it won't do.)

Vocabulary

Nouns					
ability	<i>sainō</i>	才 ^{サイ} 能 ^{ノウ}	telescope	<i>bōenkyō</i>	望 ^{ボウ} 遠 ^{エン} 鏡 ^{キョウ} テレスコープ
air	<i>kūki</i>	空 ^{クウ} 気 ^キ	Adjectives		
alarm	<i>keihō</i>	警 ^{ケイ} 報 ^{ホウ}	clever	<i>tākumi-na</i>	巧 ^{タカミ} ミナ
astronomy	<i>temmōngaku</i>	天 ^{テン} 文 ^{モン} 学 ^{ガク}	delighted	<i>ureshii</i>	嬉 ^{ウレシイ} シイ
bell	<i>yobirin</i>	呼 ^{ヨビ} 鈴 ^{リン}	imperfect	<i>fukānzen-na</i>	不 ^フ 完 ^{カン} 全 ^{ゼン} ナ
beverage	<i>nomimono</i>	飲 ^{ノミ} 物 ^{モノ}	Verbs		
defense	<i>bēngo</i>	弁 ^{ベン} 護 ^ゴ	to accept	<i>shōdaku surū</i>	承 ^{ショウ} 諾 ^{ダク} スル
fireman	<i>shōbōfu</i>	消 ^{ショウ} 防 ^{ボウ} 夫 ^フ	to finish	<i>shiagē-ru</i>	仕 ^シ 上 ^{ゲル}
imprisonment	<i>chōeki</i>	懲 ^{チョウ} 役 ^{エキ}	to get tired	<i>tsūkarē-ru</i>	疲 ^{ツカレ} レル
judge	<i>saibānkan</i>	裁 ^{サイ} 判 ^{バン} 官 ^{カン}	to scratch	<i>hikkāku</i>	ヒッ ^{カク} カク
lawyer	<i>bengōshi</i>	弁 ^{ベン} 護 ^ゴ 士 ^シ	to remain	<i>taizai surū</i>	滞 ^{タイ} 在 ^{ザイ} スル
mail	<i>yūbin</i>	郵 ^{ユウ} 便 ^{ビン}	to ring	<i>narasū</i>	ナラス
phenomenon	<i>genshō</i>	現 ^{ゲン} 象 ^{ショウ}	to swim	<i>oyōgu</i>	泳 ^{オイ} グ
permission	<i>kyōka</i>	許 ^{キョウ} 可 ^カ	to tease	<i>ijime-rū</i>	虐 ^{イジメ} メル
science	<i>kagakū</i>	科 ^カ 学 ^{ガク}	Adverbs		
sky	<i>kūchū</i>	空 ^{クウ} 中 ^{チュウ}	easily	<i>zōsa naku</i>	造 ^{ゾウ} 作 ^{サク} ナク
sweat	<i>āse</i>	汗 ^{アセ}	really	<i>jissai</i>	実 ^{ジツ} 際 ^{サイ}
tent	<i>ténto</i>	テント			

celestial body *tentāi*; streetcar fare *denshachūn*; to live, to have life *ikīru*; to pitch *harū*; to pitch a tent *ténto wo harū*; to remain, stop *todomāru*; pitch dark *makkūra*; to lose, to miss one's way *michi ni mayōu*; to condemn *senkokū surū*, letter-box *yūbin-bakō*; postman *yūbin-haitatsū*; to deliver *haitatsū surū*; to work, to function, take effect *kikū*; to burn completely *zenshō surū*; to come running *kakete kuru*; to perspire *āse wo kaku*; to become acquainted with *o-chikazuki ni naru*; Art Exhibition *Bijutsu Tenrankai*

Exercise *Renshū* 練習

1. Hītō wa shokúmotsu náshi de san-shi-shū-kan íkite irú kotó ga dekíru ga kūki náshi de wa ni-fun-kan yóri nágaku wa íkirarénai.¹ Kūki wa hītō ni shokúmotsu ya nomímono yóri mo móto hitsuyō désū. 2. Bōenkyō náshi de wa temmóngaku wa fukánzen-na kagakú de átta de arō² shi³ warewaré wa takūsán no kūchū no genshō wo wakáru kotó ga dekinákatta de arō shi matá tentái no shizénkai⁴ mo shirú kotó ga dekinákatta de arō. 3. Itsu matá o-idé ni naréru⁵ deshō ka.—Raishū no doyōbi ni ukagaú kotó ga dekíru deshō. 4. Dōno kurai o-kané wo kashítē kudasáru kotó ga dekíru deshō ka.—Oyosō go-man-yen bakarí kasú kotó ga dekimashō ga getsumatsú máe wa damé désū.⁶ 5. Tsūkare máshīta; kokó ni káette kúru nōni⁷ ni-jíkan mo arukimáshīta.—Náze arúite kimáshīta ka. Dénsha de kúru kotó ga dékita deshō ni, dekimasén déshīta ka.—Hái, dénsa de kúru kotó ga dékita no désū ga kané wo wasurē denshachín wo haráu kotó ga dekimasén déshīta kará. 6. Anó néko wo ijimétē wa ikemasén hikkáku ka-mo shiremasén kará. 7. Ténto wo hatté ashítá no ása máde kokó ni todomátta hō ga yōi. Konná makkúra-na ban ni koré ijō arúkeba michí ni mayōu ka-mo shirenái. 8. Kimí no bengōshi no tákumi-na bēngo ga ná kattara⁸ saibankán wa kimí ni shūshin chōeki⁹ wo senkokú shítá ka-mo shirenákatta. 9. Yūbin-bakó ni tegamí ga áru ka míte irasshái. Yūbin-haitatsú ga mō yūbin wo haitatsú shíte áru ka-mo shiremasén. 10. Shōbōfu wa zōsa náku anó káji wo keshítá deshō ni. Dága¹⁰ keihō ga yōku kikanákatta nōde ié ga hotōndo zenshō shítá tokí ni shōbōfu wa tōchaku shimáshīta. 11. Anáta wa ká kete kitá ni chigái arimasén kaō ga akákute áse wo káite imásū.—Hái, ká kete kimáshīta. Osokú náttā to omoimáshīta nōde. 12. Kimí wa dekakerú máe ni shūjin no kyōka wo éru bēki¹¹ de átta. 13. Dáre-ka yobirín wo narashimáshīta; o-ishasán ni chigái náí désū. 14. Konó monzén ni chūsha¹² shítē wa ikemasén. 15. Watashí ga gekijō wo deta tokí wa jū-ji goro dátta ni chigái arimasén. 16. Káre wa átari¹³ wo míte itá no náraba anó shinkō¹⁴ shítē kitá resshá no akarí wo míta ni chigái náí. 17. Kinō anáta ga Uenō Kōen e irasshátta tokí ni Bījitsu Tenrankái wo gorán ni narimáshīta ka.—Iié, mimasén déshīta.—Zēhi gorán nasái; jissai hijō ni omoshirōi désū kará. 18. Anáta wa anó mōshikomí¹⁵ wo shōdaku subēki hazú déshīta. 19. Káre wa ishā ni náru bēki hazú déshīta. 20. Káre wa hōritsūka ni náru benkyō wo subēki de wa ná katta. 21. Dáre démo jibún no kōkka no hōritsu wo shítte itē soré ni shítagaú bēki désū.

1. 人は食物なしで三四週間生きてゐる事ができるが空気なしでは二分間より長くは生きられない。空気は人に食物や飲物よりも、もっと必要です。2. 望遠鏡なしでは天文学は不完全な科学であつたであらうし我々は沢山の空中の現象を解る事ができなかったであらうし又

1 *ikíru* to live; *íkiraréru* can live, to be able to live; see Lesson 52 for this form of the potential 2 *de átta de arō* would be 3 and, besides 4 nature 5 *naréru* to be able to 6 *damé* useless, impossible; *damé désū* cannot 7 *nōni* in order to 8 without 9 *shūshin chōeki* life sentence 10 *dága* however, but 11 *kyōka wo éru* to get permission 12 *chūsha surú* to park 13 *átari* vicinity, surroundings 14 *shinkō surú* to advance, to approach 15 proposal

天体の自然界も知る事ができなかったであらう。 3. いつ又お出でになれるでしょうか。—来週の土曜日に伺う事ができるでしょう。 4. どの位お金を貸して下さる事ができるでしょうか。—凡そ五万円ばかり貸す事ができましょうが月末前はだめです。 5. 疲れました、こゝに帰って来るのに二時間も歩きました。—なぜ歩いて来ましたか、電車で来る事ができたでしょうに、できませんでしたか。—はい、電車で来る事ができたのですが金を忘れ電車賃を払う事ができませんでしたから。 6. あの猫を虐めてはいけませんひっかくかも知れませんから。 7. テントを張ってあしたの朝までこゝに止まった方がよい、こんなまっくらな晩にこれ以上歩けば道に迷うかも知れない。 8. 君の弁護士の巧みな弁護がなかったら裁判官は君に終身懲役を宣告したかも知れなかった。 9. 郵便箱に手紙があるか見ていらっしゃい。郵便配達がもう郵便を配達してあるかも知れません。 10. 消防夫は造作なくあの火事を消したでしょうに、だが警報がよく利かなかったのが家が殆ど全焼した時に消防夫は到着しました。 11. 貴方は駆けて来たに違いありません顔が赤くて汗をかいています。—はい、駆けて来ましたが、遅くなったと思いますので。 12. 君は出かける前に主人の許可をえるべきであった。 13. 誰か呼鈴をならしました、お医者さんに違いありません。 14. この門前に駐車してはいけません。 15. 私が劇場を出た時は十時頃だったに違いありません。 16. 彼はあたりを見ていたのならあの進行して来た列車のあかりを見たに違いありません。 17. きょう、あなたが上野公園へいらっしゃった時に美術展覧会を御らんになりましたか。—いえ、見ませんでした。—是非御らんなさい、実際、非常に面白いのですから。 18. あなたはあの申込みを承諾すべき筈でした。 19. 彼は医者になるべき筈でした。 20. 彼は法律家になる勉強をすべきではなかった。 21. 誰でも自分の国家の法律を知っていてそれに従うべきです。

1. Man could live without food for three or four weeks, but without air he could not live longer than a couple of minutes. Air is more necessary to man than food and drink. 2. Without the telescope astronomy would be an imperfect science; we could not have understood many of the phenomena of the sky and could not have known the nature of the celestial bodies. 3. When could you come to see me again?—I could come next week on Saturday. 4. How much money could you lend me?—I could lend you about fifty thousand yen, but not before the end of the month. 5. I feel tired; I have walked for two hours in order to come back here.—Why did you come on foot? You could have taken the street-car, couldn't you?—Yes, I could have come by the street-car, but I have forgotten my money and could not pay the fare. 6. Don't tease that cat; he might scratch you. 7. It is better to pitch our tent and remain here until to-morrow morning. In such a dark night we may get lost if we walk longer. 8. Without the clever defence of your lawyer

the judge might have condemned you to life imprisonment. 9. See if there are any letters in the letter-box; the postman may have delivered the mail already. 10. The firemen might have extinguished the fire without difficulty, but as the alarm did not function properly (translate: *yoku* well) they arrived after the house was almost completely burned down. 11. You must have run; your face is red and perspiring.—Yes, I have run because I thought I was late. 12. Before going out you ought to have asked your master's permission. 13. Someone has rung the bell; it must be the doctor. 14. Cars must not be parked in front of this gate. 15. When I left the theatre it must have been about ten o'clock. 16. If he had looked he must have seen the lights of the approaching train. 17. When you went to Ueno Park yesterday, did you visit the Art Exhibition?—No, I didn't.—You ought to have visited it. It is really very interesting. 18. You ought to have accepted that proposal. 19. He ought to have been a medical doctor. 20. He ought not to have studied to become a lawyer. 21. Every man ought to know and obey the laws of his country.

Forty-sixth Lesson 第四十六課

Potential with There To Be

There can be, an expression that generally indicates a probable condition, may be translated by the present of *irū* いる, *óru* おる, *áru* ある, as the case may be, followed, in a decreasing degree of probability, by *to omoimásū* と思います (so I think), *deshō* でしょう (the suffix indicating probable future), *deshō to omoimásū* でしょうと思います or by *ka-mo shiremasén* かも知れません (=.....? whether yes or no it is not known—See Page 375) followed by *to omoimásū* と思います if there is more doubt about the thing spoken of.

irū (*óru*, *áru*) *to omoimásū* いる(おる, ある)と思います。

irū (*óru*, *áru*) *deshō* いる(おる, ある)でしょう。

irū (*óru*, *áru*) *deshō to omoimásū*
いる(おる, ある)でしょうと 思います。

irū (*óru*, *áru*) *ka-mo shiremasén*
いる(おる, ある) かも 知れません。

irū (*óru*, *áru*) *ka-mo shiremasén to omoimásū*
いる(おる, ある) かも 知れません と 思います。

} there can
be

The present of *irū*, *óru*, *áru* with the suffix *másū* ます, used in polite speech, has been omitted in the above and in the following explanations for brevity's sake.

For the same reason also the form in *darō* だろう, instead of *deshō* でしょう, has been omitted.

Jimūsho ni wa mada jimūin ga irū to omoimāsū (or *irū deshō*, etc.)
事務所にはまだ事務員がいます (いるでしょう).

There can still be some clerks at the office.

In interrogative sentences **there can be** is generally translated by the probable future:

Konō hakō no naka ni nani ga aru darō. What can there be in
この箱の中に何があるだろう. this box?

There cannot be is generally translated by the negative present of *irū* いる, *óru* おる, *áru* ある (*imasén* いません, *orimasén* おりません, *arimasén* ありません or the less polite *inái* いない or *nái* ない), when one is almost sure that the thing spoken of does not exist, followed by *to omoimāsū* と思います if more doubt is to be expressed.

Kūki ga nákereba seimei wa náí. There cannot be life without air.
空気が無ければ生命はない.

(lit. Air if there is not, life there isn't.)

Konō shigotō ni wa nani mo ríeki ga arimasén.
この仕事には何も利益がありません.

There cannot be any profit in this business.

Ima jimūsho ni wa dare mo imasén (to omoimāsū).
今事務所には誰もいません (と思います).

There cannot be anybody at the office now.

There could be may be translated by *irū* いる, *óru* おる, *áru* ある, followed by *ka-mo shiremasén* かも知れません, and **there could not be** may be translated by the negative form of the same verbs followed by *to omoimāsū* と思います when the two expressions refer to a probable present or future condition.

There may be, as well as **there might be**, in the meaning of *perhaps there is* or *are*, is generally translated like *there can be*, that is, by the present of *irū*, *óru*, *áru*, followed, in a decreasing order of probability, by *to omoimāsū* と思います, *deshō* でしょう, *deshō to omoimāsū* でしょうと思います or by *ka-mo shiremasén* かも知れません, followed by *to omoimāsū* と思います if there is still more doubt about the thing spoken of.

irū (óru, áru) to omoimāsū いる(おる, ある)と思います

irū (óru, áru) deshō いる(おる, ある)でしょう

irū (óru, áru) deshō to omoimāsū

いる(おる, ある)でしょうと思います

irū (óru, áru) ka-mo shiremasén

いる(おる, ある)かも知れません

irū (óru, áru) ka-mo shiremasén to omoimāsū

いる(おる, ある)かも知れませんと思います

Kómban arashi ga áru to omoimāsū (or *áru deshō*, etc.).

今晚嵐があるといます (あるでしょう).

There may be a storm to-night.

there may
(might)
be

Rāigetsu uchi no kinjo ni o-matsuri ga āru deshō to omoimāsū.
来月 うちの近所にお祭りがあろうと思います。

There may be a festival in our neighbourhood next month.

Yūbinbako wo mite irasshái. Tegami ga āru ka-mo shiremasén.
郵便箱を見ていらっしゃい。手紙があるかも知れません。

Go and see the mail box. **There may (might) be** some letters.

Móttomo mazushii hito no atamá no náka ni démo tensái ga āru ka-mo shiremasén.
最も貧しい人の頭の中にでも天才があるかも知れません。
There may be genius even in the mind of the poorest man.

(lit. The most poor man's mind in even, genius there may be.—*démo* ても even, *tensái* 天才 genius)

The negative form **there may not be**, as well as **there might not be**, are generally translated by the negative present of *irū* いる, *óru* おる, *āru* ある, followed, as in the above case of *there may be*, by *to omoimāsū* と思います, *deshō* でしょう, etc.

<i>imasén (orimasén, arimasén) to omoimāsū</i> いません(おりません, ありません)と思います	} there may (might) not be
<i>imasén (orimasén, arimasén) deshō</i> いません(おりません, ありません)でしょう	
<i>imasén (orimasén, arimasén) deshō to omoimāsū</i> いません(おりません, ありません)でしょうと思います	
<i>imasén (orimasén, arimasén) ka-mo shiremasén</i> いません(おりません, ありません)かも知れません	
(<i>to omoimāsū</i>) (と 思います)	

The less polite forms with *inái* いない, *nái* ない, have been omitted for brevity's sake.

There may (or might) have been, in the meaning of *perhaps there was* or *were*, is generally translated by the past of *irū* いる, *óru* おる, *āru* ある (*itá* いた, *ótta* おった, *átta* あった) followed, in a decreasing order of probability, by *to omoimāsū* と思います, *deshō* でしょう, *deshō to omoimāsū* でしょうと思います, or by *ka-mo shiremasén* かも知れません followed by *to omoimāsū* と思います if there is still more doubt about the thing spoken of.

<i>itá (átta) to omoimāsū</i> いた(あった)と思います	} there may (might) have been
<i>itá (átta) deshō</i> いた(あった)でしょう	
<i>itá (átta) deshō to omoimāsū</i> いた(あった)でしょうと思います	
<i>itá (átta) ka-mo shiremasén (to omoimāsū)</i> いた(あった)かも知れません (と 思います)	

Anó yakyū ni dōno kurai hito ga itá to omoimāsū ka.
あの野球にどの位人がいたと思いますか。

How many people do you think there may have been at the baseball game?

Sanzén nin gurai itá deshō to omoimāsū. **There may (might) have been** 3,000 people.
三千人位いたでしょうと思います。

Sakúban kaminari ga narimáshita kará chikáku-ni árashí ga átta deshō.
 昨晚 雷 が なりました から 近く に 嵐 が あった でしょう。
 I heard thunders last night. **There may have been** a storm not far from here.
 (lit. Last-night thunders resounded because, near here storm there was perhaps.)

When **there might have been** refers to the possibility of existence of the thing spoken of, even though to all appearances did not exist, then, only *itá (átta) ka-mo shiremasén* いた (あった) かも知れません is used.

Sokó ni dāre mo imasén dēshita ga dāre ka itá ka-mo shiremasén.
 そこに 誰 も いませんでした が 誰 か いた かも知れません。
 There was nobody there, but **there might have been** somebody.

Sokó ni nāni mo arimasén dēshita ga nāni ka átta ka-mo shiremasén.
 そこに 何 も ありませんでした が 何 か あった かも知れません。
 There was nothing there, but **there might have been** something.

The same expression *itá (átta) ka-mo shiremasén* or *shirenái* is used to translate **there might be** when in reference to the past.

Sonó tetsúzuki ni nāni ka machigái ga átta ka-mo shirenái to
 その 手続 に 何 か 間違い が あった かも知れない と
watashí wa utagattá. I suspected **there might be** some error
 私 は 疑った。 in the proceedings.
 (tetsúzuki proceedings, utagattá past of utagáu 疑う to suspect)

There may (might) not have been, in the meaning of *perhaps there was or were not*, is generally translated by the negative past of *irú* いる, *óru* おる, *áru* ある (*inákatta* いなかった, *oránakatta* おらなかつた, *nákatta* なかつた), followed, in decreasing order of probability, by *to omoimásū* と思います, *deshō* でしょう, *deshō to omoimásū* でしょう と思います, *ka-mo shiremasén* かも知れません, followed by *to omoimásū* と思います if there is still more doubt about the thing spoken of.

inákatta (*oránakatta*, *nákatta*) *to omoimásū*
 いなかった (おらなかつた, なかつた) と 思います
inákatta (*oránakatta*, *nákatta*) *deshō*
 いなかった (おらなかつた, なかつた) でしょう
inákatta (*oránakatta*, *nákatta*) *deshō to omoimásū*
 いなかった (おらなかつた, なかつた) でしょう と思います
inákatta (*oránakatta*, *nákatta*) *ka-mo shiremasén*
 いなかった (おらなかつた, なかつた) かも知れません
 (*to omoimásū*)
 (と 思います)

There may
(might)
not have been

Sonná ni takūsán hitó ga inákatta to omoimásū (or *inákatta*
 そんなに 沢山人 が いなかった と 思います (いなかった
deshō, etc.) **There may (might) not have been** so many people.
 でしょう).

Somá ni takúsán monó ga náhatta ka-mo shiremasén (or *deshō*
 そんなに 沢山 物が なかった かも 知れません (でしょう
to omoimásū, etc.) **There may (might) not have been so**
 と 思います) many things.

When **there may be** is used with the idea of *probability*, it may be translated also by *arí ūru* ありうる followed by *deshō* でしょう or *ka-mo shiremasén* かも知れません. *Arí ūru* is an expression of the literary style.

Warewaré ga yoki shinái yō-na tokoró ni tómi ga arí ūru deshō
 我々が 予期しないような 所に 富が ありうるでしょう
 (or *arí ūru ka-mo shiremasén*). **There may be** wealth where we
 (ありうる かも 知れません). least expect it.

(lit. We, in do-not-expect-like place, wealth there may be.—*yoki surú* 予期
 する to expect, *tómi* 富 wealth)

If more probability is expected, *arí ūbeki* ありうべき is used instead of *arí ūru* ありうる. Both expressions indicate probability, likelihood, possibility.

Soré wa arí ūru (arí ūbeki) kotó désū. That may (should) be possible.
 それは ありうる(ありうべき) 事 です。 That is almost sure.

The negative form of *arí ūru* ありうる is *arí énai* ありえない and *arí ubekarazáru* ありうべからざる is the negative form of *arí ūbeki* ありうべき. *Arí ubekarazáru* is an emphatic expression used in literary style.

Soré wa arí énai kotó désū. or *Soré wa arí ubekarazáru kotó désū.*
 それは ありえない 事 です。 それは ありうべからざる 事 です。
 That is impossible. That cannot be.

There must be is generally translated as follows:

1. By the present of *irú* いる, *óru* おる, *áru* ある, followed by *ni chigái ga arimasén* に違いがありません or *ni chigái náí* に違いない, when there isn't any doubt about the thing spoken of.

2. By the present of *irú* いる, *óru* おる, *áru* ある, followed by *to omoimásū* と思います, when **there must be** is used in English as equivalent to *I am almost sure that there is*. If the thing spoken of suggests a little less probability than "almost assuredness," the probable future of *irú*, *óru*, *áru* may be used.

3. By the negative present subjunctive of *irú* いる, *óru* おる, *áru* ある, followed by *narimasén* なりません when the condition spoken of is considered as an obligation.

<i>irú (óru, áru) ni chigái ga arimasén</i> いる(おる, ある) に 違い が ありません	} there must be
<i>irú (óru, áru) to omoimásū</i> いる(おる, ある) と思います	
<i>irú (óru, áru) deshō (to omoimásū)</i> いる(おる, ある) でしょう (と 思います)	
<i>inákereba (oránakereba, nákereba) narimasén</i> いなければ (おらなければ, なければ) なりません	

Anó oká no ué ni hitó ga irú ni chigái ga arimasén, koyá kará
あの丘の上に人がいるに違いがありません, 小屋から
dète irú kemuri ga miemásu kará. **There must be** people on that hill, for
出ている煙が見えますから. I can see smoke coming out of the hut.
(oká hill, koyá hut, kemuri smoke).

Anó heyá ni nezumi ga irú ni chigái náí (désu).
あの部屋にねずみがいるに違い ない(です).

There must be a rat in that room.

Séndai-yuki no resshá ga mō ichi dái áru to omoimásu.
仙台行の列車がもう一台あると思います.

There must be another train for Sendai.

(lit. Sendai going train, more one conveyance there is, so I think.)

Mon ni wa itsumo mōban ga orá-nákeréba narimasén.
門にはいつも門番がおらなければなりません.

There must always be a watchman at the gate.

(lit. At the gate, always, watchman if there is not it won't do.)

Konó tsūkué no ué ni wa itsumo pen to inki ga oité nákeréba
この机の上にはいつもペンとインキがおいてなければ
narimasén. On this desk **there must always be** pen and ink.

なりません. (lit. On this desk, always, pen and ink being put if it isn't won't do.)

There must not be may be translated as follows:

1. By the subordinate of *irú* いる, *óru* おる, *áru* ある, followed by *wa ikemasén* はいけません, when the condition or the thing spoken of has the idea of a command, an injunction or a warning.

2. By the negative present or the negative of the probable future of *irú* いる, *óru* おる, *áru* ある, followed by *to omoimásu* と思います, when *must not be* expresses an almost sure guess that is the result of a logical conclusion.

3. By the negative of the probable future of *irú* いる, *óru* おる, *áru* ある, if the thing spoken of suggests a little less probability than an almost sure guess.

Watashí no rúsu ni watashí no shosai ni dare mo ité wa ikemasén.
私の留守に私の書斎に誰もいてはいけません.

There must not be anybody in my study when I am out.

(watashí no rúsu ni during my absence, shosai study room)

Sonná ni yoru osoku takusan hito ga tōri ni inái to omoimásu
そんなに夜おそく沢山人が通りにいないと思います
(or inái deshō, etc.) **There must not be** many people in the street so late
(いないでしょう) at night.

When **there must not be** implies the idea of *not being put* or *placed*, the subordinate of *okú* おく to put (*oité* おいて) is used instead, followed by *wa ikemasén* はいけません.

Anó tēburu no ué ni nani mo oité wa ikemasén.
あのテーブルの上に何もおいてはいけません.

There must not be anything on that table. (lit. On that table nothing putting, or being put, won't do.—Note the double negative)

There must have been is generally translated as follows:

1. By the past of *irū* いる, *ōru* おる, *āru* ある followed by *ni chigāi ga arimasen* に違いがありません or *ni chigāi nāi* に違いない, when there isn't any doubt about the thing spoken of.

2. By the past of *irū* いる, *ōru* おる, *āru* ある, followed by *to omoimāsū* と思います when there must have been is used in the meaning of *I am almost sure that there was or were*.

3. By the past of *irū* いる, *ōru* おる, *āru* ある followed by *deshō* でしょう or *darō* だろう if the thing spoken of suggests a little less probability than "almost assuredness," followed by *to omoimāsū* と思います if the probability is still less.

itā (atta) ni chigāi ga arimasen
いた(あった)に 違い が ありません

itā (atta) to omoimāsū いた(あった)と思います

itā (atta) deshō (to omoimāsū)
いた(あった)でしょう(と思います)

} there must
have been

Yūbe uchi no kinjo ni kaji ga itta ni chigāi nāi. Watashi wa
ゆうべうちの 近所に 火事 が あった に 違 い ない。 私 は
nedoko ni haitte kara jiki ni kasai-keihō wo kikumashita kara.
寝床 に入 っ て から ちき に 火災警報 を 聞 け ました から。

There must have been a fire in our neighbourhood last night, as I heard the fire alarm soon after I went to bed.

(lit. Last night, in our neighbourhood a fire there was, no mistake about it. I to bed entering after, soon fire alarm heard because.)

Kinō o-tēki ga yōkatta kara anō keibā ni takūsān no hito ga itā
きのうお天気がよかったからあの競馬に 沢山の人がいた
to omoimāsū (or *itā deshō* etc.)
と 思います (いたでしょう)。

As the weather was fine yesterday, there must have been many people at the horse races.

There must not have been is generally translated by the negative past of *irū* いる, *ōru* おる, *āru* ある followed by *ni chigāi ga arimasen* に違いがありません, *to omoimāsū* と思います, *deshō* でしょう or *deshō to omoimāsū* でしょうと思います。

inākatta (orānakatta, nākatta) ni chigāi ga arimasen (or *chigāi nāi*)
いなかった(おらなかつた, なかつた)に違い があります (違いない)

inākatta (orānakatta, nākatta) to omoimāsū
いなかった(おらなかつた, なかつた)と 思います

inākatta (orānakatta, nākatta) deshō (to omoimāsū)
いなかった(おらなかつた, なかつた)でしょう(と思います)

Ame ga furimashita kara, anō keibā ni takūsān hito ga inākatta
雨 が 降りましたから、あの競馬に 沢山人 が いなかった
deshō (to omoimāsū). Because of the rain there must not have been many
でしょう(と思います). people at the horse races. (*keibā* horse races)

There ought to be, when implying *duty, moral obligation* or *ideal necessity*, may be translated by *irū* いる, *ōru* おる, *āru* ある followed by *hazū* 筈, *béki* べき, *béki hazū* べき筈 and *désū* です or *déshita* でした according to whether one refers to the present or the past.

Konó kōsaten ni wa kōtsū-shingō ga āru béki-hazū désū.

この 交叉点 には 交通信号 がある べき筈 です。

There ought to be traffic signals at this crossing.

When **there ought to be** implies *probability*, it may be translated by *irū* いる, *ōru* おる, *āru* ある followed by *to omoimāsū* と思います, *deshō* でしょう, *deshō to omoimāsū* でしょう と思います, besides *hazū* 筈, etc.

Sonō enkai ni wa takūsān gaikokujin ga irū to omoimāsū (or *irū* その 宴会 には 沢山 外国人 が いる と 思います (いる *hazū désū*). **There ought to be** many foreigners at the party. 筈 です)。

Ashitā no kaigō ni yokyō ga āru deshō to omoimāsū.

あした の 会合 に 余興 がある でしょう と 思います。

There ought to be some fun at to-morrow's meeting. (*yokyō* fun)

There ought not to be, when implying *duty, moral obligation* or *ideal necessity*, is generally translated by *irū* いる, *ōru* おる, *āru* ある followed by *hazū ga nái* 筈がない, *béki-hazū ga nái* べき筈がない or *béki de wa nái* べきではない when referring to the present. When referring to the past *nákatta* なかった is used instead of *nái* ない. In polite speech, *arimasén* ありません, *arimasén déshita* ありませんでした are used instead of *nái* ない, *nákatta* なかった。

When the same negative expressions indicate *probability*, the forms with *hazū* 筈, *to omoimāsū* と思います or *deshō* でしょう may be used, but not the forms with *béki* べき or *béki-hazū* べき筈。

Sonnā kanemochi no kuni ni wa bimōnin ga hitori mo irū hazū ga nái.

そんな 金持 の 国 には 貧乏人 が 一人 も いる 筈 がない。

In such a wealthy country **there ought not to be** any poor.

Konō ame de anō keibā ni wa takūsān hito ga ināi to omoimāsū

この 雨 であの 競馬 には 沢山 人 が いない と 思います

(or *irū hazū ga nái*). On account of the rain **there ought not to be** (いる 筈 がない.) many people at the horse races.

So Sō

In the following common expressions the English adverb *so* corresponds exactly, in meaning as well as in sound, to the Japanese *sō* そう。

Is it *so*? *Sō désū ka.* そうですか。— It is *so*. *Sō désū.* そうです。

It isn't *so*. *Sō de wa arimasén.* そうではありません。

(colloq. *Sō jā arimasén.* そうじゃありません。)

It may be **so**. *Tágun sō dēsū.* たぶんそうです。

Do you think **so**? *Sō omoimásū ka.* そう思いますか。

Yes, I think **so**. *Hái, sō omoimásū.* はい, そう思います。

No, I do not think **so**. *Ii, sō omoimasén.* いいえ, そう思いません。

It seems **so**. *Sō miemásū.* そう見えます。 or *Sōrashū dēsū.* そうらしいです。

Did he tell you **so**? *Sō iimáshita ka.* そう云いましたか。

Yes, he told me **so**. *Hái, sō iimáshita.* はい, そう云いました。

Why **so**? *Náze sō dēsū ka.* なぜそうですか。

How **so**? *Dōshite sō dēsū ka.* どうしてそうですか。

If **so**. *Móshi sō náraba.* 若しそうならば。

The expressions *Sō dēsū ka* そうですか given at the beginning of the above list, is very often used by Japanese people, and with some of them as often or more so, as are the expressions *I see*, *You don't say*, etc., uttered by some English speaking people while listening to somebody's talk.

In the following examples the English **so** is variously translated according to its different equivalents given in parentheses.

(in that manner) *sonó yō-ni* そのように

Sonó yō-ni furumátte wa ikemasén. You must not behave **so**.

そのように 振舞って はいけません。 (*furumáu* 振舞う to behave)

(thus) *konó yō-ni* このように, *konná fū-ni* こんな風に

Konná fū-ni nasái. こんな風になさい。 Do it **so**.

(to that extent, in that degree) *soré hodó* それ程, *sonná ni* そんなに

Sonná ni háyaku hanasánai de kudasái. Don't speak **so** fast.

そんなに 早く 話さない で 下さい。

Sonná ni そんなに corresponds also to *so much* and *so many* when referring to abstract things. When referring to material things *so much* or *so many* is translated by *sonná ni takúsán* そんなに沢山, *sonná ni ōzei* そんなに大勢.

To wo shiméru toki ni sonná ni otō wo tátete wa ikemasén.

戸をしめる 時に そんなに 音を 立てて はいけません。

You must not make **so much** noise when you close the door.

Watashí wa ízen sonó machi de sonná ni ōzei no hitō wo mimasén

私は 以前その 町で そんなに 大勢の 人を見ません
déshita. I never saw **so many** people in the street before.

でした (N. B.—*ōzei* used only referring to people.)

Dōzo, sonná ni takúsán o-satō wo kōhi ni irenái de kudasái. i.

どうぞ, そんなに 沢山 お砂糖を コーヒーに入れしないで 下さい。.

Please do not put **so much** sugar into the coffee.

(very, extremely) *hijō ni* 非常に, *taihén* 大変, *jitsū ni* 実に, *hontō ni* 本当に

Anáta wa hijō ni shínsetsu dēsū. You are **so** kind.

あなたは 非常に 親切 です。

Hontō ni go-shinsetsu-samā. 本当に御親切さま。 It is **so** kind of you.

Sorē wo kiitē jitsu ni ureshii desū. I am **so** glad to hear it.
それを聞いて 実にうれしいです。

Atamā ga taihēn itai desū. 頭が大変痛いです。 My head aches **so**.

O-me ni kakatte taihēn ureshii desū. I am **so** glad to see (meet) you.
お目にかかって 大変 うれしいです。

(o-me ni kakāru お目にかかる polite for *au* 会う to meet)

(therefore) **soré-de** それで

Shachō wa rūsū deshita, soré-de hishō ni aimashita.

社長は留守でした, それで 秘書に会いました。

The president was out, **so** I met the secretary.

(consequently) **shitagatte** 従って

Sonō shinā wa jōtō, shitagatte nedan mo takai desū.

その品は上等, 従って 値段も高いです。

The article is of fine quality, **so** the price is high.

(then, well) **dewa** では

Dewa, kimi wa Yōroppa e ikū no desū ne. **So** you are going to

では, 君はヨーロッパへ行くのですね。 Europe.

(as.....so) **to onaji yō-ni** と同じように

Anāta ga watashi ni taishite suru to onaji yō-ni watashi mo anāta

あなた が 私 に対して すると 同じ ように 私 も あなた
ni taishite shimāsū. As you treat me **so** I will treat you. (Lit. You, me
に 対して します。 toward, to do the same as, I also you toward do.

Idioms:

You don't say **so!** **Māsaka.** まさか。

.....and **so** forth.and **so** on.**nādo** 等, (written style)**tō** 等

Just **so.** **Mattaku sonō tōri.** 全くその通り。

(in the aforesaid state or condition).

It is better **so.** **Sonō mamā no hō ga ii desū.** そのままの方がいいです。

Be **so** kind as to do **so.** **Dōzo, sō shitte kudasai.** どうぞそうして下さい。

Some

Some is variously translated according to its different acceptations.

(a little. a few) **sūkōshi** 少し

Sūkōshi kugi ga hoshii. 少し釘が欲しい。 I want (wish) **some** nails.

Sūkōshi kanē wo kare ni kashimashita. I lent him **some** money.

少し 金 を 彼 に 貸しました。

(considerable) **kānari no** (colloq.) かなりの, **sōtō no** (Lit.) 相当の

Korē wo suru ni wa kānari (sōtō) no yūki ga irimāsū.

これ を する に は かなり (相当) の 勇気が 要ります

One needs **some** courage to do this. (*yūki* courage)

(about, more or less) *oyosó* (colloq.) 凡そ, *yáku* (Lit.) 約

Oyosó yónjikken no murá. A village of **some** forty houses.
凡そ 四十軒 の 村. (*ken* 軒 numerative to count houses)

Oyosó hyakú satsú no hon. 凡そ百冊の本. **Some** 100 books.

Yáku ni-jū máiru. 約二十哩. **Some** 20 miles.

(in some measure, to some extent, partially, partly) *ikubán* 幾分, *ikubunká* 幾分か, *áru téido máde* 或程度まで, *tashō* (Lit.) 多少

Káre no ninkí wa ikubán(ka) óchite kimáshita.
彼の 人気 は 幾分(か) 落ちて 来ました.

His popularity has declined to **some** extent. (*óchite kúru* 落ちて来る to decrease, *óchite* 落ちて subord. of *ochíru* 落ちる to fall)

Káre no seikō wa tashō kōun ni yorimásū. **Some** of his success is
彼の 成功 は 多少 幸運 によります. due to luck.

(*kōun* 幸運 luck, *ni yorú* による to be due to, to be caused by)

Tashō na-ga-shireté irú hitō. A man of **some** note.
多少 名が知れて いる 人. *na-ga-shirerú* 名が知れる to be famous

shūnyū no ikubán (ka) wo chochikú surú to save **some** part of
収入 の 幾分 (か) を 貯蓄 する one's income

(undetermined) *nan-toká* 何とか

Nan-toká nogaréru michi wo mitsūkē-nakereba narimasēn ne.
何んとか のがれる 途 を 見つけなければなりません ね.

We must find **some** way out of it.

(*nogaréru* to escape, *nogaréru michi* a way of escape; *mitsūkerú* to find)

(some instances, some people) *áru hitóbito* 或人々, (according to some) *ni yorú to* によると

Aru hitóbito wa káre wo kichigái to omótte imásū.
或 人々 は 彼 を 気違い と思っています.

Some people think he is crazy. (*kichigái* crazy)

Hito ni yorú to káre wa kichigái désū. According to **some** people
人 によると 彼は 気違い です. he is crazy.

(a certain unknown) *áru* ある when referring to people, *itsūka* いつか when referring to days

Itsūka o-tazuné shimásū. **Some** day I shall visit you.
いつか お訪ね します.

Aru fujin ga sō hanashimáshita. **Some** lady told me so.
或 婦人 が そう 話しました.

Something

This word, used as a noun indicating an undetermined thing, may be translated by *náni-ka* 何か.

Tēburu no ue ni nāni-ka arimāsū. There is **something** on the table.
 テーブルの上に何かあります。

Sensēi wa nāni-ka yōnde imāsū. The teacher is reading **something**.
 先生は何か読んでいます。

Nāni-ka tabēru monō wo kudasai. Give me **something** to eat.
 何か食べる物を下さい。

Sorē ni wa nāni-ka hen-na tokorō ga arimāsū. There is **something**
 それには何か変なところがあります strange about it.

Sorē ni wa nāni-ka fukākujitsu-na tokorō ga arimāsū.
 それには何か不確実なところがあります。

There is **something** uncertain about it. (*fukākujitsu-na* uncertain)

In some cases, **something** may be translated by *āru-kotō* (*āru* 或る some, *kotō* 事 an abstract thing).

taisetsū-na āru-kotō 大切な或る事 **something** important

When referring to abstract things, *kotō* 事, without the preceding *āru*, may be used.

Anāta ni hanashitai kotō ga arimāsū. I have **something** to tell you.
 あなたに話したい事があります。

(lit. To you I-wish-to-tell thing there is.)

ii kotō いい事 **something** good

When referring to material things, instead of *kotō*, *monō* 物 is used.

ii monō いい物 **something** good

hokā no monō ほかの物 **something** else

In the meaning of *nearly*, *about*, **something** may be translated by *zettō* ざっと in colloquial speech or by *yaku* 約 in literary style.

Kāre wa zettō (yaku) hyaku man yen tamemashita.

彼はざっと(約)百万円貯めました。

He saved **something** like a million.

In the meaning of *nearly* and *above*, and in more colloquial speech, **something** may be translated by *kāre-korē* かれこれ。

Mō kāre-korē jū-ji ni chigai nai. It must be **something** like
 もうかれこれ十時にちがいない。 ten o'clock.

Idioms:

Kāre wa tashō shijin desū. He is **something** of a poet.
 彼は多少詩人です。

Kāre wa jibun wo taishita jimbutsu to omotte imāsū.
 彼は自分を大した人物と思っています。

He thinks himself **something**.

(*jimbutsu* a personage, a man of high caliber, *taishita* important)

Kāre wa burōkā ka nāni-ka desū. He is a broker or **something**
 彼はブローカーか何かです。 like.

something-like (*ikubān*).....*no yō-nā* (幾分).....のような
 (*tashō*).....*no yō-nā* (多少).....のような

Sonó dōbutsu wa (tashō) kumá no yō dēshīta. That animal was **something like** a bear.
 その 動物 は (多少) 熊 の よう でした。
Soré wa (ikubūn) sensū no yō-na katachī dēsū. It is shaped **something like** a fan.
 それは (幾分) 扇子 の よう な 形 です。
 something else (=another thing) *hoká no monó* ほかの物
Nái yōri mashi dēsū. **Something** is better than nothing.
 無い より 増し です。 (*mashi* something a little better)

Nothing

In Lesson 18 it has been said that **nothing** or **not anything**, used in the meaning of *naught*, may be translated by *nāni mo* 何も followed by a negative verb, as in the following examples:

Watashī wa nāni mo iu kotō ga arimasēn. I have **nothing** to say.
 私 は 何 も 云う 事 が ありません。
 (I, nothing to say thing haven't.)

Watashī wa nāni-mo tabēru monó ga arimasēn. I have **nothing** to eat.
 私 は 何 も 食べる 物 が ありません。

Below are given representative sentences showing how to translate **nothing** in some of its other acceptations, besides various Japanese idiomatic equivalents.

(gratis, gratuitously) *tāda de* 只で

Koré wo tāda de agemashō. I will give this to you **for nothing**.
 これ を 只 で 上げ ませう。

Tāda de soré wo te ni iremashīta. I got it **for nothing**. (*te ni irerā*
 只 で それ を 手 に 入れ ました。 手に入れる to obtain)

(without any reason, for nothing) *riyū naku* 理由なく

riyū naku okōru 理由なくおこる to get angry **for nothing**

Sonó kodomotachī wa riyū naku kenkā shīta. Those children quarreled
 その 子供達 は 理由 なく けんか した。 **for nothing**.

(trifle) *tsumarānai kotō* つまらない事, *nān-de mo* 何んでも with negative verb

Kārera no kurō wa watashī no ni kuraberēba nān-demó arimasēn.
 彼等 の 苦勞 は 私 の に 比べ れば 何んでも ありません。
 Their trouble is **nothing** to mine.
 (lit. Their trouble, to mine if compared, nothing is not.)

(of no consequence) *nān-demó* 何んでも with negative verb

Kāre ni tōtte issēn yen wa nān-demó nāi. One thousand yen is
 彼 にとって 一千 円 は 何んでも ない。 **nothing** to him.

Idiomatic usage.

Kāre ni wa shinshirashīi tokorō ga zen-zen nāi. He has **nothing** of the
 彼 には 紳士らしい 所 が 全々 ない。 gentleman in him.
 (lit. In him, gentleman-like trait at all there isn't.)

Mu kará wa náni-monó mo shōjinai. Mere **nothing** cannot produce
無からは何物も生じない。anything.

(lit. Nothing from, -mu nothing, nothing is produced. shōjiru to produce)

Chishiki ni kuraberēba kinsen wa monó no kazu de wa nai.
知識に比べれば金銭は物の数ではない。

Money is **nothing** compared to knowledge.

(monó no kazu de wa nai to count for nothing.—lit. To knowledge if compared, money, of things number is not.)

Kāre wa tōru ni taranai monó desū. He is a mere **nothing**.

彼はとるに足らない者です。

(tōru ni とるに to take, taranai 足らない is not worthwhile)

Anō seijikā wa munōsha desū. That politician is a (mere) **nothing**.

あの政治家は無能者です。(munōsha incapable person)

(to come to nothing) mudā ni owarū 無駄に終る (mudā ni in vain, in nothing, owarū to end)

(idem, in Lit. style) suiho ni kisū 水泡に帰す (suiho bubbles, kisū to come to)

Sono keikaku wa suiho ni kishimashita. The scheme has come to

その計画は水泡に帰しました。nothing.

(to have **nothing** to do with).....ni sūkōshi mo kankēi ga naiに
少しも関係がない (lit.with it even a little relation—connection—there isn't)

Sorē wa konō jiken ni sūkōshi mo kankēi ga arimasen.

それはこの事件に少しも関係がありません。

That has **nothing** to do with this matter. (jiken a matter, an affair)

(to treat lightly, to make **nothing** of)wo nan-tomō omowānai.....
を何んとも思わない

Kāre wa jibun no byōki no kotō wo nan-tomō omowānai (or

彼は自分の病気の事を何んとも思わない

omotte imasen). He makes **nothing** of his sickness.

(思っていません). (byōki no kotō sickness thing or matter)

Watashi wa kāre ga iu kotō wo nan-tomō omoimasen.

私は彼が云う事を何んとも思いません。

I can make **nothing** of what he says.

(to fail to perform or to use)wo shippai surūを失敗する

Kāre wa anō shigotō wo shippai shimashita. He could make **nothing**

彼はあの仕事を失敗しました。of the job.

(in no degree, not at all) sūkōshi mo.....naku 少しも.....なく

sūkōshi mo osoreru kotō naku **nothing** daunted (osoreru to fear)

少しもおそれる事なく

chittō mo kamawānai ちっともかまわない to care **nothing** about

nothing like.....

Sorē wa kitai shitā to wa mattaku chigattā monō ni narimashita.

それは期待したとは全くちがったものになりました。

It was **nothing** like what we expected. (lit. That, we expected, completely different thing became. kitai surū 期待する to expect)

Koré wa aré ni wa zuttó otorimásu. This is **nothing like** as good
 これはあれにはずっと劣ります。 as that.

(lit. This, to that, by far is inferior.—*otóru* 劣る to be inferior)

Koré ijō no monō wa náí. There is **nothing like** this. (lit. This,
 これ以上のものは無い。 more than, a thing there is not.)

nothing but.....

Káre wa ikkái no tobakushi ni suginai. He is **nothing but** a gambler.
 彼は一介のとばく師に過ぎない。

(ikkái no 一介の mere, ni suginai に過ぎない to be no more than, to be
nothing but)

Konó hyōmen ni wa jūsho daké kaku koto.
 この表面には住所だけ書く事。

Write **nothing but** the address on this side.

(lit. This side on, address only, to write the thing.—Abbreviated style.)

Konó sekai wo sukuu monō wa heiwa igai ni wa náí.
 この世界を救うものは平和以外にはない。

Nothing but peace can save the world. (*sukuu* to save, *igai* except)

Forty-seven Lesson 第四十七課

Subjunctive Mood

There are several forms of subjunctive present in Japanese.

The form most used in ordinary conversation is formed by adding *nára* なら or *náraba* ならば to the *simple present* of all verbs, with or without *móshi* 若し or *moshi mo* 若しも at the beginning of the *if-clause*, as already shown in Lesson 32. In literary style *náreba* なれば instead of *náraba* is used.

See *phonetic rule*, Page 688.

Ima éki e ikú náraba anáta wa kyūkō¹ de tatēru² deshō.
 今 駅へ行くならば 貴方は 急行で 立てるでしょう。

If you **go** to the station now you may leave by the express train.

Móshi ichiba³ e ikú nára yasai wo sūkoshi kattē kite kudasai.
 若し 市場へ行くなら 野菜を 少し 買って来て 下さい。

If you **go** to the market please buy some vegetables.

By using the present of the indicative with the suffix *másū* and followed by *nara(ba)*, a more polite form of the subjunctive is obtained.

*Kyō Gaimushō⁴ e irasshaimásū náraba Gaimudaijin⁵ ni o-me ni
 きょう 外務省へいらっしゃいますならば 外務大臣にお目に
 kakaremasū.⁶ If you **go** to the Foreign Office to-day you will be able to meet
 かゝれます。 the Foreign Minister.*

1 express train 2 *tatēru* to be able to leave 3 market 4 Foreign Office 5 Foreign
 Minister 6 *o-me ni kakarēru* お目にかかれる to be able to meet

Nára was the hypothetical form of the verb *náru* (to be) of the written language, and means *if it be, if it is*. *Nára* is still used without a verb in some expressions as *o-iriyo nára* お入用なら if necessary; *soré nára* それなら if it be so, if it is so, then; *sayō-nára* 左様なら if it be so=good-bye.

Another form of subjunctive present used in ordinary conversation is formed by adding the suffix *reba* れば to the *simple verbal stem* of verbs of Class I, and *ba* to the *c-stem* of verbs of Class II.

Class I

<i>míru</i> 見る	to see	<i>mi</i> 見	<i>míreba</i> 見れば	If I see
<i>tabéru</i> 食べる	to eat	<i>tabe</i> 食べ	<i>tabéreba</i> 食べれば	If I eat

Class II

<i>káku</i> 書く	to write	<i>kake</i> 書け	<i>kákeba</i> 書けば	If I write
<i>dásu</i> 出す	to put out	<i>dase</i> 出せ	<i>dáseba</i> 出せば	If I put out
<i>tátsu</i> 立つ	to stand	<i>tate</i> 立て	<i>táteba</i> 立てば	If I stand
<i>yómu</i> 読む	to read	<i>yome</i> 読め	<i>yómeba</i> 読めば	If I read
<i>áru</i> ある	to be	<i>are</i> あれ	<i>áreba</i> あれば	If there be (is)
<i>kaú</i> 買う	to buy	<i>kae</i> 買え	<i>kaéba</i> 買えば	If I buy

See next lesson for the present subjunctive of *to have, to be, and there to be*.

Irregular Verbs

<i>kúru</i> 来る	to come	<i>kure</i> 来れ	<i>kúreba</i> 来れば	If I come
<i>surú</i> する	to do	<i>sure</i> すれ	<i>suréba</i> すれば	If I do

Káru and *surú* are conjugated regularly in this second form of the subjunctive.

See phonetic rule on the above form of the subjunctive, page 664.

Examples

Móshi konó kusurí¹ wo nómeba kimochi ga yóku náru deshō.
 若しこの薬をのめば気持がよくなるでしょう。
 If you drink this medicine you will feel well.

Móshi anáta ga Nihón-go wo hanáseba Nihón ni sámu kotó ga móttö tanóshiku narimásū. If you speak Japanese you will have greater joy in living in Japan.
 若し貴方が日本語を話せば日本に住む事がもっと楽しくなります。

Chottó o-machi nasái; ima kokó ni o-kané wo mótte iréba² súkóshi agemashō. Wait a moment; if I have money with me I shall give you some.
 一寸お待ちなさい、今ここに金を持っていれば少し上げましょう。(Wait a moment; now, here money if I have some I shall give.)

¹ medicine ² *iréba* is the subjunctive of *irú*

Negative Form

The negative of the two preceding forms of the present of the subjunctive is obtained by adding *masén nára (ba)*, *nái nára (ba)*, or *nákereba*, to the simple stem of verbs of Class I. Verbs of Class II have *masén nára (ba)* added to the *i-stem* and *nái nára (ba)* or *nákereba* to the *a-stem*.

Nái nára (ba) or *nákereba* is the negative form of the subjunctive present of *áru* (if there be, or is, not), as shown in the following list.

The termination *ba* may be omitted after *nára*.

Class I

<i>míru</i> 見る	<i>mi</i> 見	<i>mimasén nára (ba)</i> 見ませんなら(ば)	} If I do not see
to see		<i>mínai nára (ba)</i> 見ないなら(ば)	
		<i>mí-nákereba</i> 見なければ	
<i>tabéru</i> 食べる	<i>tabe</i> 食べ	<i>tabemasén nára (ba)</i> 食べませんなら(ば)	} If I do not eat
to eat		<i>tabénai nára (ba)</i> 食べないなら(ば)	
		<i>tabé-nákereba</i> 食べなければ	

Class II

<i>káku</i> 書く	<i>kaki</i> 書き	<i>kakimasén nára (ba)</i> 書きませんなら(ば)	} if I do not write
to write	<i>kaka</i> 書か	<i>kakánai nára (ba)</i> 書かないなら(ば)	
		<i>kaká-nákereba</i> 書かなければ	
<i>kasú</i> 貸す	<i>kashi</i> 貸し	<i>kashimasén nára (ba)</i> 貸しませんなら(ば)	} if I do not lend
to lend	<i>kasa</i> 貸さ	<i>kasanái nára (ba)</i> 貸さないなら(ば)	
		<i>kasá-nákereba</i> 貸さなければ	
<i>tátsu</i> 立つ	<i>tachi</i> 立ち	<i>tachimasén nára (ba)</i> 立ちませんなら(ば)	} if I do not stand
to stand	<i>tata</i> 立た	<i>tatánai nára (ba)</i> 立たないなら(ば)	
		<i>tatá-nákereba</i> 立たなければ	
<i>yómu</i> 読む	<i>yomi</i> 読み	<i>yomimasén nára (ba)</i> 読みませんなら(ば)	} if I do not read
to read	<i>yoma</i> 読ま	<i>yománai nára (ba)</i> 読まないなら(ば)	
		<i>yomá-nákereba</i> 読まなければ	
<i>tóru</i> 取る	<i>tori</i> 取り	<i>torimasén nára (ba)</i> 取りませんなら(ば)	} if I do not take
to take	<i>tora</i> 取ら	<i>toránai nára (ba)</i> 取らないなら(ば)	
		<i>torá-nákereba</i> 取らなければ	

Irregular Verbs

<i>áru</i> ある	<i>ari</i> あり	<i>arimasén nára (ba)</i> ありませんなら(ば)	} if there is not
there is		<i>nái nára (ba)</i> 無いなら(ば)	
		<i>nákereba</i> 無ければ	

<i>kúru</i> 来る	<i>ki</i> 来	<i>kimasén nára (ba)</i> 来ませんなら(ば)	} if I do not come
to come	<i>ko</i> 来	<i>kónai nára (ba)</i> 来ないなら(ば)	
		<i>ko-nákereba</i> 来なければ	
<i>surú</i> する	<i>shi</i> し	<i>shimasén nára (ba)</i> しませんなら(ば)	} if I do not do
to do		<i>shinái nára (ba)</i> しないなら(ば)	
		<i>shi-nákereba</i> しなければ	

Móshi mo hon wo takūsán yománai náraba monoshiri ni náru kotó
 若しも本を沢山読まないならば物識りになる事
ga dekimasén. If we do not read many books we cannot become learned.
 が出来ません。

Móshi myō-asa máde ni chichí kará tegami ga ko-nákereba watashi
 若し明朝迄に父から手紙が来なければ私
wa chichí wo tazunete mimashō. If I do not receive a letter from my father
 は父を訪ねて見ましょう。 by to-morrow morning I shall go and visit
 him. (*tazunéru* to call-on a person)

When two subjunctive clauses follow each other, the verb of the first one is used in the subordinate, the verb of the second clause only being put in the subjunctive mood.

Anata wa tsūkarete ité¹ watashitachi to iss hó ni dekaketa ku ná i
 貴方は疲れていて私達と一緒に出かけたくない
náraba uchi ni ite mo yoroshii desū.
 ならばうちにいてもよろしいです。

If you are tired and (if you) do not wish to come out with us, it is all right to stay at home. (*lit.* You being tired, us together with, wishful-to-go-out if you are not, at home staying even, allright is.)

Móshi konó pan ga amári katákute taberarenai náraba nokoshite
 若しこのパンが余り堅くて食べられないならば残して
oki nasái. Watashi ga yawarakái no wo mōtte kimásū.
 おきなさい。私が柔かいのを持って来ます。

If this bread is too hard and you cannot eat it, just leave it. I will bring you some soft bread (a softer kind).

A third form of the present subjunctive is formed by adding *to* と or *to suréba* とすれば to the simple present of all verbs.

míru 見る *míru to* 見ると *míru to suréba* 見るとすれば if I see
káku 書く *káku to* 書くと *káku to suréba* 書くとすれば if I write

The negative is formed by adding *nái to* or *nái to suréba* to the simple stem of verbs of Class I, and to the *a-stem* of verbs of Class II.

<i>míru</i> 見る	<i>mi</i> 見	<i>mínai to</i>	見ないと	} if I do not see
		<i>mínai to suréba</i>	見ないとすれば	
<i>káku</i> 書く	<i>kaka</i> 書か	<i>kakánai to</i>	書かないと	} if I do not write
		<i>kakánai to suréba</i>	書かないとすれば	

¹ *tsukarete irú* to be tired

Note that when one uses the form with *to* と only, the verb in the clause following the *if-clause* is in the present tense, while when *to suréba* is used the verb in the clause following the *if-clause* is in the future.

If the present tense be used, the sentence indicates greater probability, with almost certainty that the predicted event will happen, while if the future be used, the predicted event is seen to be more uncertain.

Amé wo amari takūsán tabéru to ha wo itamemási.

飴を余り 沢山 食べると 歯を 痛めます。

If you eat too much candy you will spoil your teeth.

Amé wo amari takūsán tabéru to suréba ha wo itaméru deshō.

飴を余り 沢山 食べると すれば 歯を 痛めるでしょう。

If you eat too much candy you will spoil your teeth.

Kómban konó tegamí wo kakánai to ashítá wa isogáshikute kaku himá

今晚 この 手紙 を 書かない と あした は 忙がしくて 書く 暇

ga arimasén.

If I don't write this letter to-night I shall have no time to write it to-morrow because I shall be busy.

(lit. To-night this letter do not write if, to-morrow being busy, to write time there is not.)

Kómban konó tegamí wo kakánai to suréba ashítá wa isogáshikute kaku

今晚 この 手紙 を 書かない と すれば あした は 忙がしくて 書く

himá ga arimasén deshō.

(Same translation as in the above example.)

暇 が ありませんでしょう。

A fourth form of the subjunctive present is obtained by the subordinate of the principal verb, followed by *iréba* いれば, *irú to* いると, *irú to suréba*, or *irú to surú nára (ba)*. The negative form is obtained by adding *inákereba* いなければ, *inái to* いないと, or *irú to shinái nára (ba)* to the subordinate. This form of subjunctive with the subordinate is used when the verb placed after *if* indicates a progressive action.

Míru 見る To See

<i>míte iréba</i>	見ていれば	} if I see if I watch if I am watching
<i>míte irú to (suréba)</i>	見ていると(すれば)	
<i>míte irú to surú nára (ba)</i>	見ているとするなら(ば)	
<i>míte inákereba</i>	見ていなければ	} if I do not see if I do not watch if I am not watching
<i>míte inái to</i>	見ていないと	
<i>míte irú to shinái nára (ba)</i>	見ているとしないなら(ば)	

Káku 書く To Write

<i>káite iréba</i>	書いていれば	} if I write if I am writing
<i>káite irú to (suréba)</i>	書いていると(すれば)	
<i>káite irú to surú nára (ba)</i>	書いているとするなら(ば)	
<i>káite inákereba</i>	書いていなければ	} if I do not write if I am not writing
<i>káite inái to</i>	書いていないと	
<i>káite irú to shinái nára (ba)</i>	書いているとしないなら(ば)	

Anô uekiyâ wa watashî ga mite irû to yôku hatarakimâsû ga mite
 あの 植木屋 は 私 が 見て いる と よく 働きます が 見て
inai to sugu namakemâsû. If I am watching that gardener he works well, but
 いない と すぐ なまけます。 if I do not watch him he soon becomes idle.

or As long as I keep watching that gardener he works well, but if I do not
 keep on watching him he soon becomes idle.

This form of the subjunctive is followed by *surû nâraba* when the *if-clause*
 is followed by another clause indicating a logical consequence.

Anô otokô ga sonnâ ni yôku hataraité irû to surû nâraba byôki
 あの 男 が そんな に よく 働いて いる と する ならば 病気
de wa nai. If that man is working so hard he must not be sick.
 で は ない。

Another form of subjunctive present is obtained by adding *masû-
 reba* ますれば to the simple verbal stem of verbs of Class I, and
 to the *i*-stem of verbs of Class II. The negative form is obtained
 by adding *masén nâraba* ませんならば to the verbal stem, as
 already shown in this lesson.

This form of the subjunctive is the most polite.

mimasûreba 見ますれば if I see, if I watch
mimasén nâraba 見ませんならば if I do not see, if I do not watch
kakimasûreba 書きますれば if I write
kakimasén nâraba 書きませんならば if I do not write

Anâta ga suisenjô¹ wo kudasaïmasûreba watashî wa taihên arigâtaku²
 貴方 が すいせん状を 下さいますれば 私 は 大変 ありがたく
zonjimâsû. If you give me a recommendation I shall feel very much obliged
 存じます。 to you. (*lit.* You recommendation if you favour me with, I very
 thankful feel.)

Below are given examples of the present subjunctive of verbs of
 Class I and Class II in all its various forms.

Class I

Positive		Negative	
if I see, if I watch		if I do not see (or watch)	
<i>mimâsû nâra (ba)</i>	見ますなら(ば)	<i>mimasén nâra (ba)</i>	見ませんなら(ば)
<i>mimasûreba</i>	見ますれば	<i>mimasén nâra (ba)</i>	見ませんなら(ば)
<i>mîru nâra (ba)</i>	見るなら(ば)	<i>mínai nâra (ba)</i>	見ないなら(ば)
<i>mîreba</i>	見れば	<i>mi-nákereba</i>	見なければ
<i>mîru to</i>	見ると	<i>mínai to</i>	見ないと
<i>mîru to suréba</i>	見るとすれば	<i>mínai to suréba</i>	見ないとすれば
<i>mite iréba</i>	見ていれば	<i>mite inákereba</i>	見ていなければ
<i>mite irû to</i>	見ていると	<i>mite inai to</i>	見ていないと
<i>mite irû to surû nâra (ba)</i>	見ていると する なら(ば)	<i>mite irû to shinai nâra (ba)</i>	見ていると しない なら(ば)

1. recommendation 2 *arigatâi* to be thankful, grateful, obliged; *arigâtaku zonjîru*
 polite form for to be thankful, etc.

Polite Form

<i>gorán asobaséba</i> 御覧遊ばせば	<i>gorán asobasá-nákereba</i> 御覧遊ばさなければ
<i>gorán ni náreba</i> 御覧になれば	<i>gorán ni naráneba</i> 御覧にならねば

Class II

Positive	<i>Káku</i> 書く	Negative
if I write	if I do not write	
<i>kakimásū nára (ba)</i> 書きますなら(ば)	<i>kakimasén nára (ba)</i> 書きませんなら(ば)	
<i>kakimasúreba</i> 書きますれば	<i>kakimasén nára (ba)</i> 書きませんなら(ば)	
<i>káku nára (ba)</i> 書くなら(ば)	<i>kakánai nára (ba)</i> 書かないなら(ば)	
<i>kákeba</i> 書けば	<i>kaká-nákereba</i> 書かなければ	
<i>káku to</i> 書く	<i>kakánai to</i> 書かない	
<i>káku to suréba</i> 書く	<i>kakánai to suréba</i> 書かない	
<i>káite iréba</i> 書いてい	<i>káite inákereba</i> 書いてい	
<i>káite irá to</i> 書いてい	<i>káite inái to</i> 書いてい	
<i>káite irú to surú nára (ba)</i> 書いてい	<i>káite irú to shindái nára (ba)</i> 書いてい	
書いていると	書いていると	

Polite Form

<i>o-kakí asobaséba</i> お書き遊ばせば	<i>o-kaki asobasá-nákereba</i> お書き遊ばさなければ
<i>o-kakí ni náreba</i> お書きになれば	<i>o-kaki ni naráneba</i> お書きにならねば

Subjunctive Present of True Adjectives

The formation of the subjunctive present of true adjectives is obtained in the following ways:

Positive	Negative
if it is cold, if I am cold	if it isn't cold, if I am not cold
<i>samúí nára (ba)</i> 寒いなら(ば)	<i>sámuku náí nára (ba)</i> 寒くないなら(ば)
<i>sámukereba</i> 寒ければ	<i>sámuku nákereba</i> 寒くなければ
<i>samúí to</i> 寒い	<i>sámuku náí to</i> 寒くない
<i>samúí to suréba</i> 寒い	<i>sámuku náí to suréba</i> 寒くない

Polite Form

<i>o-samúí nára (ba)</i> お寒い	<i>o-samukú arimasén nára (ba)</i> お寒く
なら(ば)	ありません

Examples

Móshi konó hon ga omoshirói náraba watashí wa kaimashō.
 若しこの本が面白いならば私は買ひましょう。
 If this book is interesting I will buy it.

Móshi koré ga takái to suréba hoká ni yasúí monó wa arimasén.
 若しこれが高いとすれば外に安い物はありません
 If this is dear we haven't anything else cheaper.

Móshi sonó ie ga yásuku náí náraba kawanái hō ga yōi desū.
 若し その家が安く ない ならば 買わない方がよいです。

If that house is not cheap it is better not to buy it.

(lit. If that house cheaply if it is not, not to buy the way good is.)

O-yū ga átsuku nákereba o-cha wa yōku demasén.

お湯が 熱く なければ お茶はよく出ません。

If the water is not hot you cannot make good tea.

(If the hot-water is not hot the tea well does not come out.)

N. B. The subject of an if-clause is followed by *ga*.

In Japanese the subjunctive present is used only when the hypothesis expressed by the *if-clause* may be already existent, or when the hypothesis expressed, although still unrealized, brings, when realized, the certain occurrence of the condition or action expressed by the dependent clause.

For instance, if one says "If I have money I shall lend you some," the condition of having money may already exist, and upon the realization that one has the money the loan will be made.

When one says "If it does not rain soon our crop will be lost," although what is said in the *if-clause* is not based upon a present reality, but on a future probability, one is sure that the prediction expressed in the dependent clause will be realized unless it rains.

In all cases similar to the two above, the *if-clauses* may be translated by the Japanese present of the subjunctive.

On the other hand, if one says "If you meet Mr. Tanaka tell him that I wish to see him," meeting Mr. Tanaka is still in the future and is based on chance, on probability, and one cannot be sure that on meeting Mr. Tanaka the person spoken to will tell him the speaker's desire to see him. In similar cases the Japanese do not use the present subjunctive, but the past subjunctive as given in Lesson 49.

If the student carefully considers the examples given in this lesson and in the following exercise, the use of the present subjunctive will appear clear in its various applications.

Unless, Provided That, Though, Although

There is no corresponding Japanese word to the English **unless**. Its meaning has to be expressed by the negative of the subjunctive of the verb that in English follows the said conjunction.

Anó hitó ga Eigó wo hanasánai náraba watashí wa anó hitó wo
 あの人が英語を 話さない ならば 私はあの人を
 ryōkai¹ suru koto ga dekimasén. **Unless** he speaks English I cannot under-
 了解する事が出来ません. stand him.

Zen kōkka ga tagái ni shinrai shiawánai náraba konó sekai ni jizokuteki²
 全国家が互いに信頼 しあわない ならば この世界に 持続的
 heiwá³ wa nai de arō. **Unless** all nations trust one another there cannot be
 平和は無いであろう. lasting peace in this world.

(lit. All nations, mutually trust if they do not, in this world lasting peace there will not be.—tagái ni mutually; shinrai shiáu to trust one another)

1 ryōkai suru to understand 2 lasting 3 peace

Also **provided** or **provided that** has no corresponding Japanese word. Their meaning is expressed by the positive form of the subjunctive of the verb that in English follows either of the said conjunctions.

Anáta ga san man yen dásu náraba watashi no inu wo urimashō.
貴方が三万円出すならば私の犬を売りましょう。

Provided you give me 30,000 yen I shall sell my dog.

N. B. The subject of a clause introduced by *unless*, *provided* or *provided that* is followed by *ga*.

Although or **though** is translated by the subordinate of the verb or adjective followed by *mo*. See Lessons 26, page 173 and Lesson 27, page 184.

Anó hito wa wákakute mo gakūshiki ga arimásu.
あの人は若くても学識があります。

Although he is young he is learned. (*gakūshiki* learning)

Subjunctive Present of the Desiderative

The subjunctive present of the desiderative is obtained in the following ways:

Positive	<i>Miru</i> 見る	Negative
if I wish to see	if I do not wish to see	
<i>mitái nára (ba)</i> 見たいなら(ば)	<i>mitaku náí nára (ba)</i> 見たくないなら(ば)	
<i>mitakereba</i> 見たければ	<i>mitaku nákereba</i> 見たくなければ	
<i>mitái to omóeba</i>	<i>mitái to omowá-nákereba</i>	
見たいと思えば	見たいと思わなければ	

Polite Form

<i>gorán ni naritái nára(ba)</i>	<i>gorán ni naritáku náí nára(ba)</i>
御覧になりたいなら(ば)	御覧になりたくないなら(ば)

Káku 書く

Positive	Negative
if I wish to write	if I do not wish to write
<i>kakitái nára (ba)</i>	<i>kakitáku náí nára(ba)</i>
書きたいなら(ば)	書きたくないなら(ば)
<i>kakitákereba</i> 書きたければ	<i>kakitáku nákereba</i> 書きたくなければ
<i>kakitái to omóeba</i>	<i>kakitái to omowá-nákereba</i>
書きたいと思えば	書きたいと思わなければ

Polite Form

<i>o-kakí ni naritái nára(ba)</i>	<i>o-kakí ni naritáku náí nára(ba)</i>
お書きになりたいなら(ば)	お書きになりたくないなら(ば)

Móshi Nihón-go wo yóku oboetái nárabá issōkemmei¹ ni benkyō
 若し 日本語 を よく 覚えたい ならば 一生懸命 に 勉強
shinakereba narimasen. If you wish to learn Japanese well you must study
 しなければ なりません. hard. (*oboeru* 覚える to learn)

Móshi ima kaimonó ni dekaketaiku náí nárabá myōnichi de mo
 若し 今 買物 に 出かけたく ない ならば 明日 で も
yoroshii desū. If you don't wish to go out now for shopping you may go to-
 morrow. tomorrow.

(*kaimonó ni* for shopping, *dekakeru* でかける to go out)

Enough

Enough is translated by the word *jūbun* 充分, by the verb *tarirū* 足る to be sufficient, to be enough, or by the expression *mō takūsán* もう沢山 already much (=it is already much, now it is enough).

Jūbun no o-kané wo mōtte imásū. I have enough money.
 充分 の お金 を 持っています.

Zēmbu no okyakūsamā ni isū ga tarirū ka dō ka shirimasen.
 全部 の お客様 に 椅子 が 足る か どうか 知りません.

I do not know whether there are enough chairs for all the guests.
 (lit. All the guests for, chairs are sufficient?, how is it I don't know.)

Móshi kami ga tará-nákereba itte mōtto katté irasshái.
 若し 紙 が 足らなければ 行ってもっと買っていらっしやい.

If there is not enough paper go and buy some more.
 (lit. If paper if is not sufficient, go, more buy please.)

Arigatō, mō takūsán itadakimashita. No, thank you, I have enough.
 ありがとう, もう 沢山 いただきました. (Thanks, already much received.)

Idiomatic Usage

Sámuku wa arimasen ka. Are you warm enough?
 寒く は ありません か. (lit. Coldly are you not?)

O-réi no mōshi-agé yō mo arimasen. I can never thank you enough.
 お礼 の 申上げ よう も ありません.

(*o-réi* return thanks; *mōshi-ageru* 申上げる to say, to tell; *yō* the way; lit. Return thanks to say, the way there isn't.)

Dōzo, michi wo oshieté kudasái. Be kind enough to show me the way.
 どうぞ, 道 を 教えて 下さい. (lit. Please, the way show me.)

Zūibun nágaku taizái itashimashita. We have stayed long enough.
 ずいぶん 長く 滞在 いたしました.

(lit. Extremely long the sojourn we made.—*taizái itasu* 滞在いたす=*taizái suru* 滞在する to sojourn)

Káno-jo wa kánari yóku utaimashita. She has sung well enough.
 彼女 は かなり よく 歌いました.

(lit. She, considerably well sang.—*utau* 歌う to sing)

¹ *issōkemmei* as hard as one can, with all one's might

Vocabulary

Nouns					
birthday	<i>tanjōbi</i>	誕生 <small>タウジウ</small> 日 <small>ヒ</small>	moderate	<i>tékido no</i>	適度 <small>テキド</small> ドノ
business	<i>jigyō</i>	事業 <small>ジギョウ</small>	profitable	<i>yūri ni</i>	有利 <small>ユリ</small> ニ
crop	<i>toriiré</i>	取入 <small>トリイ</small> レ	Verbs		
damage	<i>songái</i>	損害 <small>ソンガイ</small>	to accept	<i>azukáru</i>	与 <small>アツ</small> カル
depression	<i>fushín</i>	不 <small>フ</small> 振 <small>シン</small>	to acquire	<i>eraré-ru</i>	得 <small>エラ</small> レル
	<i>fukéiki</i>	不 <small>フ</small> 景 <small>ケイ</small> 気 <small>キ</small>	to ascribe	<i>séi ni surú</i>	セイ <small>セイ</small> ニスル
ill luck	<i>fúun</i>	不 <small>フ</small> 運 <small>ウン</small>	to continue	<i>tsuzukú</i>	続 <small>ツク</small>
investment	<i>tōshi</i>	投 <small>トウ</small> 資 <small>シ</small>	to fail	<i>shippái surú</i>	失 <small>シ</small> 敗 <small>バイ</small> スル
invitation	<i>manekí</i>	招 <small>マネ</small> キ	to follow	<i>shítagáu</i>	従 <small>シタガウ</small>
misery	<i>fukō</i>	不 <small>フ</small> 幸 <small>コウ</small>	to gain	<i>mōke-ru</i>	儲 <small>モウケ</small> ル
need	<i>iriyō</i>	入 <small>イ</small> 用 <small>ヨウ</small>	to hurt	<i>gaísú-ru</i>	害 <small>ガイ</small> スル
offer	<i>mōshiude</i>	申 <small>モウシ</small> 出 <small>デ</small>	to improve	<i>kōjō surú</i>	向 <small>コウ</small> 上 <small>ジョウ</small> スル
quantity	<i>bunryō</i>	分 <small>ブン</small> 量 <small>リョウ</small>	to invite	<i>manéku</i>	招 <small>マネク</small>
studio	<i>kyōjujo</i>	教 <small>キョウ</small> 授 <small>ジュ</small> 所 <small>ジョ</small>	to recommend	<i>suisén surú</i>	推 <small>スイ</small> 薦 <small>セン</small> スル
violinist	<i>teikinká</i>	提 <small>テイ</small> 琴 <small>キン</small> 家 <small>カ</small>	to repent	<i>kōkai surú</i>	後 <small>コウ</small> 悔 <small>カイ</small> スル
	<i>baiorinnisūto</i>	バイ <small>バイ</small> オ <small>オ</small> リ <small>リ</small> ン <small>ン</small> ス <small>ス</small> ト	to treat	<i>atsūkai</i>	扱 <small>アツカウ</small>
waiter	<i>kyūji</i>	給 <small>キョウ</small> 仕 <small>シ</small>	to throw away	<i>sūte-ru</i>	捨 <small>ステ</small> ル
wealth	<i>tōmi</i>	富 <small>トミ</small>	to try	<i>kokoromí-ru</i>	試 <small>ココロミ</small> ル
Adjectives			Adverbs		
helpful	<i>kan-yō-na</i>	肝 <small>カン</small> 要 <small>ヨウ</small> ナ	never	<i>kesshité</i>	決 <small>ケツ</small> シテ
influential	<i>yūryoku-na</i>	有 <small>ユウ</small> 力 <small>リキョク</small> ナ	recently	<i>saikín</i>	最 <small>サイ</small> 近 <small>キン</small>
			surely	<i>kittó</i>	キッ ト

miserable, wretched *hisán-na*; condition, situation, circumstance *kyōgū*; unfortunate, unlucky, ill-starred *fúun no*; to make efforts *doryokú surú*; capital, funds *shihón*; to invest (capital) *tōshi surú*; to double, to increase twofold *ni-bái ni surú*; to eat too much *kashokú surú*; winter coat *fuyú no gaitō*; good business *shōbai hanjō*; to be based upon *motozūku*; position, employment *tsūtomeguchi*; to take a trip round the world *sekai man-yū wo surú*; change, alteration *hénka*; present, of the present time *génkon no*; to succeed in, to be successful *seikō surú*

Exercise *Renshū* 練習

1. Ōku no hītōbito wa jībuntachi no hisán-na kyōgū wo fúun no séi ni shimásū. Konná hītōtachi wa sonó fukō no shin no gen-in¹ de áru tokoró no² kyōgū wo kōjō surú tamé ni kesshité doryokú wo shimasén. Móshi wareware³ ga kōjō³ wo kokoromínai náraba⁴ wareware⁴ no seikatsú ni kan-yō-na

1 *shin no gen-in* the only cause 2 *tokoró no* which 3 *kōjō* improvement 4 *kokoromínai náraba* if we do not try; *kokoromíru* to try, to have a try at

hénka wo motarásu¹ kotó ni seikō shinái de arō. 2. Wakái² uchí ni benkyō shinái náraba toshí wo tōtte kará³ kōkai surú deshō. 3. Mōshi watashí no jigyō ni anáta no shihón wo tōshi nasáru⁴ náraba san-yō-nen ínai ni⁵ soré wo ni-bái ni shimásū ga.—Go-shínsetsu no o-mōshiide⁶ wa taihén arigatái désū ga génkon no jigyō fushín no tamé mōkeru dōkoro⁷ ka shihón wo minná ushinawanái to mo⁸ kagirimasén to omoimásū.—Soré wa anáta no go-zúiii⁹ désū ga mōshi anáta ga watashí no chūkoku ni shītagawaréru¹⁰ náraba anáta no tōshi wa kittō¹¹ taihén yūri-ni náru deshō ni. 4. Mōshi konó áme ga mō futsúká guraí tsuzukú náraba mūgi no toriiré ni hijō-na songái wo ukéru deshō. 5. Súbete no shokúmotsu wa mōshi tékido-no bunryō wo tabéru náraba kenkō ni yói ga ikáni¹² kenkō ni yói shokúmotsu de mo kashokú suréba kenkō wo gaishimásū. 6. Koréra no gaikokú zasshí wo sūtenái de kudasái. Mōshi o-iriyo de nákereba¹³ watashí ni kudasái. Watashí wa gaikokú zasshí wo yómu no ga sūki désū.—Yorokōnde sashiagemásū. 7. Ashitá wa watashí no tanjōbi désū kará tomodachí wo shokuji ni uchí e manekimásū. O-isogáshiku nákereba dōzo okūsamá to go-issō ni oidé kudasái.—Go-shínsetsu-na o-manekí ni azukaremasén¹⁴ de zannén désū.¹⁵ Názenaraba watashí wa kázoku no monó¹⁶ wo myōasa Karuizawá e tsureté mairá-nákereba narimasén nōde. Kázoku no monó wa natsú-jū Karuizawá de sugósu¹⁷ tsumorí désū. 8. Mōshi konó nikú ga amarí katákereba meshiagaranái hō ga yói désū. Náni ka hoká no monó¹⁸ wo mōtte kúru yō ni kyūji ni iimashō. 9. Mōshi omoté ga sámukereba atarashí fuyú no gaitō wo kitá¹⁹ hō ga yói deshō. 10. Mōshi o-kané wo mōketai náraba hataraká-nákereba narimasén. Hatarakazú shītē²⁰ tómi wa eraremasén. 11. Anáta no ojōsan ga vaiorín wo o-narái ni naritái náraba Komeri Senséi no tokoró e o-yarí ni náru²¹ no ga yoroshí deshō. Senséi wa Itari kará saikín koráre, yūmei-na teikinká da sō désū. Senséi wa Uenō Kōen no sōba ni kyōjujo wo mōtte oraremasū. 12. O-kyakūsamá wo yóku atsūkawá-nákereba ni-do to²² shinamonó wo kái ni kité kuremasén. Shōbai hanjō wa kyakú atsūkái no yói²³ kotó ni motozukimásū. 13. Kimbén de náí to shippái surú ka-mo shirenái. 14. Bōku ga kimí wo yobá-nákereba²⁴ kité wa ikemasén. 15. Mōshi dāre-ka yūryoku-na hītō ga anáta wo suisén surú náraba anō tsutomeguchí ga eraréru deshō ni. 16. Mōshi anáta ga hyakumán yen dásu náraba watashí wa anō yō-na²⁵ ié wo tatéru kotó ga dekimásū. 17. Watashí wa jūbun-na o-kané ga dékita tokí ni sekái man-yū wo shimashō.

1 *motarásu* to bring; *motarásu kotó ni* in bringing 2 *wakái uchí ni* while you are young 3 *toshí wo tōtte kará* when you are old 4 *tōshi nasáru* polite for *tōshi surú* to invest 5 *ínai ni* in, within 6 *go-shínsetsu no o-mōshiide* your kind offer 7 *mōkeru dōkoro ka=mōkeru kawarí ni* instead of gaining 8 *ushinawanái to mo kagirimasén* might lose 9 *go-zúiii désū* do as you wish 10 *shītagawaréru* polite verb for *shītagáu* to follow 11 *kittō* I assure you 12 *ikáni* even 13 *o-iriyo de nákereba* if you don't need 14 *azukaremasén* cannot accept 15 *zannén désū* I am sorry 16 *kázoku no monó* the people of my family 17 *sugósu* to spend, to pass; *natsú-jū sugósu* to spend the summer 18 *naní ka hoká no monó* something else 19 *kitá* from *kirú* to wear 20 *hatarakazú shītē* without working 21 *o-yarí ni náru* to send 22 *ni-do to* again 23 *kyakú atsūkái no yói* good service to customers; *atsūkái* treatment 24 *yobá-nákereba* unless I call you 25 *anó yō na* such; *anó yō na ié* such a house

1. 多くの人々は自分達の悲惨な境遇を不運のせいにします。こんな人達はその不幸の真の原因である所の境遇を向上するために決して努力をしません。若し我々が向上を試みないならば我々の生活に肝要な変化をもたらす事に成功しないであろう。2. 若いうちに勉強しないならば年を取ってから後悔するでしょう。3. 若し私の事業に貴方の資本を投資なさるならば三四年以内にそれを二倍にしますが、—御親切の御申し出では大変ありがたいですが現今の事業不振のため、儲ける所か資本を皆失わないとも限りませんと思います。—それは貴方の御随意ですが若し貴方が私の忠告に従われるならば貴方の投資はきっと大変有利になるでしょうに。4. 若しこの雨がもう二日位続かならば麦の取入れに非常な損害を受けるでしょう。5. すべての食物は若し適度の分量を食べるならば健康によいが如何に健康によい食物でも過食すれば健康を害します。6. これ等の外国雑誌を捨てないで下さい。若しお入用でなければ私に下さい。私は外国雑誌を読むのが好きです。—喜んで差上げます。7. あしたは私の誕生日ですから友達を食事のうちへ招きます。お忙しくなければどうぞ奥様と御一緒にお出で下さい。—御親切なお招きにあづかれませんで残念です。何故ならば私は家族の者を明朝軽井沢へ連れて参らなければなりませんので。家族の者は夏中軽井沢で過すつもりです。8. 若しこの肉が余りかたければ召し上らない方がよいです。何かほかの物を持って来るように給仕に言いましょう。9. 若しおもてが寒ければ新らしい冬の外套を着た方がよいでしょう。10. 若しお金を儲けたいならば仿かなければなりません。仿かずして富は得られません。11. 貴方のお嬢さんがヴァイオリンをお習いになりたいならばコメリー先生の所へおやりになるのが宜しいでしょう。先生はイタリーから最近来られ、有名な提琴家だそうです。先生は上野公園のそばに教授所を持っておられます。12. お客様をよく扱わなければ二度と品物を買いに来てくれません。商売繁昌は客扱いのよい事にもとづきます。13. 勤勉でないと失敗するかも知れない。14. 僕が君を呼ばなければ来てはいけません。15. 若し誰か有力な人が貴方を推薦するならばあの勤め口が得られるでしょうに。16. 若し貴方が百万円だすならば私はあのような家を建てる事ができます。17. 私は充分なお金のできた時に世界漫遊をしましょう。

1. Many people ascribe their miserable condition to bad luck. These people, however, never make any effort to improve their condition, which is the only cause of their misery. If we do not try we shall never succeed in bringing any helpful change in our lives. 2. If you do not study while you are young you will repent when you are older. 3. If you invest your capital in my business I shall double it in three or four years.—I thank you very much for your kind offer, but on account of the present business depression I am afraid

I might lose all my capital instead of gaining.—Well, you may do as you wish, but I assure you that if you follow my advice your investment will be very profitable. 4. If this rain continues for another two days the wheat crop will be greatly damaged. 5. All food is healthful if we eat it in moderate quantity, but even the most healthful food will hurt us if we eat too much of it. 6. Don't throw away these foreign magazines; if you do not need them give them to me. I like to read foreign magazines.—I will give them to you with pleasure. 7. To-morrow being my birthday I shall have a few friends at home for a dinner party. If you are not busy, please come with your wife and join us.—I am sorry, I cannot accept your kind invitation because to-morrow morning I have to accompany my family to Karuizawa, where they will spend the summer. 8. If this meat is too tough don't eat it; I will tell the waiter to bring something else. 9. If it is cold outside it is better that you wear your new winter coat. 10. If people wish to earn money they must work. No wealth is acquired without work. 11. If your daughter wishes to learn to play the violin you may send her to Professor Comelli. He has just come from Italy, and people say he is a celebrated violinist. He has his studio near Ueno Park. 12. Unless you give good service to your customers they will not come back to buy your goods. Good business is based upon good service. 13. We shall fail unless we are industrious. 14. Do not come unless I call you. 15. You may obtain that position provided some influential person recommends you. 16. I can build such a house provided you give me 1,000,000 yen. 17. When I have enough money I shall take a trip around the world.

Forty-eighth Lesson 第四十八課

Subjunctive (continued)

Present and Past

The Japanese form of the subjunctive present as given in the previous lesson is, in most cases, used to translate also the English subjunctive past.

Note that in order to simplify grammatical explanations, the forms of the subjunctive given in the following two pages will be called **subjunctive present**, even though they are used to translate both the English subjunctive present and past.

In the next lesson will be given the conjugation of verbs in the forms which, to simplify grammatical explanations, are classified as **subjunctive past**.

The conjugation of the subjunctive of *to have*, *to be* and *there to be*, being anomalous, we will give it in all its varied forms.

To Have *mótsu* 持つ

if I have, if I had
mótte orimásū nára(ba)
 持っております なら(ば)
mótte imásū nára(ba)
 持っています なら(ば)
mótte irú nára(ba)
 持っている なら(ば)
mótte ireba
 持っていれば

if I have (had) not
mótte orimasén nára(ba)
 持っておりません なら(ば)
mótte imasén nára(ba)
 持っていない なら(ば)
mótte inái nára(ba)
 持っていない なら(ば)
mótte inákereba
 持っていなければ

Polite Form

if you have or had,
 if he has or had, etc.
o-mochi ni narimásū nára(ba)
 お持ち になります なら(ば)
o-mochi nára(ba)
 お持ち なら(ば)

if you have or had not,
 if he has or had not, etc.
o-mochi ni narimasén nára(ba)
 お持ち になりません なら(ば)
o-mochi ni nará-nákereba
 お持ち にならなければ

To Be *de áru* である

if I am, if I were
de arimásū nára(ba)
 であります なら(ば)
de arimásū to suréba
 であります と すれば
de áru nára(ba)
 である なら(ば)
de áru to suréba
 である と すれば

if I am (were) not
de arimasén nára(ba)
 ありません なら(ば)
de arimasén to suréba
 ありません と すれば
de nái nára(ba)
 でない なら(ば)
de nái to suréba
 でない と すれば

Polite Form

de gozaimásū nára(ba)
 で 御座います なら(ば)

de gozaimasén nára(ba)
 で 御座いません なら(ば)

There To Be *ga áru* がある

if there is, if there were
ga arimásū nára(ba)
 があります なら(ば)
ga arimásū to suréba
 があります と すれば
ga áru nára(ba)
 がある なら(ば)
ga áreba ga areba
 がある と すれば

if there is (were) not
ga arimasén nára(ba)
 ありません なら(ば)
ga arimasén to suréba
 ありません と すれば
ga nái nára(ba)
 がない なら(ば)
ga nákereba ga nákereba
 がない と すれば

Polite Form

ga gozaimásū nára(ba)
 が 御座います なら(ば)

ga gozaimasén nára(ba)
 が 御座いません なら(ば)

To Work *hatarakū* 働く

if I work, if I worked	if I do (did) not work
<i>hatarakimasū nára(ba)</i>	<i>hatarakimasén nára(ba)</i>
働きます なら (ば)	働きません なら (ば)
<i>hatarakimasureba</i>	<i>hatarakimasén nára(ba)</i>
働きますれば	働きません なら (ば)
<i>hatarakū nára(ba)</i>	<i>hatarakanái nára(ba)</i>
働く なら (ば)	働かない なら (ば)
<i>hatarakéba</i> 働けば	<i>hataraká-nákereba</i> 働かなければ
<i>hatarakū to</i> 働く と	<i>hataraká-nái to</i> 働かない と
<i>hatarakū to suréba</i>	<i>hataraká-nái to suréba</i>
働く と すれば	働かない と すれば
<i>hataraité iréba</i>	<i>hataraité inákereba</i>
働いて いれば	働いて いなければ
<i>hataraité irū to</i>	<i>hataraité inái to</i>
働いて いる と	働いて いない と
<i>hataraité irū to surū nára(ba)</i>	<i>hataraité inái to surū nára(ba)</i>
働いて いる と する なら(ば)	働いて いない と する なら(ば)
<i>hataraité irū to shinái nára(ba)</i>	<i>hataraité irū to shinái nára(ba)</i>
働いて いる と し ない なら(ば)	働いて いる と し ない なら(ば)

Polite Form

<i>o-hataraki ni náreba</i>	<i>o-hataraki ni naráneba</i>
お働き になれば	お働き にならねば

Conditional Past

The Japanese *conditional past* is obtained by the future form followed or not by the postposition *ni*.

We remind the student that although this verbal form is classified as *conditional past*, it refers to the present.

To Have *mótsu* 持つ

Positive	Negative
I should (you would, etc.) have	I should (you would, etc.) not have
<i>mochimásū deshō (ni)</i>	<i>mochimasén deshō (ni)</i>
持ちますでしょう(に)	持ちませんでしょう(に)
<i>mochimashō (ni)</i>	<i>mochimasén deshō (ni)</i>
持ちましょう(に)	持ちませんでしょう(に)
<i>mótsu deshō (ni)</i>	<i>motánai deshō (ni)</i>
持つでしょう(に)	持たないでしょう(に)
<i>mótsu darō (ni)</i>	<i>motánai darō (ni)</i>
持つ だろう(に)	持たないだろう(に)

I should have, etc.	I should not have, etc.
<i>môtete irû deshō (ni)</i>	<i>môte inái deshō (ni)</i>
持っているでしょう(に)	持っていないでしょう(に)
<i>môte irû darō (ni)</i>	<i>môte inái darō (ni)</i>
持っているだろう(に)	持っていないだろう(に)

Polite Form

<i>o-mochi ni nāru deshō (ni)</i>	<i>o-mochi ni narimasēn deshō (ni)</i>
お持ち になるでしょう(に)	お持ち になりませんでしょう(に)

To Be *désū* です

Positive

I should (you would, etc.) be
<i>deshō (ni)</i> でしょう(に)
<i>darō (ni)</i> だろう(に)

Negative

I should not (you would, etc.) be
<i>nái deshō (ni)</i> ないでしょう(に)
<i>nái darō (ni)</i> ないだろう(に)

Polite Form

<i>gozaimashō (ni)</i>	<i>gozaimasēn deshō (ni)</i>
御座いましょう(に)	御座いませんでしょう(に)

There To Be *ga āru* がある, *ga ōru* がおる

there would be	there would not be
<i>ga āru (irū, ōru) deshō (ni)</i>	<i>ga nái (inái) deshō (ni)</i>
がある(いる, おる)でしょう(に)	がない(いない)でしょう(に)
<i>ga āru (irū, ōru) darō (ni)</i>	<i>ga nái (inái) darō (ni)</i>
がある(いる, おる)だろう(に)	がない(いない)だろう(に)

Polite Form

<i>ga gozaimāsū deshō (ni)</i>	<i>ga gozaimasēn deshō (ni)</i>
が御座いますでしょう(に)	が御座いませんでしょう(に)

To Work *hatarakū* 働く

I should (you would, etc.) work	I should not (you would, etc.) work
<i>hatarakimashō (ni)</i>	<i>hatarakimasēn deshō (ni)</i>
働きましょう(に)	働きません でしょう(に)
<i>hatarakū deshō (ni)</i>	<i>hataraká-nái deshō (ni)</i>
働く でしょう(に)	働かない でしょう(に)
<i>hatarakū darō (ni)</i>	<i>hataraká-nái darō (ni)</i>
働く だろう(に)	働かない だろう(に)

Polite Form

<i>o-hataraki ni nāru deshō (ni)</i>	<i>o-hataraki ni naránai deshō (ni)</i>
お働き になるでしょう(に)	お働き にならないでしょう(に)

To Do *suru* する

I should (you would, etc.) do

shimashō (ni)

しましよう(に)

surū deshō (ni)

するでしょう(に)

surū darō (ni)

するだろう(に)

I should (you would, etc.) not do

shimasén deshō (ni)

しませんでしょう(に)

shinái deshō (ni)

しないでしょう(に)

shinái darō (ni)

しないだろう(に)

Polite Form

nasaimashō (ni)

なさいましょう(に)

nasaimasén deshō (ni)

なさいませんでしょう(に)

Conditional Past of True Adjectives

It Is Cold *Samui* 寒いit would be cold
I should be cold, etc.*samui deshō (ni)*

寒いでしょう(に)

samui darō (ni)

寒いだろう(に)

it would not be cold
I should not be cold, etc.*sámuku-nái deshō (ni)*

寒くないでしょう(に)

sámuku-nái darō (ni)

寒くないだろう(に)

Polite Form

o-samui deshō (ni)

お寒いでしょう(に)

o-sámuku-nái deshō (ni)

お寒くないでしょう(に)

Examples

Watashi wa takusan o-kané wo motte iru náraba sekai man-yū¹ wo
 私 は 沢山 お金 を 持っている ならば 世界 漫遊 を
surū deshō (ni). If I had much money I should make a trip around
 する でしょう(に). the world.

Moshi yoi tomodachi ga nai to suréba sázo² sabishii deshō (ni).
 若し 良い 友達 が ないと すれば さぞ 淋しい でしょう(に).
 If we had no good friends we should certainly feel lonesome.

Moshi anó otokó ga báka de nai náraba kimi no iu koto ga
 若し あの 男 が ばか で ない ならば 君 の 言う 事 が
wakáru deshō (ni). If that man were not a fool he would understand
 解る でしょう(に). what you say.

Moshi motto yoi sensei ni tsúkai³ náraba háyaku Nihón-go wo obóeru
 若し もっとよい 先生 に つく ならば 早く 日本語 を 覚える
deshō (ni). If I had a better teacher I should learn Japanese quickly.
 でしょう(に). (lit. If more good teacher under, to study if, quickly Japanese
 language should learn.)

¹ *sekai man-yū* a trip around the world ² *sázo* certainly ³ *sensei ni tsúka* to study under a teacher

Kyō anāta ga Kasumichō no ichiba e ikēba nan de mo yāsuku
 きょう 貴方 が 霞町 の 市場 へ 行けば 何ん でも 安く
kaerū¹ deshō. If you went to-day to the Kasumichō market you could buy
 買える でしょう. anything cheap.

Itsumo issōkemmei hatarakū nāraba tsū-ni² wa mokūteki wo togēru
 いつも 一生懸命 働く ならば 遂に は 目的 を 遂げる
deshō. If we always worked hard we should at last succeed in our purpose.
 でしょう. (togēru to realize, to accomplish)

Anāta ga chūjitsu³ ni tsūtoménai to surēba anāta no shūjin wa
 貴方 が 忠実 に 勤めない と すれば 貴方 の 主人 は
gekkyū⁴ wo agēnai deshō. If you didn't (or do not) perform your duties
 月給 を 上げない でしょう. faithfully your master wouldn't raise your
 salary. (tsūtomēru to serve an office)

Okada San ga mōtto yōi enzetsū wo surēba kittō tōshi⁵ no shichō⁶
 岡田 さんが もっと 良い 演説 を すれば きっと 当市 の 市長
ni tōsen⁷ surū deshō. If Mr. Okada delivered better speeches he would
 に 当選 する でしょう. surely be elected mayor of our city.

A verb or adjective in the subjunctive may be followed by *ga*, *nōni*, or *monō wo*. This occurs when the sentence has an unexpressed adversative or concessive idea, which, were it to be expressed, would introduce a contrary statement, a declaration of doubt concerning the possibility of fulfilling a condition, or an expression of regret.

Anō hito wa o-saké wo yōseba ii ga. It would be well for that person
 あの 人 は お酒 を よせばいい が. (or him) to give up drinking.
 (That person the wine if he should give up good, but.....)

The expression *nōni* or *monō wo* emphasizes the idea of hopelessness as to the unexpressed situation. For this reason it is rarely used with the first person.

Minnā ga ikū no desū karā kimi mo ikū hō ga ii nōni (or *monō wo*).
 みんな が 行く の です から 君 も 行く 方 が いい の に (もの を).

As all are going it would be well if you too could go.

(Supposing that the person spoken to is not able to go on account of conditions that cannot be altered.)

By placing *ii* or *yōkatta* after *ga*, *nōni*, or *monō wo*, such optative English expressions as *if only*, *would that*, *I wish that*, are rendered.

Mō sūkōshi yāsukereba ii ga (or *nōni*, *monō wo*).
 もう 少し 安ければ いい が (のに, もの を).

I wish it were a little cheaper. (.....but it isn't, so that I shall not buy it.)

Ame ga yamēba ii ga (*nōni*, *monō wo*). If only it would clear off!
 雨 が やめばいい が (のに, もの を).

(lit. The rain if stopped good, but.....—*yamū* やむ to cease, discontinue, etc.)

1 *kaerū* to be able to buy 2 *tsū-ni* at last 3 *chūjitsu ni* faithfully 4 salary
 5 *tōshi* our city 6 mayor 7 *tōsen surū* to be elected

Honda Kun wa Ōsaka e tátsu kotó wo boku ni itte kureréba yókatta
 本田 君 は 大阪 へ 立つ 事 を 僕 に 言 っ て 呉 れ ば よ っ た
nóni. I wish Mr. Honda had told me that he was going to Osaka.
 のに. (lit. Mr. Honda to Osaka to depart, the fact to me saying if he favoured,
 was good, but.....)

The subjunctive often refers to time and corresponds to *when*, *while*, or *as soon as* followed by a verb, especially the subjunctive formed by the simple present followed by *to*.

Shokují ga súmu to (or súmeba) sugu ni o-dekake ni narimásu ka.
 食 事 が す む と (す め ば) 直 ぐ に お 出 け に な り ま す か。
 Will you go out as soon as you finish your meal?
 (lit. The meal when you finish—or if you finish—soon going out becomes?)

Sakurá no haná ga sakú to (or sakéba) máinichi nan zen to iú
 桜 の 花 が 咲 く と (咲 け ば) 毎 日 何 千 と い う
hító¹ ga Uenó Kōen e o-hanami ni ikimásu.
 人 が 上 野 公 園 へ お 花 見 に 行 き ま す。

When the cherry blossoms are in bloom thousands upon thousands of people go to Ueno Park to view them. (*o-hanami ni ikú* to go flower-viewing)

The negative present subjunctive followed by *ikenái* いけない, or *naránai* ならない, may be translated by *must*.

Anáta wa chokín wo shinákereba ikemasén. You must save your money.
 貴 方 は 貯 金 を し な け れ ば い け ま せ ん。
 (lit. You saving if you do not do, it won't do.)

The present subjunctive preceded by *sáe* さえ means *if only, provided*.

Kimí ga shusseki sáe suréba ii. Your attendance only will suffice.
 君 が 出 席 さ え す れ ば い い。 (You attendance if only do, good.)
Kimí ga chūi sáe surū náraba konná kotó wa okoránai deshō ni.
 君 が 注 意 さ え す る な ら ば こ ん な 事 は 起 こ ら な い で し ょ う に。
 If only you were careful such things would not happen.

In Japanese the subjunctive is often used when there is no hypothetical idea in the corresponding English translation.

Koré wo mireba yasashii yō desū ga tsūkuru no wa muzukashii desū.
 こ れ を 見 れ ば 易 し い よ う で す が 造 る の は む づ か し い で す。
 To look at it it seems easy, but it is really difficult to make it.
 (lit. This if we look, easy-like is, but to make it difficult is.)

Anáta ga ossháru kotó kará handán suréba hontōrashii hanashí no yō
 あ な た が お つ し や る 事 か ら 判 断 す れ ば 本 当 ら し い 話 の よ う
desū Judging from what you say, it seems to be a true story.
 です。 (lit. You to say things from, judgement if we do, true-like story
 similar is.—*handán surū* 判断する to judge, *handán* 判断 judgement, conclusion, estimation)

I nan zen to iú hitó thousands upon of thousands of people

Uketamawáreba¹ anáta no imōtosan ga go-byōki da sō desū ne.
 承れば 貴方 の 妹さん が 御病気 だそうですね。

I hear that your sister has been ill, has she not?

(lit. If I hear, your sister is ill, it is said, is it not?)

Tōkyō mo² kawarēba kawattā monō desū. How Tokyo has changed!
 東京 も 変れば 変った もの です。

(lit. Tokyo, if it changes, it changed.)

Nedán mo² yāsukereba shina mo² ii desū. The price is cheap and
 値段 も 安ければ 品 も いいです。 the quality good.

(lit. The price if it is cheap, the goods are good.)

The subjunctive is invariably used in such constructions of the comparative degree as "the more, the merrier," "the greater, the better," etc., as in the following cases:

1. If it is a verb that is in the first clause of the comparison, the verb is used in the subjunctive present immediately followed by its simple present form and the comparative word *hodó* 程, as in the following examples:

Mireba miru hodó sūki ni narimásū. The more I look, the more
 見れば 見る 程 好き になります。 I like it.

(lit. If I look, to look more fond I become.—*sūki ni nāru* to get to like, to become fond of)

Kono e wa yōku mireba miru hodó kirei desū.
 この 絵 は よく 見れば 見る 程 きれい です。

The more carefully one looks at this picture the prettier it is.

(lit. This picture well if one looks, to look more pretty is.)

Kāre wa mōteba mōtsu hodó mōtto hoshigarimásū.

彼 は 持てば 持つ 程 もっと 欲 しがります。

The more he has, the more he wants. (*hoshigāru* to desire)

(lit. He, if he has, to have more, more he desires—or wants.)

Nobāseba nobāsu hodó surū no ga iyá ni narimásū.

延ばせば 延ばす 程 する の が 嫌 になります。

The longer you put it off, the less inclined will you be to do it.

(lit. If you postpone, more to postpone, to do things, you become averse to. *iyá-ni-nāru* 嫌になる to get a distaste for, to develop a dislike to, to be disgusted with, etc.)

Benkyō surēba surū hodó takūsān oboemásū. The more we study,
 勉強 すれば する 程 沢山 覚えます。 the more we learn.

(lit. Study if we do, to do more, much we learn.—*obōeru* 覚える to learn)

2. If instead of a verb it is a true adjective that has to be considered, the adjective is used in the subjunctive present, followed by its original form and *hodó* 程, as shown below:

Hāyakereba hayāi hodó ii desū. The sooner, the better.

早ければ 早い 程 いいです。

(lit. If it is early, more early good is.)

1 *uketamawāru* 承る to hear, to listen to, to be told 2 *mo* is here used as an emphatic word

Ōkereba ōi hodó ii desū. The more, the better.

多ければ 多い 程 いいです。

(lit. If it is much, plenty more, it is good.—*ōkereba* 多ければ is the subjunctive present of *ōku* 多く, which is the adverbial form of *ōi* 多い much, many, plenty of, numerous, etc.)

Monō ga utsūkāshikereba utsūkashīi hodó hito wa issō sorē wo
物 が 美しければ 美しい 程 人 は一そうそれを
konominasū. The nicer a thing is, the more we like it. (lit. A thing if beautiful, beautiful more, people still more like it.—*issō* 一そう still more, *konōmu* 好む to like, to be fond of, etc.)

3. If instead of a true adjective it is a quasi-adjective that has to be considered, the latter is not altered and is not repeated, as shown in the following example.

Kirei de āreba āru hodó ii desū. The prettier it is, the better.

きれい であれば ある 程 いいです。

(lit. Pretty if it is, to be more good is.—*kirei* きれい is a quasi-adjective.)

Vocabulary

Nouns			Adjectives		
appearance	<i>mikaké</i>	見掛 <small>ミカケ</small>	complicated	<i>komūtā</i>	込 <small>コ</small> ミ入 <small>ニ</small> ツタ
centre	<i>chūshin</i>	中 <small>チュウ</small> 心 <small>シン</small>	healthy	<i>jōbu-ni</i>	丈 <small>ジョウ</small> 夫 <small>フ</small> ニ
convenience	<i>tsugō</i>	都合 <small>ツグウ</small>	simple	<i>kantān</i>	簡 <small>カン</small> 単 <small>タン</small>
correspondent	<i>tsūshingakari</i>	通 <small>ツウ</small> 信 <small>シン</small> 係 <small>ガイ</small>	strange	<i>hen-na</i>	変 <small>ヘン</small> ナ
cultivation	<i>kōsaku</i>	耕 <small>コウ</small> 作 <small>サク</small>	tolerant	<i>kandai-na</i>	寛 <small>カン</small> 大 <small>ダイ</small> ナ
difficulty	<i>kōnnan</i>	困 <small>コン</small> 難 <small>ナン</small>	Verbs		
fertilizer	<i>hiryō</i>	肥 <small>ヒ</small> 料 <small>リョウ</small>	to attend	<i>shusseki surū</i>	出 <small>シュツ</small> 席 <small>セキ</small> スル
gymnastics	<i>taisō</i>	体 <small>タイ</small> 操 <small>ソウ</small>	to complain	<i>kobōsu</i>	コボス
interpreter	<i>tsūyaku</i>	通 <small>ツウ</small> 訳 <small>ヤク</small>	to complete	<i>kansēi surū</i>	完 <small>カン</small> 成 <small>セイ</small> スル
intolerance	<i>kyōryō</i>	狭 <small>キョウ</small> 量 <small>リョウ</small>	to decay	<i>otorōe-ru</i>	衰 <small>オロ</small> エル
land	<i>jimen</i>	地 <small>チ</small> 面 <small>メン</small>	to employ	<i>saiyō surū</i>	採 <small>サイ</small> 用 <small>ヨウ</small> スル
mind	<i>seishin</i>	精 <small>セイ</small> 神 <small>シン</small>	to revolve	<i>kaiten surū</i>	廻 <small>カイ</small> 転 <small>テン</small> スル
question	<i>shitsumōn</i>	質 <small>シツ</small> 問 <small>モン</small>	to send	<i>yokōsu</i>	寄 <small>ヨク</small> 越 <small>コ</small> ス
space	<i>yōchi</i>	余 <small>ヨ</small> 地 <small>チ</small>	to use	<i>shiyō surū</i>	使 <small>シ</small> 用 <small>ヨウ</small> スル
talent	<i>sainō</i>	才 <small>サイ</small> 能 <small>ノウ</small>	Adverbs		
vocalist	<i>seigakūka</i>	声 <small>セイ</small> 楽 <small>ガク</small> 家 <small>カ</small>	around	<i>shūi</i>	周 <small>シュウ</small> 囲 <small>イ</small>
warning	<i>keikoku</i>	警 <small>ケイ</small> 告 <small>コク</small>	really	<i>jijitsu</i>	事 <small>ジ</small> 実 <small>ジツ</small>
				<i>jissai</i>	実 <small>ジツ</small> 際 <small>サイ</small>

the world, the human society, people *yonōnaka*; vocal music *seigakū*; conservatory of music *ongakū gakkō*; immediate answer *sokutō*; to give an immediate, prompt answer *sokutō surū*; Spanish language *Supēin-go*; the earth, the globe *chikyū*; agricultural produce *nōsakubutsu*; to do gymnastics, to do physical exercises *taisō wo surū*; position, employment *kuchī*; thought, opinion *iken*; to express in words

iiarawásu; to type *taipuraitā de utsu*: to warn *keikokú wo surú*; to neglect *orósoka ni surú*; to hear, to be told *uketamawáru*

Exercise *Renshū* 練習

1. Móshi mo súbete no hīto ga mōtto kandai de áru nára konó yonónaka wa mōtto kōfuku deshō ni. Ōku no fukō wo tsūkuru no wa kyōryō to iú monó désū. 2. Móshi jūbun no o-kané ga áru nára watashí wa musūmé wo Itari e ongakú kenkyū kansēi ni yarú¹ deshō. Musūmé wa seigakú ni sainō ga arimásū² kará móshi yūmei-na Itari no ongakú gakkō de manabú nára rippá-na seigakūká ni náru deshō. 3. Mōtto o-kanemochi nára anáta wa dō shimásū ka.—Hen-na shitsumón désū ne. Sokutō wa dekimasén. Watashí wa jūitsu watashí ga mōtto kanemochi nára dō surú darō to kangáeta kotō wa arimasén. Móshi mo watashí ga kanemochi ni náreba sonó tokí ni sonó tómi wo dō surú ka wo kangáeru deshō. 4. Anó otokó wa ítsumo bimbō da to koboshimásū ga móshi anó hīto ga hontō-ni bimbō nára anná ōki-na utsūkushii ié ni sumawánai deshō ni. 5. Móshi kokó no mawarí³ ni ki ga ikura ka áreba mōtto utsūkúshiku miéru deshō ni. 6. Móshi anáta ga Nihón-go wo shītté irú nára watashí no jimúsho de tsūshingákari ni saiyo surú deshō ni. 7. Watashí wa Sūpéin-go wo wasuré hajimemáshita.⁴—Móshi mánichi san-jippun gurai nani-ka Sūpéin-go no hon wo o-yomí ni náreba o-wasuré ni naránai deshō. 8. Taiyō wa taihén ōkikute móshi sonó chūshin ni chikyū ga irerareté mo sonó shūi⁵ wo tsūkí ga kaitén surú daké no⁶ hirōi yōchi ga arimásū. 9. Móshi zēmbu no nōfu ga jimen no kōsaku ni hiryō wo shiyō surú nára konó kuní no nōsakubutsu wa sonó zen jūmin⁷ no tamé ni jūbun de arō. 10. Anáta ga móshi mái-ása ni-jippun gurai taisō wo nasáru⁸ nára mōtto jōbu-ni náru deshō ni. 11. Warewaré wa hatarakanái to séishin ga otoromásū. 12. Ima anáta wa Nihón ni imásū nóde Nihón-go wo benkyō surú nōni⁹ go-tsugō¹⁰ ga yōi deshō. 13. Kimi wa sū-ka-kokú no kotobá¹¹ wo shītté irú kará dōko-ka ōki-na kaishá no tsūshingákari ka tsūyaku ka no kuchí wo mitsūkerú nōni wa tsugō ga yōi deshō. 14. Nihón-go ga yōku hanásetara yōi no da ga. Watashí wa Nihón-go de jibún no íken wo iiarawásu nōni máda ikuraka kōnnan wo kanjimásū¹². 15. Anó hīto ga tegamí wo yokōseba yōi ga. 16. Anáta ga takú no konná-ni chikáku-ni sūnde irasshāru kotō wo mōtto máe ni shītté iréba yókatta nōni. 17. Konó tegamí wo taipuraitā de úttara sūgu-ni mōtte kitē kudasái. 18. Anáta ga anó hīto ni keikokú sáe shītté kudasáreba yōi nōni. 19. Konó kikái wa mikaké wa kantán désū ga jissai wa komiitté imásū¹³. 20. Kiitá tokoró ni yoréba¹⁴ kimí wa kokó

1 *kansēi ni yarú* to send (somebody) to complete (something) 2 *sainō ga arimásū* talented 3 *kokó no mawarí ni* around here 4 *wasuré hajiméru* to begin to forget 5 *sonó shūi* around it (around the earth) 6 *daké no* as far as 7 *zen jūmin* all the inhabitants 8 *taisō wo nasáru* polite form of *taisō wo surú* to do gymnastics. 9 *benkyō surú nōni* to study 10 *go-tsugō ga yōi deshō* it would be well for you 11 *sū-ka-kokú no kotobá* several foreign languages; *sū* several, *ka* numerative for country, *kokú* country, *kotobá* language 12 *kōnnan wo kanjirú* to find difficulties 13 *komi-irú* to be complicated 14 *ni yoréba* according to; *kiitá tokoró ni yoréba* according to what I have heard

sū-ka-getsū jīmusho no shigotō wo orósoka-ni shíté irú sō desū¹ ne. 21. Uke-tamawáreba² anáta wa jikí ni Nihón wo o-tachí ni náru sō desū ne. Hontō desū ka.—Hái, hontō desū. Ráigetsu Ōshū e ikimásū. 22. Konó bashó mo kawaréba kawattá monó desū ne. 23. Konó kotobá wa yóku benkyō suréba surú hodó náó³ muzukáshiku narimásū.

1. 若しもすべての人がもっと寛大であるならばこの世の中はもっと幸福でしょうに。多くの不幸をつくるのは狭量というものです。2. 若し充分のお金があるならば私は娘をイタリーへ音楽研究完成にやるでしょう。娘は声楽に才能がありますから若し有名なイタリーの音楽学校で学ぶならば立派な声楽家になるでしょう。3. もっとお金持なら貴方はどうしますか。—変な質問ですね、即答はできません。私は事実私がもっと金持ならどうするだろうと考えた事はありません。若しも私が金持になればその時にその富をどうするかを考えるでしょう。4. あの男はいつも貧乏だとかぼしますが若しあの人が本当に貧乏ならばあんな大きな美しい家に住まないでしょうに。5. 若しこの廻りに木がいくらかあればもっと美しく見えるでしょうに。6. 若し貴方が日本語を知っているならば私の事務所で通信係に採用するでしょうに。7. 私はスペイン語を忘れ始めました。—若し毎日卅分位何かスペイン語の本をお読みになればお忘れにならないでしょう。8. 太陽は大変大きくて若しその中心に地球が入れられてもその周囲を月が廻転するだけの広い余地があります。9. 若し全部の農夫が地面の耕作に肥料を使用するならばこの国の農作物はその全住民のために充分であろう。10. 貴方が若し毎朝廿分位体操をなさるならばもっと丈夫になるでしょうに。11. 我々は効かないと精神が衰えます。12. 今、貴方は日本にいますので日本語を勉強するのに御都合がよいでしょう。13. 君は数ヶ国の言葉を知っているからどこか大きな会社の通信係か通訳かの口を見つけるのには都合がよいでしょう。14. 日本語がよく話せたらよいのだが、私は日本語で自分の意見を云い表わすのにまだいくらか困難を感じます。15. あの人が手紙をよこせばよいが。16. 貴方が宅のこんなに近くに住んでいらっしゃる事をもっと前に知っていればよかったのに。17. この手紙をタイプライターで打ったらすぐに持って来て下さい。18. 貴方があの人に警告さえして下さい。19. この機械は見掛けは簡単ですが実際は込み入っています。20. 聞いた所によれば君はここ数ヶ月事務所の仕事をおろそかにしているそうですね。21. 承れば貴方はちきに日本をお立ちになるそうですね。本当ですか。—はい、本当です。来月欧州へ行き

1. *irú sō desū* you have been (according to what I have heard) 2. *uketamawáreba* I hear that, I am told that 3. *náó* the more

ます。22. この場所も変れば変わったものですね。23. この言葉はよく勉強すればする程なおむづかしくなります。

1. If all people were more tolerant this world would be much happier. It is intolerance that causes much of our unhappiness. 2. If I had enough money I should send my daughter to Italy to complete her study of music. She has a talent for singing and if she were in one of the famous Italian conservatories of music she would become a good singer. 3. What would you do if you were richer?—This is a strange question and I cannot give you an immediate answer. I really never thought what I would do if I were richer. If I become rich then I shall think what to do with my wealth. 4. That man always complains that he is poor, but if he really were poor he would not live in such a large and beautiful house. 5. If there were some trees around this place it would look much more attractive. 6. If you knew Japanese I should employ you as correspondent in my office. 7. I am forgetting all the Spanish I knew.—If you read some Spanish books for half an hour every day you would not forget it. 8. The sun is so large that if the earth were placed in its center, there would be ample room for the moon to revolve round it inside the sun. 9. If all farmers used fertilizer in the cultivation of their land the agricultural produce of this country would be sufficient for all the inhabitants. 10. If you did some physical exercise for about twenty minutes every morning you would become healthier. 11. If we did not work our mind would fall into decay. 12. Now that you are in Japan it would be well for you to study Japanese. 13. As you know several foreign languages it would be well for you to find a position as correspondent or interpreter in some large firm. 14. I wish I could speak Japanese well. I still find some difficulty in expressing my thoughts in Japanese. 15. If he only would write to me! 16. I wish I had known before that you were living so near to my house. 17. As soon as you have typewritten these letters bring them to me. 18. If only you had warned him! 19. To look at this machine it seems simple but it is really complicated. 20. Judging from what I have heard, you have been neglecting your office work for several months. 21. I hear that you will soon leave Japan; is it true?—Yes, it is true; I shall go to Europe next month. 22. How this place has changed! 23. The more diligently I study this language the more difficult I find it.

Forty-ninth Lesson 第四十九課

Subjunctive (continued)

Present Perfect and Past Perfect

The present and past perfect of the English subjunctive have a common conjugation in Japanese.

N. B. For the sake of grammatical explanations we shall call this conjugation **subjunctive past**, even though it is used to translate both the *present* and *past perfect* of the English subjunctive mood.

To Have *mótsu* 持つ

Positive

if I have (had) had
*wo mótte itá nára(ba)*
を 持っていた なら (ば)
*wo mótte itá to suréba*
を 持っていた と すれば
*ga átta nára(ba)*
があつた ならば

Negative

if I have (had) not had
*wo mótte inákatta nára(ba)*
を 持っていなかった なら (ば)
*wo mótte inákatta to suréba*
を 持っていなかった と すれば
*ga nákatta nára (ba)*
が なかった なら (ば)

Polite Form

..... <i>wo o-mochi ni nátte itá nára (ba)</i>を お持ちになっていた なら (ば) <i>wo mótte oráreta¹ nára(ba)</i>を 持っておられた なら (ば) <i>wo o-mochi ni nátte inákatta nára (ba)</i>を お持ちになっていなかった なら (ば) <i>wo mótte orarénakatta nára(ba)</i>を 持っておられなかった なら (ば)
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To Be *de áru* である

if I have (had) been
*de arimáshita nára(ba)*
でありました なら (ば)
*de arimáshita to suréba*
でありました と すれば
*de átta² nára(ba)*
であつた なら (ば)
*de átta to suréba*
であつたと すれば
*dáttara*だつたら

if I have (had) not been
*de arimasén dēshita nára(ba)*
でありませんでした なら (ば)
*de arimasén dēshita to suréba*
でありませんでした と すれば
*de nákatta nára(ba)*
でなかった なら (ば)
*de nákatta to suréba*
でなかった と すれば
*de nákattara*でなかつたら

¹ *oráreta* is used instead of *itá* in polite speech—The conjugation with *oráreta* is about as polite as the one with the verb preceded by the honorific *o* ² *de átta* may be contracted in *dátta*

Polite Form

.....*de gozaimáshita nára(ba)**de gozaimasén dēshita nára(ba)*
で御座いました なら (ば)で御座いませんでした なら (ば)

There To Be *ga áru* がある

if there has (had) been	if there has (had) not been
..... <i>ga arimáshita nára(ba)</i>	.....<i>ga arimasén dēshita nára(ba)</i>
.....がありました なら (ば)	.....がありませんでした なら (ば)
..... <i>ga arimáshita to suréba</i>	.....<i>ga arimasén dēshita to suréba</i>
.....がありました と すれば	.....がありませんでした と すれば
..... <i>ga átta nára(ba)</i>	.....<i>ga nákatta nára(ba)</i>
.....があった なら (ば)	.....がなかった なら (ば)
..... <i>ga átta to suréba</i>	.....<i>ga nákatta to suréba</i>
.....があった と すれば	.....がなかった と すれば

Polite Form

.....*ga gozaimáshita nára(ba)**ga gozaimasén dēshita nára(ba)*
が 御座いました なら (ば)が 御座いませんでした なら (ば)

To Do *surú* する

if I have (had) done	if I have (had) not done
<i>shimáshita nára(ba)</i>	<i>shimasén dēshita nára(ba)</i>
しました なら (ば)	しません でした なら (ば)
<i>shimáshitara</i> しましたら	<i>shimasén dēshitara</i> しませんでしたら
<i>shitá nára(ba)</i> した なら (ば)	<i>shinákatta nára (ba)</i> しなかった なら (ば)
<i>shitára</i> したら	<i>shinákattara</i> しなかったら

Polite Form

nasaimáshita nára (ba)*nasaimasén dēshita nára (ba)*
 なさいました なら (ば)なさいませんでした なら (ば)

To work *hatarakú* 働く

if I have (had) worked	if I have (had) not worked
<i>hatarakimáshita nára(ba)</i>	<i>hatarakimasén dēshita nára(ba)</i>
働きました なら (ば)	働きません でした なら (ば)
<i>hataraitá nára(ba)</i>	<i>hataraká-nákatta nára(ba)</i>
働いた なら (ば)	働かなかった なら (ば)
<i>hataraité itá nára(ba)</i>	<i>hataraité inákatta nára(ba)</i>
働いて いた なら (ば)	働いて いなかった なら (ば)
<i>hatarakimáshitara</i>	<i>hatarakimasén dēshitara</i>
働きましたら	働きません でしたら
<i>hataraitára(ba)</i>	<i>hataraká-nákattara(ba)</i>
働いたら (ば)	働かなかったら (ば)

Polite Form

o-hatarakí ni narimáshita nára (ba)*o-hatarakí ni narimasén dēshita nára (ba)*
 お働き になりました なら (ば)お働き になりませんでした なら (ば)

Subjunctive Perfect of True Adjective

if it has (had) been cold
if I have (had) been cold

sámuku arimáshítara(ba)
寒く ありましたら (ば)

sámukatta nára(ba)
寒かった なら (ば)

sámukattanara(ba)
寒かったなら (ば)

if it has (had) not been cold
if I have (had) not been cold

sámuku arimasén dēshítara(ba)
寒く ありませんでしたら (ば)

sámuku nákatta nára(ba)
寒く なかった なら (ば)

sámuku nákattara(ba)
寒く なかったら (ば)

Polite Form

o-samū gozaimáshíta nára (ba)
お寒う 御座いました なら (ば)

o-sámukattára (ba)
お寒かったですら (ば)

o-samū gozaimasén dēshíta nára (ba)
お寒う 御座いませんでした なら (ば)

o-sámukú nákattara (ba)
お寒く なかったら (ば)

Conditional Past Perfect

To Have *mótsu* 持つ

I should have had

mótte itá deshō (ni)
持っていたでしょう(に)
mótte itá de arō (ni)
持っていたであろう(に)
mótte itá darō (ni)
持っていただろう(に)

I should not have had

mótte inákatta deshō (ni)
持っていなかったでしょう(に)
mótte inákatta de arō (ni)
持っていなかったであろう(に)
mótte inákatta darō (ni)
持っていなかっただろう(に)

Polite Form

o-mochi ni nátte itá deshō (ni)
お持ち になっただしょう(に)

o-mochi ni naránakatta deshō (ni)
お持ち にならなかったでしょう(に)

To Be *de* ある

I should have been

de átta deshō (ni)
であったでしょう(に)
de átta darō (ni)
であっただろう(に)
de áttarō (ni)
であったろう(に)

I should not have been

de nákatta deshō (ni)
でなかったでしょう(に)
de nákatta darō (ni)
でなかっただろう(に)
de nákattarō (ni)
でなかったろう(に)

Polite Form

de gozaimáshíta deshō (ni)
で 御座いましたでしょう(に)

de gozaimasén dēshíta deshō (ni)
で 御座いませんでしたでしょう(に)

There To Be *áru* ある

there would have been	there would not have been
<i>átta deshō (ni)</i> あったでしょう(に)	<i>nákatta deshō (ni)</i> なかったでしょう(に)
<i>átta de arō (ni)</i> あったであろう(に)	<i>nákatta de arō (ni)</i> なかったであろう(に)
<i>átta darō (ni)</i> あっただろう(に)	<i>nákatta darō (ni)</i> なかっただろう(に)
<i>áttarō (ni)</i> あったろう(に)	<i>nákattarō (ni)</i> なかったろう(に)

Polite Form

<i>gozaimashita deshō (ni)</i> 御座いましたでしょう(に)	<i>gozaimasen deshita deshō (ni)</i> 御座いませんでしたでしょう(に)
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To Do *surū* する

I should have done	I should not have done
you would have done, etc.	you would not have done, etc.
<i>shimashita deshō (ni)</i> しましたでしょう(に)	<i>shimasen deshita deshō (ni)</i> しません でしたでしょう(に)
<i>shita deshō (ni)</i> したでしょう(に)	<i>shinákatta deshō (ni)</i> しなかったでしょう(に)
<i>shita de arō (ni)</i> した であろう(に)	<i>shinákatta de arō (ni)</i> しなかった であろう(に)
<i>shita darō (ni)</i> した だろう(に)	<i>shinákatta darō (ni)</i> しなかった だろう(に)

Polite Form

<i>nasaimashita deshō (ni)</i> なさいましたでしょう(に)	<i>nasaimasen deshita deshō (ni)</i> なさいませんでしたでしょう(に)
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To Work *hatarakū* 働く

I should have worked	I should not have worked
you would have worked, etc.	you would not have worked, etc.
<i>hatarakimashita deshō (ni)</i> 働きました でしょう(に)	<i>hatarakimasen deshita deshō (ni)</i> 働きません でした でしょう(に)
<i>hatarakimashita darō (ni)</i> 働きました だろう(に)	<i>hatarakimasen deshita darō (ni)</i> 働きません でした だろう(に)
<i>hataraita deshō (ni)</i> 働いた でしょう(に)	<i>hataraká-nákatta deshō (ni)</i> 働かなかった でしょう(に)
<i>hataraita darō (ni)</i> 働いた だろう(に)	<i>hataraká-nákatta darō (ni)</i> 働かなかった だろう(に)

Polite Form

<i>o-hatarakí ni narimashita deshō (ni)</i> お働き になりました でしょう(に)	<i>o-hatarakí ni narimasen deshita deshō (ni)</i> お働き になりません でした でしょう(に)
<i>o-hatarakí ni nátta deshō (ni)</i> お働き になった でしょう(に)	<i>o-hatarakí ni naránakatta deshō (ni)</i> お働き にならなかった でしょう(に)

Conditional Past Perfect of True Adjectives

it would have been cold
I should have been cold, etc.

sámukatta deshō (ni)
寒かったです(に)

sámukatta darō (ni)
寒かっただろう(に)

sámukattarō (ni)
寒かったろう(に)

it would not have been cold
I should not have been cold, etc.

sámuku náakatta deshō (ni)
寒くなかったでしょう(に)

sámuku náakatta darō (ni)
寒くなかっただろう(に)

sámuku náakattarō (ni)
寒くなかったろう(に)

Polite Form

o-samū gozaimáshita deshō (ni)
お寒う 御座いましたでしょう(に)

o-samukattá deshō (ni)
お寒かったです(に)

o-samū gozaimasén dēshita deshō (ni)
お寒う御座いませんでしたでしょう(に)

o-samukú náakatta deshō (ni)
お寒く なかったでしょう(に)

Examples

*Móshi watashí ga mótto o-kané wo mótte itá náraba anó yōkandate-
若し 私 がもっと お金 を 持っていた ならば あの 洋館建
kōoku¹ wo kattá deshō ni.* If I had had more money I should have
家屋 を 買った でしょう(に). bought that foreign-style house.

*Móshi watashí ga mō ni-ka-getsú nágaku Pari ni orimáshita náraba
若し 私 がもう 二ヶ月 長く 巴里 に おりました ならば
Kokusai Bijutsu Tenrankai wo mita deshō ni.*
国際 美術 展覧会 を 見た でしょう(に).

If I had been in Paris two months longer I should have seen the International Art Exhibition.

*Bōku ga kimí datta to shitara sonó jidōsha wo kawá-nákatta deshō.
僕 が 君 だった と したら その 自動車 を 買わなかった でしょう.
If I had been you I should not have bought that motor-car.*

*Anó yakai² ni mótto takūsán o-kyakūsamā ga itá náraba mótto
あの 夜会 に もっと 沢山 お客様 が いた ならば もっと
omoshirokatta deshō ni.* If there had been more guests the evening party
面白かった でしょう(に). would have been more interesting.

*Anáta ga Ōsaka ni irasshátta kotō wo shitté orimáshita náraba
貴方 が 大阪 にいらっしゃった事 を 知って おりました ならば
o-tegami wo dāshite itá deshō ni.*
お手紙 を 出して いた でしょう(に).

If I had known that you were in Osaka I should have sent a letter to you.

*Móshi anáta ga gakkō de kimbén datta náraba konó mondai wo
若し 貴方 が 学校 で 勤勉 だった ならば この 問題 を
wakatta deshō ni.* If you had been more diligent at school you would
わかった でしょう(に). have understood this exercise.

1 *yōkandate-kōoku* foreign-style house 2 evening party

Anáta wa wakái toki ni yóku benkyō shité itá náraba ima wa
 貴方は若い時によく勉強していたならば今は
 yói ichi¹ ga eráreta deshō ni.
 よい位置が得られたでしょうに。

If you had studied well when you were young you would now have a good position. (*eráreta* past of *erareru* passive of *eru* 得る to get, to obtain, to acquire) (*lit.* You, young when, well study if you had done, now good position would have been acquired.—acquired for you, to your advantage, etc., is here understood.)

O-ténki ga yókatta náraba Fújisan no chōjō² e tassuru³ kotō ga
 お天気よかったならば富士山の頂上へ達する事が
 dekimáshitārō ni. If the weather had been fine we could have reached
 出来ましたろうに。 the top of Mount Fuji.

In Japanese the past subjunctive is often used for the present, and vice versa, and likewise the forms given for the past and the past perfect of the conditional often do not correspond to the tenses used in the corresponding English translation.

Were we to explain the use of these tenses in every particular case, the explanations would rather confuse the mind of the student. It is only by practice that one can imitate the Japanese in using them with assurance. Therefore, until that practice is acquired, we advise the student to use the tenses of the subjunctive and conditional according to the rules given in these last three lessons, which will enable him to avoid mistakes.

For the sake of illustration we shall give below some examples in which the tenses used in the Japanese sentence and in the English translation do not correspond.

Mōshi Tanaka San ni átta náraba yoroshikú⁴ ittē kudasai.
 若し 田中さんに会ったならば よろしく云って下さい。

If you meet Mr. Tanaka give him my best regards.

Empitsū ga mōtto hōshikattara sonō hikidashī ni takūsán háitte imásū.
 鉛筆がもっと欲しかったら その引出しに 沢山入っています。

If you want more pencils there are plenty in that drawer.

Mōshi kyūkō ni maniwá-nákattara⁵ jidōsha de ikū hō ga yoroshii deshō.
 若し 急行に 間に合わなかったら 自動車で行く方がよろしいでしょう。

If you do not catch the express train you had better go by motor-car.

Kyō mōshi áme ga furá-nákatta náraba tomodachī ga ai ni káru
 きょう若し 雨が降らなかったならば 友達が会いに来る
 darō ni. If it did not rain our friend would come to see us to-day. (*furu*
 だろうに。 降る to fall, to come down; *áme ga furu* 雨が降る to rain)

1 position, situation 2 top (of a mountain) 3 to reach 4 The word *yoroshikú*, which means *well*, is the adverbial form of *yoroshii*, a synonym of *yói* and *ii*. *Yoroshikú* is frequently used for sending or giving greetings. *Dōzo, Miwatá San ni yoroshikú ittē kudasai*. Please remember me to Mr. Miwata, or Please give my best regards to Mr. Miwata. The expression *ittē kudasai* is often omitted: *Minásan ni yoroshikú*. Remember me to everybody. *Yanai San ga yoroshikú to osshaimáshita* Mr. Yanai wished to be remembered to you. 5 *manidu* 間に合う to be in time for (a train, etc.)

Should

When **should** has the idea of moral obligation it is translated like **ought**, that is, by adding to the simple present of the verb one of the expressions **béki** べき, **hazú** 筈, or **béki hazú** べき筈, followed by **désū** です or **de wa náí** ではない, according to whether the verb is used in the positive or negative form.

De arimásū であります and **de wa arimasén** ではありません are used, in polite speech, instead of **désū** and **de wa náí**.

Watashí wa ima ginkō ni yukú-béki (hazú) désū ga jikán ga arimasén.
 私 は 今 銀行 に 行くべき (筈) です が 時間 がありません。
 I should go to the bank now, but I have no time.

When **now**, as in the above example, or a word referring to the future, is used in the clause containing **should**, the present of *to be* is placed after **béki**, but if one uses a word indicating a period of time that is still in progress, as *this morning*, *to-day*, etc., then either the present or the past of *to be* may be used, and if the word indicating time refers to the past, the past tense of *to be* should be used.

Watashí wa ashítá ginkō ni yukú-béki hazú désū ga jikán ga náí
 私 は あした 銀行 に 行くべき 筈 です が 時間 がない
kará yamemashō. To-morrow I should go to the bank, but as I shall not have
 から 止めましょう。 time I shall give up going.

Watashí wa kesa ginkō ni yukú-béki hazú dēshita (or désū) ga jikán
 私 は けさ 銀行 に 行くべき 筈 でした (です) が 時間
ga mō náí kará yamemashū. This morning I should go to the bank, but as
 もうない から 止めます。 I have no time now I shall give up going.

Watashí wa kinō ginkō ni yukú-béki hazú dēshita ga jikán ga
 私 は きのう 銀行 に 行くべき 筈 でした が 時間 が
arimasén dēshita kará yamemashita.
 ありませんでした から 止めました。

Yesterday I should have gone to the bank, but as I had no time I gave up going.

In place of **béki**, **hazú**, or **béki hazú** one may use the word **no** の

Watashí wa kesa ginkō ni yukú no dēshita ga jikán ga arimasén
 私 は けさ 銀行 に 行く の でした が 時間 がありません
kará yamemashū. This morning I should go to the bank, but as I have no
 から 止めます。 time I give it up.

The expressions **béki**, **hazú**, or **béki hazú** are also used when **should** is in the negative form.

Kesa anata wa háisha ni yukú no (or yukú-béki, yukú-béki hazú)
 けさ 貴方 は 歯医者 に 行く の (行くべき, 行くべき 筈)
de wa náikatta (or náí) no désū ka. Should you not go to the dentist
 で は なかった (ない) の です か。 this morning?

Kyō gakkō ni yuku-béki (or *yuká-béki hazu*) *de wa náí no desū ka.*
 しょう学校に 行くべき (行くべき 筈) ではないのですか。
 Should you not go to school to-day?

Kodomo wa yoru sonná ni osoku kitakú¹ su-béki de wa náí.
 子供は 夜 そんなに 遅く 帰宅 すべき ではない。
 Our children should not come back home so late at night.

Kimí wa jimusho e sonná ni osoku kuru hazu de wa náí.
 君は 事務所へそんなに 遅く 来る 筈 ではない。
 You should not come to the office so late.

Watashi wa anna zeitaku-na² kimonó wo kau hazu de wa arimasén
 私は あんな 贅沢な 着物を 買う 筈 ではありません
deshita ga amari kirei deshita node katta shimaimashita.
 でした が 余り きれい でした ので 買って しまいました。

I should not have bought such an expensive kimono, but it was so pretty that I bought it at last. (lit. I such expensive kimono, to buy should have not, but too beautiful was because, buying I ended by.)

When *should* in the negative, instead of indicating strong obligation, refers more to convenience, as to something which should not be done, then besides *béki* one may use the verb in the negative, followed by *hō ga ii* 方がいい (lit. the way is good).

Yaku ni tatānu³ monó wo kau-béki de wa arimasén.
 役に 立たぬ 物を 買うべき ではありません。

Useless things should not be bought. or We should not buy useless things.

or *Yaku ni tatānu monó wo kawanai hō ga ii.*
 役に 立たぬ 物を 買わない 方がいい。

(lit. Useless things not to buy the way is good.=We shouldn't buy useless things.)

Would

When *would* indicates volition, it is translated by the future if in English it may be replaced by *will* without prejudice to the meaning of the sentence.

Moshi watashi ga konō jidōsha wo gojū-man yen de teikyō surēba o-kai
 若し 私がこの 自動車 を 五十万 円 で 提供 すれば お買い
ni naru deshō ka. Would you buy this motor-car if I offered to sell it to
 に なる でしょうか。 you for 500,000 yen?—*teikyō suru* 提供する to offer
 (lit. If I, this motor-car 500,000 yen for, offer if I do, would you buy?)

Kai deshō. 買うでしょう。 Yes, I would buy it.

When *would* indicates intention it is translated by *tsumori* つもり or *ki* 気. *Tsumori* つもり, means intention.

¹ *kitakú suru* to return home ² *zeitaku-na* expensive, luxurious, sumptuous, lavish
³ *yaku ni tatsu* to be of use; *yaku* use; *yaku ni* for use; *tatānu* negative of *tatsu*; *yaku ni tatānu* useless

Móshi kimí ga hataraká tsumorí (or kī) náraba konó shi de shokugyō
 若し 君 が 働く つもり (気) ならば この 市 で 職業
wo mitsūkeru koto ga dekiru deshō ni. If you **would** work you could find
 を 見つける 事 が 出来るでしょうに. a position in this city.

(lit. If you, to work intention if had, this city in, a position to find, the thing could.)

Móshi Furukawa San ga go-jibān no uchi wo uru tsumorí (kī) náraba
 若し 古川 さんが 御自分の 家 を 売る つもり (気) ならば
takūsān no hito ga kaitagāru deshō ni.
 沢山 の 人 が 買ったがるでしょうに.

If Mr. Furukawa **would** offer his house for sale, a great many people would like to buy it.

When **would** indicates habit it is translated by the expression **koto mo aru**, placed after a verb in the simple present.

Anō otokó wa shōgi wo sashite sū-jikān sugōsu koto mo arimasu.
 あの 男 は 将棋 を 差して 数時間 すごす 事 も あります.

That man **would** spend whole hours playing chess.

(That man, chess playing, several hours to spend the fact even there is.)

The expression **Would you mind if.....**, used to ask a person's consent for doing something, is generally rendered by the subordinate of the verb that follows such an expression and **mo kamaimasēn ka** placed immediately after.

Tabakó wo nōnde mo kamaimasēn ka. Would you mind if I smoke?
 タバコ を のんでも かまいません か. Would you mind my smoking?

(lit. Tobacco, smoking even, don't you mind?—*kamau* かまう to mind, to care about, to be concerned about, to give heed to, etc.)

Mādo wo akete mo kamaimasēn ka. Would you mind if I open
 窓 を 開けて も かまいません か. the window?

(lit. The window, opening even, don't you mind?)

When, however, the action is supposed to be performed by the person spoken to, a different construction is necessary, as in such sentences like the following one:

Dōzo, mō ichi-do kurikaeshitē itadakemasēn ka. Would you mind
 どうぞ、もう 一度 くりかえして 頂けません か. repeating it?

(lit. Please, again one time, repeating don't you oblige me?—*kurikaesu* くりかえす to repeat, to do—something—over again, etc.)

Vocabulary

	Nouns				
chess	<i>shōgi</i>	将 ^{ショウ} 棋 ^ギ	discovery	<i>hakkēn</i>	発 ^{ハツ} 見 ^{ケン}
crowd	<i>gunshū</i>	群 ^{グン} 集 ^{シュ}	drawer	<i>hikidashi</i>	引 ^{ヒキ} 出 ^{ダシ}
criminal	<i>hánmin</i>	犯 ^{ハン} 人 ^{ニン}	education	<i>kyōiku</i>	教 ^{キョウ} 育 ^{イク}
			environment	<i>kyōgū</i>	境 ^{キョウ} 遇 ^グ

exception	<i>reigái</i>	例 ^レ 外 ^{ガイ}	peevish	<i>okorippói</i>	怒 ^{オコ} リッポイ
genius	<i>tensái</i>	天 ^{テン} 才 ^{サイ}	unknown	<i>míchi</i>	未 ^ミ 知 ^チ
knowledge	<i>chíshiki</i>	知 ^チ 識 ^{シキ}	Verbs		
male servant	<i>kyūji</i>	給 ^{キウ} 仕 ^ジ	to acquire	<i>é-ru</i>	得 ^{エル}
measles	<i>hashiká</i>	ハシカ	to encounter	<i>deau</i>	出 ^デ 会 ^{アイ}
patient	<i>kanjá</i>	患 ^{カン} 者 ^{ジャ}	to follow	<i>shítagáu</i>	従 ^{シタ} グ
predicament	<i>kukyō</i>	苦 ^ク 境 ^{キョウ}	to go around	<i>megurú</i>	廻 ^{メル}
savage	<i>yabanjin</i>	野 ^ヤ 蛮 ^{マン} 人 ^{ジン}	to hide	<i>{himé-ru</i>	秘 ^ヒ メ ^{メル}
top	<i>chōjō</i>	頂 ^{チョウ} 上 ^{ジョウ}		<i>{kakúsu</i>	隠 ^{カク} ス
Adjectives			to judge	<i>handán surú</i>	判 ^{ハン} 断 ^{ダン} スル
imbecile	<i>teinō-na</i>	低 ^{テイ} 能 ^{ノウ} ナ	to repeat	<i>kurikaesu</i>	クリカエス
instructive	<i>yūeki-na</i>	有 ^{ユウ} 益 ^{エキ} ナ	to survive	<i>seizan surú</i>	生 ^{セイ} 残 ^{ザン} スル

extensive travels *dái ryokō*; learned person *gakūshá*; unhappiness, misery *fukō*; general manager *sō-shiháinin*; to lynch *shikéi ni surú*; position, situation, circumstance *tachibá*; to escape, to get away, to get out of, to get rid of *nogaréru*; the best, the highest good *saizén*; to develop *hattatsú surú*; to bring up, to breed, to rear *sodatéru*; to take a rest *yasúmu*; to reach, to arrive *tōchaku surú*; character, disposition *seishitsú*; to predominate *kachí wo sēi surú*; to play chess *shōgi wo sasu*

Exercise *Renshū* 練習

1. Mōshi ningén ni ōki-na fúne ga nákata náraba konó sekái no sū-ka-sho¹ wa máda wareware ni míchi² de átta deshō. Hītō wa ōki-na fúne wo tsūkúru kotó ga dékita tokí ni yattó³ sekái wo megurú hakkén no dái ryokō wo hajimetá no de arimáshita. 2. Mōshi watashí ga chiisái tokí ni koréra no yūeki-na hon ga átta náraba watashí wa íma gakūshá ni nátte itá deshō ni. Watashí wa chiisái tokí ni chíshiki wo étakatta no déshita ga fukō-ni shité⁴ amarí yūeki-na hon wo mótte imasén déshita. 3. Sakúban kimí wa wareware to iss hó-ni ótta náraba uchí no kaishá no sō-shiháinin ni o-me ni kakátta deshō ni. Sō-shiháinin wa kesa Shanhái e o-tachí ni nátte shimaimáshita. 4. Mōshi asokó ni jūbun no keikán ga inákatta náraba gunshū wa hánin wo shikéi ni shóshita⁵ deshō ni. 5. Mōshi watashí wa anáta no go-chūkoku ni shítagátte itá náraba íma konná kurushíi tachibá⁶ ni wa naránakatta deshō ni.—Anáta ga shinákatta kotó wo ímasara⁷ kangáete mo shíkatá ga arimasén. Ima wa anáta no kukyō kará nogaréru ni wa nání wo suréba saizén de áru ka wo kangáeru béki désū. 6. Mōshi mo ishá ga maníáu jikán⁸ ni kónakatta nára anó kanjá wa táshika-ni shindá deshō. 7. Súbete no hītō wa taitéi

1 *sū-ka-sho* several parts; *sū* several, *ka* numerative, *sho* abbreviation of *bashō* place, part 2 *míchi de áru* to be unknown, *míchi* unknown, strange 3 *yattó* only, just 4 *fukō-ni shité* unfortunately 5 *shikéi ni shōsu* used in formal speech instead of *shikéi ni surú* to lynch 6 *kurushíi* painful; *kurushíi tachibá* a trying position, situation 7 *Imasara* may be used to translate the expressions *now*, *no longer*, and *after so long a time*, whenever they refer to something that is or seems too late to do or alter. 8 *maníáu jikán* in time

onaji gurai no chinō wo mōtte umareté kimásū. Wareware no chinō wo chigattá téido ni hattatsú¹ saséru no wa kyōiku to kyōgū to de arimásū. Mōshi wareware ga yabanjin no náka de sodateráreta² náaba wareware no chinō wa yabanjin no chinō wo ryōga³ shinái deshō. Mōshi reigái ga áru to suréba soré wa tensái to téinō désū. 8. Watashí wa tsūkare máshīta kará yasumimashō. Watashí no neté irú aidá ni mōshi dāre-ka kimáshīta náaba rúsú désū to itté kudasái. 9. Mōtto kamí ga o-iriyō náaba kyūji wo o-yobí kudasái. Sō suréba kyūji wa mōtto mōtte mairimásū. 10. Mōshi yukí ga furánakatta náaba watashitachí wa kyō no gōgo anó yamá no chōjō ni tōchaku surú kotó ga dékita deshō ni. 11. Watashí wa kōmban tegamí wo káku hazú désū ga zutsū ga sūkōshi shimásū kará netái no désū. Myōnichi kachimashō. 12. Hikawá Marú wa kinō Yokohamá ni tsúkú hazú déshīta ga kōkai-chū⁴ tsuyói áraishi ni deaimáshīta tamé ni yūgata máe ni wa nyūkō⁵ shinái deshō. 13. Anáta wa Fukúii San no okūsán no tokoró e itté wa ikemasén. Anó katá no kodomosán ga hashiká⁶ wo shíté imásū kará mōshi anáta ga anó katá no o-takú e ukagaú náaba kansén⁷ surú ka-mo shiremasén. 14. Hītō no mikaké de hītō wo handán shíté wa narimasén. Tokí ni yoréba⁸ iyá-na kaō de mo shínsetsu-na seishitsú wo hímete óri shínsetsu-sō-na⁹ kaō ga taihén okorippói seishitsú wo kakushíté irú ka-mo shiremasén. 15. Káita monó wa nan de mo yōku kurikaeshíté yōmu shūkan wo tsukurubéki désū. 16. Mōshi anáta ga anó katá no tokoró e itté o-mé ni kakáru náaba anó katá wa kittó anáta wo tasúkete kudasáru deshō. 17. Jínruí no rekishí ni óite¹⁰ zen wa yūsei wo shímete irú, jījitsu,¹¹ mōshi sō de náakatta to suréba bumméi wa seizán shinákatta de arō.

1. 若し人間に大きな船が無かったならばこの世界の数ヶ所はまだ我々に未知であったでしょう。人は大きな船を造る事が出来た時にやっと世界を廻る発見の大旅行をはじめたのでありました。2. 若し私が小さい時にこれ等の有益な本があったならば私は今、学者になっていたでしょうに。私は小さい時に知識を得たかったのですが不幸にして余り有益な本を持っていませんでした。3. 昨晚、君は我々と一緒にあったならばうちの会社の総支配人に御目にかゝったでしょうに。総支配人はけさ、上海へお立ちになってしまいました。4. 若しあそこに充分の警官がいなかったならば群集は犯人を私刑に処したでしょうに。5. 若し私は貴方の御忠告に従っていたならば今こんな苦しい立場にはならなかったでしょうに。一貴方がしなかった事を今更考えても仕方がありません。今は貴方の苦境から逃れるには何をすれば最善であるかを考えるべきです。6. 若しも医者や間に合う時間に来

1 *téido* degree, extent, measure; *hattatsú saséru* to cause to develop 2 *sodate-raréru* to be brought up 3 *ryōga surú* to surpass; *ryōga shinái deshō* would not be above 4 *kōkai-chū* during her voyage, on her way; *kōkai* voyage, *chū* during 5 *nyūkō surú* to enter a port 6 *hashiká wo surú* to have the measles 7 *kansén surú* to catch (a disease) 8 *toki ni yoréba* sometimes 9 *shínsetsu-sō-na* kind-looking 10 *ni óite* in (in formal speech) 11 *jījitsu* indeed

なかったならばあの患者はたしかに死んだでしょう。7. すべての人は大抵同じ位の知能を持って生れて来ます。我々の知能を違った程度に発達させるのは教育と境遇とであります。若し我々が野蛮人の中で育てられたならば我々の知能は野蛮人の知能を凌駕しないでしょう。若し例外があるとすればそれは天才と低能です。8. 私は疲れましたから休みましょう。私の寝ている間に若し誰か来ましたならば留守ですと言って下さい。9. もっと紙がお入用ならば給仕をお呼び下さい。そうすれば給仕はもっと持って参ります。10. 若し雪が降らなかったならば私達はきょうの午後あの山の頂上に到着する事が出来たでしょうに。11. 私は今晚手紙を書く筈ですが頭痛が少ししますから寝たいのです。明日書きましょう。12. 氷川丸はきのう横浜に着く筈でしたが航海中強い嵐に出会いましたために夕方前には入港しないでしょう。13. 貴方は福井さんの奥さんの所へ行ってはいけません。あの方の子供さんがはしかをしていますから若し貴方があの方のお宅へ伺うならば感染するかもしれせん。14. 人の見掛けで人を判断してはなりません。時によればいやな顔でも親切な性質を秘めており親切そうな顔が大変怒りっぽい性質をかくしているかもしれせん。15. 書いた物は何んでもよく繰りかえして読む習慣を作るべきです。16. 若し貴方があの方の所へ行ってお目にかゝるならばあの方はきっと貴方を助けて下さるでしょう。17. 人類の歴史に於いて善は優勢を占めている事実、若しそうでなかったとすれば文明は生残しなかったであろう。

1. If man had not had large ships several parts of the world would still be unknown to us. It was only when man could build large ships that he began his extensive travels of discovery around the world. 2. If I had had all these instructive books when I was a boy I should be a learned man now. When I was a boy I liked to acquire knowledge, but unfortunately I had very few instructive books to read. 3. If you had been with us last night you would have met the general manager of our company. He left this morning for Shanghai. 4. If there had not been enough policeman the crowd would have lynched the criminal. 5. If I had followed your advice I should not now be in such a trying position.—It's no use thinking of what you did not do; you should now think of what is best to do to get out of your predicament. 6. If the doctor had not come in time the patient would certainly have died. 7. All people are born with more or less the same degree of intelligence. It is education and the environment in which we live that develops our intelligence to different degrees. If we had been brought up among savages our intelligence would not be above that of savages. When there are exceptions we have the genius or the imbecile. 8. I am tired; I am going to take a rest. If somebody comes while I am sleeping say that I am out. 9. If you need more paper call the boy and he will bring you more. 10. If it had not snowed we could reach the top of the mountain

this afternoon. 11. I should write some letters to-night, but as I have a slight headache and wish to go to bed, I shall write them to-morrow. 12. The Hikawa Maru should have arrived at Yokohama yesterday, but on account of heavy storms which she encountered on her way she will not arrive in port before evening. 13. You shouldn't go to Mrs. Fukui's. Her children have the measles and you might catch them if you go to her house. 14. We should not judge people by their appearance. Sometimes a disagreeable face may hide a kind character, while a kind-looking face may conceal the most peevish disposition. 15. We should make it a practice to read and re-read everything that we write. 16. If you would go to see him I am sure that he would help you. 17. In the history of mankind it is the good that predominates; indeed, if it had not been so civilization would not have survived.

Fiftieth Lesson 第五十課

Passive Voice *Judô-tai* 受動態

The passive voice is formed by adding *areru* to the simple present of the verbs of Class I after dropping the termination *u*, and to the simple (consonant) stem of verbs of Class II.

Note that the suffix *areru* has the stress on its final *u* (*arerú*) when preceded by a verb whose simple present is stressed on its last syllable, while the stress falls on the *e* of the said suffix (*aréru*) when it is in combination with verbs whose simple present has the stress on its second last syllable, as shown below.

See *phonetic rule*, Page 688.

Class I

<i>míru</i>	見る	<i>mir</i>	<i>miraréru</i>	見られる	to be seen, watched
<i>tabéru</i>	食べる	<i>taber</i>	<i>taberaréru</i>	食べられる	to be eaten

Class II

1.	<i>káku</i>	書く	<i>kak</i>	<i>kakaréru</i>	書かれる	to be written
2.	<i>korosú</i>	殺す	<i>koros</i>	<i>korosarerú</i>	殺される	to be killed
3.	<i>mátsu</i>	待つ	<i>mat</i>	<i>mataréru</i>	待たれる	to be waited for
4.	<i>nusúmu</i>	盗む	<i>nusum</i>	<i>nusumaréru</i>	盗まれる	to be robbed
5.	<i>shikarú</i>	叱る	<i>shikar</i>	<i>shikararerú</i>	叱られる	to be scolded
6.	<i>kiráu</i>	嫌う	<i>kiraw</i>	<i>kirawarerú</i>	嫌われる	to be disliked

Verbs of group 3, as *mátsu*, drop the final letters *su*, and verbs of group 6, as *kirau*, change the termination *u* into *w*, before adding *areru*.

The termination *areru* is derived from *ar*, the simple stem of *aru* there is, and the verb *eru* to get, so that *taberareru* literally means to get the being eaten or to get an eating, that is, the active for to get eaten or to be eaten. Thus the Japanese passive verb corresponds to certain idioms used in English, as in the expressions to get a beating, to get a scolding, instead of to be beaten, to be scolded.

Passive Conjugation

The conjugation of passive verbs in *areru* is formed according to the rules given for the conjugation of the verbs of Class I.

Indicative

Present

<i>miraremasū</i> 見られます	}	I am seen I am watched	<i>miraremasen</i> 見られません	}	I am not seen I am not watched
<i>mirareru</i> 見られる			<i>mirarenai</i> 見られない		

Past

<i>miraremashta</i> 見られました	}	I was seen I have been seen I had been seen	<i>miraremasen deshita</i> 見られませんでした	}	I was not seen I have (or had) not been seen
<i>mirareta</i> 見られた			<i>mirare-nakatta</i> 見られなかった		

Future

I shall be seen <i>miraremasu</i> 見られましょう	I shall not be seen <i>miraremasen deshō</i> 見られませんかでしょう
<i>mirareru deshō (darō)</i> 見られるでしょう(だろう)	<i>mirarenai deshō (darō)</i> 見られないでしょう(だろう)

Subjunctive

Present

if I am (were) seen <i>miraremasu nára(ba)</i> 見られます なら (ば)	if I am (were) not seen <i>miraremasen nára(ba)</i> 見られません なら (ば)
<i>mirareru nára(ba)</i> 見られる なら (ば)	<i>mirarenai nára(ba)</i> 見られない なら (ば)
<i>mirarere (ba)</i> 見られれば	<i>mirare-nakereba</i> 見られなければ
<i>mirareru to</i> 見られると	<i>mirarenai to</i> 見られないと

if I am (were) seen	if I am (were) not seen
<i>mirarêru to surêba</i> 見られるとすれば	<i>mirarênai to surêba</i> 見られないとすれば
<i>mirárete irú to</i> 見られていると	<i>mirárete inái to</i> 見られていないと
<i>mirárete irú to surêba</i>	<i>mirárete inái to surêba</i>
見られていると すれば	見られていないと すれば
<i>mirárete irêba</i> 見られていれば	<i>mirárete inákereba</i> 見られていなければ
<i>mirárete irú to surú nára(ba)</i>	<i>mirárete irú to shinái nára(ba)</i>
見られていると する なら (ば)	見られていると しない なら (ば)

Past

if I have (had) been seen	if I have (had) not been seen
<i>miraremáshita nára(ba)</i>	<i>miraremasén deshita nára(ba)</i>
見られました なら (ば)	見られませんでした なら (ば)
<i>miraremáshitara(ba)</i>	<i>miraremasén deshítara(ba)</i>
見られましたら (ば)	見られませんでしたら (ば)
<i>miráreta nára(ba)</i>	<i>mirarè-nákatta nára(ba)</i>
見られた なら (ば)	見られなかった なら (ば)
<i>mirárete itá nára(ba)</i>	<i>mirárete inákatta nára(ba)</i>
見られていた なら (ば)	見られていなかった なら (ば)
<i>miráretara(ba)</i>	<i>mirarè-nákattara(ba)</i>
見られたら (ば)	見られなかったら (ば)

Nihón de wa gaikoku-go no uchí de Eigó ga ichibán ōku hanasaremásū.
 日本では 外国語 のうちで 英語 が 一番 多く 話されます。
 In Japan, among foreign languages, English is spoken most.

Conditional**Past**

I should be seen	I should not be seen
<i>miraremásū deshō (ni)</i>	<i>miraremasén deshō (ni)</i>
見られますでしょう(に)	見られませんでした(に)
<i>mirarêru deshō (ni)</i>	<i>mirarênai deshō (ni)</i>
見られるでしょう(に)	見られないでしょう(に)
<i>mirárete irú deshō (ni)</i>	<i>mirárete inái deshō (ni)</i>
見られているでしょう(に)	見られていないでしょう(に)

Past Perfect

I should have been seen	I should not have been seen
<i>miraremáshita deshō (ni)</i>	<i>miraremasén deshita deshō (ni)</i>
見られましたでしょう(に)	見られませんでした(に)
<i>miráreta deshō (ni)</i>	<i>mirarè-nákatta deshō (ni)</i>
見られた(に)	見られなかった(に)

For brevity, the forms of the conditional with *darō* have been omitted.

The person who receives or suffers the action expressed by the passive verb is regularly used in the nominative and take *ga* or *wa*, as the case may be.

Kodomô ga korosaremashita. A child has been killed.
子供 が 殺されました。

Watashi ga ima sūnde iru ie wa jū-nen mae ni taterareta mono desū.
私 が 今 住んでいる家は 十年 前に 建てられたものです。
The house in which I am now living was built ten years ago.
(lit. I now-living-am house, ten years before was built, thing is.)

Tsugī no Orimpikku¹ taikāi wa sen-kyū-hyaku-rokujū-yo nen ni Tōkyō de
次のオリンピック大会は 千九百六十四 年に 東京で
hirakareru¹ deshō. The next Olympic Games will probably be held in Tokyo
開かれるでしょう。 in 1964.

The person or thing by whom or by which somebody receives or suffers the action indicated by the passive verb, is followed by the particle *ni*, corresponding, in this case, to the English *by*.

Anō seito wa sensēi ni homerareru to yoki² shite ita nōni kaette
あの生徒は 先生に ほめられると 予期していたのに 却って
*shikaremashita.*³ That pupil was expecting to be praised by his teacher, but
叱られました。 was scolded instead.

(lit. That pupil, teacher by, to be praised, so anticipation made although, instead was scolded.—*nōni* although, in spite of the fact that....)

Senjitsū Nakanō kojīn⁴ de mita kawāi kodomō wa āru kanemochi no
先日 中野 孤児院で 見た 可愛い 子供は ある 金持の
*fujin ni morawaremashita.*⁵ The lovely child we saw the other day at the Na-
婦人に 貰われました。 kano orphanage was adopted by some rich lady.

(lit. The other day, Nakano orphanage at, saw lovely child, some rich lady
by was adopted.—*morau* 貰う to get, to receive, to obtain—to adopt a child
kodomō wo morau 子供を貰う)

Tōkyō Keibā⁶ Kūrabu⁷ ga kyōnen kattā anō yūmei-na umā ga ashita
東京 競馬 クラブが 去年 買ったあの 有名な 馬が あした
Mitsui kōshaku⁸ ni sambyaku-man yen de urareru deshō.
三井 侯爵に 三百万 円で 売られるでしょう。

The famous horse which the Tokyo Horse Race Club bought last year, will
be sold to-morrow to Marquis Mitsui for ¥3,000,000.

Instead of *ni* placed after the person or thing from which one receives the passive action, one may sometimes use *karā*.

Watashi wa yoku benkyō shita node sensēi karā homeraremashita,
私は よく 勉強したので 先生から ほめられました。
keredomo otōto wa namaketa⁹ node shikaremashita.
けれども 弟は なまけたので 叱られました。

1 *Orimpikku taikāi* Olympic games; *hiraku* to hold, to open 2 *yoki suru* to expect, anticipate 3 *kaette* instead, on the contrary; *shikaru* to scold 4 orphanage 5 *morau* to adopt 6 *keibā* horse-race 7 club 8 marquis 9 *namakeru* to be idle, to be lazy

I was praised by my teacher for having studied well, but my younger brother was scolded for his laziness. (I, well as I studied, by my teacher I was praised, but my younger brother, as he was lazy, was scolded.)

When the passive verb has a complement, this is regularly expressed by the accusative.

Watashí wa sūri¹ ni tokéi wo surarema^hshita. I have been robbed of my
私 は すり に 時計 を すられました。 watch by a pickpocket.
I have had my watch stolen by a pickpocket.

Anó hitó wa inu² ni ashi wo kamitsūkarema^hshita.² He has had his leg
あの 人 は 犬 に 足 を かみつかりました。 bitten by a dog.
He was bitten in the leg by a dog.

Generally speaking the passive voice is not used so much in Japanese as it is in English, an active construction usually being preferable, especially when the receiver or the sufferer of the action expressed by the passive verb is an inanimate object.

It would be difficult to give definite rules on this subject, as the use of the active or passive construction depends in Japanese, as it does in English, on various circumstances. Sometimes the active construction is better than a passive one, and sometimes not. However, while a passive construction in Japanese may be incorrect, an active construction is always correct. We, therefore, advise the student not to use the passive construction too often, especially when referring to inanimate objects, and to use instead an active construction until he has acquired a sufficient practical knowledge of the language.

Below we will give a few more practical examples showing active sentences changed into passive ones.

A. *Anó dorobō ga nigéru tokí keikán ga mimáshita nóde sūgu tsūkamae-
あの 泥棒 が 逃げる 時 警官 が 見ました ので 直ぐ つかまえ
ma^hshita.³* While that thief was running away a policeman saw him and soon
ました。 caught him.

P. *Anó dorobō wa nigéru tokí keikán ni miráreta nóde sūgu tsūkamae-
あの 泥棒 は 逃げる 時 警官 に 見られた ので 直ぐ つかまえ
rarema^hshita.* While that thief was running away he was seen by a policeman
られました。 and was soon caught (by him).

A. *Tokugawá-gun wa Ōsaka-jō wo kakondá.⁴* The Tokugawa army besieged
徳川 軍 は 大阪城 を 囲んだ。 the Osaka castle.

P. *Ōsaka-jō wa Tokugawá-gun ni kakomaretá.*
大阪城 は 徳川 軍 に 囲まれた。

The Osaka castle was besieged by the Tokugawa army.

A. *Shiró wo torima^hshita.* 城を取りました。 They took the castle.

P. *Shiró wa torarema^hshita.* 城は取られました。 The castle was taken.

1 pickpocket 2 kamitsúkú to bite 3 tsūkamaeru to catch, seize 4 kakomú to surround, to besiege

- A. *Anó wakái ki wo uchí no niwá e uekaemáshita¹ soshíte furúi hō wo*
 あの若い木をうちの庭へ植えかえましたそして古い方を
kirimáshita. We transplanted the young tree in our garden and
 伐りました. cut down the old one.
- P. *Anó wakái ki wa uchí no niwá e uekaeraremáshita soshíte furúi*
 あの若い木はうちの庭へ植えかえられましたそして古い
hō wa kirárete shimaimáshita. The young tree was transplanted in our
 方は伐られてしまいました. garden and the old one was cut down.

Anomalous Passive Verbs

<i>koraréru</i>	来られる	to be (or have) come	from <i>kuru</i>	来る	to come
<i>osowarú</i>	教わる	to be taught	from <i>oshieru</i>	教える	to teach
<i>seraréru</i>	| せられる	to be done	from <i>suru</i>	する	to do
<i>sarerú</i>					

It is a peculiarity of the Japanese language that passives can be formed also from intransitives as in the case of *kuru* 来る to come.

Japanese passive-intransitive verbs, however, correspond to English expressions that have an active meaning.

<i>hito ni koraréru</i>	to get guests, to have a coming
人に来られる	(generally said of an unwelcome visit)
<i>ame ni furaréru</i>	to get wet by the rain (to get a falling
雨に降られる	from rain, to get rained upon)
<i>hito ni shinareru</i>	to lose somebody by death
人に死なれる	(to get a dying from somebody)

kinén sareru 記念される to be remembered, to be commemorated

Ainikú Honda San ni koráreta nōde shokují wo suru kotó ga dekimasen
 あいにく本多さんに来られたので食事をすること出来ません
deshita. I could not take my meal because unfortunately I received a visit
 でした. from Mr. Honda. (*ainikú* unfortunately, *shokují* meal)

Watashitachi wa kinō ensoku ni itta nōni ame ni furaremáshita.
 私達はきのう遠足に行ったのに雨に降られました。

Yesterday we went to a picnic but unfortunately we were caught by the rain.
 (*lit.* We yesterday, to a picknick went, but rain unfortunately-fell-on-us.)

Meiji Tennō wa kindai Nihon wo hajimetá gēnshu toshite zen-nihōjin
 明治天皇は近代日本を始めた元首として全日本人
kará eikyū ni kinén sareru deshō.
 から永久に記念されるでしょう。

The Emperor Meiji will forever be remembered by all Japanese as the sovereign
 who inaugurated modern Japan. (*lit.* Meiji Emperor modern Japan that began
 sovereign as, all Japan by forever remembrance will be done.)

1 *uekaeru* to transplant

Tennō emperor, *kindai* modern, *hajimetá* past of *hajimerú* 始める to begin; in this case *hajimetá* modifies the word *sovereign* and corresponds to *who* or *that began*; *génsu* a sovereign; *toshitē* as, *zen* all, *kará* by, *eikyū ni* forever

Tōshi no shichō wa shōjiki¹ de sonō ue jizenkā² de arimāsū kará minna
 当市の市長は正直でその上慈善家でありますからみんな
ni taihēn sonkēi³ saretē imāsū. The mayor of our town is much respected
 に大変尊敬されています。 by everybody for his honesty and
 charitableness.

Anō onna-no-ko no ryōshin ga chūi⁴ shitē ita nāraba anō onna-no-ko
 あの女の子の両親が注意していたならばあの女の子
wa yūkai⁵ sarenakatta deshō ni.
 は誘拐されなかったでしょうに。

That little girl would not have been kidnapped if her parents had watched her.
 (lit. That girl's parents, watch if they had done, that girl kidnapping would-
 not-have-been-done, or that girl would not have been kidnapped.)

In many cases the English passive verb corresponds to an intransitive verb in Japanese.

sawāgu 騒ぐ to be excited *matomarū* まとまる to be settled
kimarū 決る { to be decided *bikkūri surū* } to be surprised
 { to be arranged *びっくりする* } to be frightened

Sonō rōdō sōgi⁶ wa shachō no chōtei⁷ de matomarimashita.⁸
 その労働争議は社長の調停でまとまりました。

That labour dispute was settled by the mediation of the director of the company.

Inū ga hōeta⁹ node dorobō wa bikkūri¹⁰ shitē nigemashita.
 犬が吠えたので泥棒はびっくりして逃げました。

The burglar was frightened away by the barking of a dog.

(lit. The dog barked because, the thief being frightened, ran away.)

Sonō shirase wo kiite bikkūri shimashita. I was much surprised to
 その知らせを聞いてびっくりしました。 hear that news.

(lit. That news hearing—or upon hearing—I was astonished.)

When *surū*, in compounds, takes the form of *jiru* or *zuru* (Lit.), its passive is *jirareru* じられる or *zerareru* ぜられる.

<i>kinjirū</i> 禁じる	} to prohibit	<i>kinjirarerū</i> 禁じられる	} to be prohibited
<i>kinzurū</i> 禁ずる		<i>kinzerarerū</i> 禁ぜられる	
<i>fūjiru</i> 封じる	} to seal a letter	<i>fūjirarerū</i> 封じられる	} to be sealed
<i>fūzuru</i> 封ずる		<i>fūzerarerū</i> 封ぜられる	

1 honesty 2 charitableness 3 *sonkēi surū* to respect 4 *chūi surū* to watch
 5 *yūkai surū* to kidnap 6 *sōgi* dispute; *rōdō sōgi* labour dispute 7 *shachō* director
 of a company, *chōtei* mediation 8 *matomeru* to settle 9 *hoeru* to bark 10 *bikkūri*
surū to be surprised, astonished, amazed, startled, etc.

<i>meijirú</i> 命じる	} to order	<i>meijirarerú</i> 命じられる	} to be ordered
<i>meizurú</i> 命ずる		<i>meizerarerú</i> 命ぜられる	
<i>omonjiru</i> 重んじる	} to honour } to value	<i>omonjiraréru</i> 重んじられる	} to be honoured } to be valued
<i>zonjiru</i> 存じる		<i>zonjiraréru</i> 存じられる	
	to think, know		to be thought, known

Nihón de wa miseinenshá¹ no kitsuén wa hōritsu de kinjirareté imásu.
日本では未成年者の喫煙は法律で禁じられています。

In Japan people under age are prohibited by law from smoking.
(lit. In Japan, under-age-people's smoking, by law is prohibited.)

Nihón de wa inochi yōri mo méiyo ga omonjiraremasu.
日本では命よりも名誉が重じられます。

In Japan one's honour is valued more than one's life.
(lit. In Japan, life more than, honour is valued.)

Vocabulary

Nouns					
atom	<i>gēnshi</i>	原子 ^ゴ 子 ^シ	rubber	<i>gómu</i>	ゴム
ball	<i>bōru (tamá)</i>	ボール ^ボ (球 ^{キウ})	tribe	<i>shūzoku</i>	種 ^{シュ} 族 ^{ゾク}
conflagration	<i>taiká</i>	大 ^{ダイ} 火 ^カ	triumph	<i>shōri</i>	勝 ^{ショウ} 利 ^リ
elephant	<i>zō</i>	象 ^{ゾウ}	Adjectives		
finger	<i>yubi</i>	指 ^{ユビ}	principal	<i>shūgi</i>	主 ^{シュ} 義 ^ギ
fur	<i>ke</i>	毛 ^ケ	pure	<i>junsui</i>	純 ^{ジュン} 粋 ^{スイ}
game	<i>yūgi</i>	遊 ^{ユウ} 戯 ^ギ	Verbs		
graphite	<i>kokuén</i>	黒 ^{コク} 鉛 ^{エン}	to compose	<i>naritatsu</i>	成 ^{ナリ} 立 ^{タツ}
honey	<i>hachimitsu</i>	蜂 ^{ハチ} 蜜 ^{ミツ}	to discover	<i>hakken suru</i>	発 ^{ハツ} 見 ^{ケン} スル
indifference	<i>mutōnjaku</i>	無 ^ム 頓 ^{トン} 着 ^{チャク}	to kill	<i>korosu</i>	殺 ^{コロ} ス
iron	<i>tetsu</i>	鉄 ^{テツ}	to practice	<i>jikkō suru</i>	実 ^{ジツ} 行 ^{コウ} スル
ivory	<i>zōge</i>	象 ^{ゾウ} 牙 ^ガ	to reduce	<i>genji-ru</i>	減 ^{ゲン} ジ ^ル
lead	<i>namari</i>	鉛 ^{ナマリ}	to show	<i>shimesu</i>	示 ^シ ス
luster	<i>kōtaku</i>	光 ^{コウ} 沢 ^{タク}	to sow	<i>māku</i>	蒔 ^{マク}
mahogany	<i>mahoganī</i>	マホガニー	to use	<i>mochii-ru</i>	用 ^{モチイ} イル
pain	<i>kutsu</i>	苦 ^ク 痛 ^ツ	to value	<i>hyōka suru</i>	評 ^{ヒョウ} 価 ^カ スル
permanence	<i>fuhen</i>	不 ^フ 変 ^{ヘン}	Adverbs		
pleasure	<i>kairaku</i>	快 ^{カイ} 楽 ^{ラク}	completely	<i>mattaku</i>	全 ^{マツ} ク
power	<i>nōryoku</i>	能 ^{ノウ} 力 ^{リキ}	principally	<i>ōmo-ni</i>	主 ^{オモ} ニ
			universally	<i>hiroku</i>	広 ^{ヒロ} ク

¹ *miseinén* minority; *miseinenshá* people under age

ancient times *kódai*; permanent *eikyū-fuhén*; to be valued *tōtobaréru*; to value *tōtobu*; South America *Nambéi*; cane sugar *satōkibi-tō*; beet sugar *satōdaikon-tō*; matter, substance *busshitsū*; to sweeten *amamí wo tsūkēru*; platinum *hakkín, pūrachinā*; mountains, mountain ranges *sammyakū*; to mine *saikutsū surū*; working implements *shigotō dōgu*; large quantity *tairyō*; cotton cloth *mēmpu*; to export *yushutsū surū*; to import *yunyū surū*; manufacturing, working (noun) *kakō*; artistic object *bijitsuhín*; to transplant *ishokū surū*; a great part *daibūbun*; several *sūkai ni watattā*; severe earthquake shocks *gekishín*; unprecedented *mizōu no*

Exercise *Renshū* 練習

1. *Kódai* kará *ōgon*¹ wa sonó *eikyū-fuhén* no *irō* to *kōtaku* to no tamé ni *tōtobárete* imásū. 2. *Gómu* wa Ameriká ga *hakkén* sarerú *zuttō* *izen-ni* *Nambéi* no áru *Indiyán* no *shúzoku* ni *yotté*² *yūgi yō*³ no *bōru* wo *tsūkúru* *nóni* *mochiirareté*⁴ imáshīta. *Konó riyū*⁵ de *gómu* wa *Indiyan gómu* *toshitē*⁶ *shirarerú*⁷ *yō-ni* *narimáshīta*. 3. *Mahoganī* wa móto *Jamáika* kará *kitá* *monó* de *arimásū*. *Ima*, *mahoganī* wa *súbete* no *kuní* de *kágu* wo *tsūkúru* *nóni* *mochiirareté* imásū. 4. *Chiizú* wa *náni* kará *tsūkuraremasū* ka.—*Chiizú* wa *gyūnyū* kará *tsūkuraremasū*. 5. *Mukashí*, *satōkibi-tō* ya *satōdaikon-tō* ga *máda* *shirareté* *inákatta* *jidái* *ní*⁸ wa *shokúmotsu* ni *amamí* wo *tsūkēru* tamé ni *hachimitsú* ga *mochiirareté* imáshīta. 6. *Hakkín* (*Pūrachinā*) wa *ómo-ni* *Roshiyá* to *Kariforuniyá* no áru *sammyakú* kará *saikutsú*⁹ *saremasū*. 7. *Tetsú* wa *ō-mukashí* kará *shigotō dōgu* wo *tsūkúru* tamé ni *Ōshū* ya *Ajiyá* de *mochiirareté* imásū. 8. *Tairyō* no *watá* ga *mái-nen* Ameriká kará *Nihón* e *yunyū* *saremasū*. *Mēmpu* ga *Nihón* de *tsūkurárete* *Shína*, *Indo*, *Afūriká*, *Ōshū* *nádo*¹⁰ e *yushutsú* *saremasū*. 9. *Nan-zen*¹¹ to *iú zō* ga *mái-nen* sonó *zōge* no tamé ni *korosaremasū*.¹² *Zōge* wa *ō-mukashi* kará *kakō* *sareté*¹³ *bijitsuhín* ni *sareté* imásū. 10. Ameriká de wa *komé* wa *ishokú* *sarezú* *ní*¹⁴ *futsū* no *hataké* ni *tsūkuraremasū*.¹⁵ *Nihón* de wa *komé* wa *taitéi* *makáreta* *nochi*¹⁶ *shi-go-shū-kan* *gurai* de *ishokú* *saremasū*. 11. *Jūruí*¹⁷ no *kawá* wa sonó *ke* ni *yotté* *hyōka*¹⁸ *saremasū*. 12. *Shokúmotsu* wo *tabéru* *nóni* *híroku* *mochiirareté* *iru fōku* wa *Yōroppa* de wa *honnó*¹⁹ *ni-hyáku* *nen* *gurai* *máe* ni *shiyō* *saré-hajimemáshīta*.²⁰ Sonó *izen* ni *Yōroppa* no *hītóbito* wa *shokúmotsu* wo *tabéru* *nóni* *yubí* wo *tsūkatté* imáshīta. 13. *Shína* de wa *Seirekí* *izen* *issén* *nen ijō* mo *máe*²¹ kará *shokují* *ní*²² *háshi* ga *shiyō* *saré-hajimemáshīta*. *Shína* no *Chūo* (*Seirekí-zen* 1154–1122) wa *shokúmotsu* wo *tabéru* *nóni* *háshi* wo *saishō-ni*²³ *mochiitá* to *omowárete*²⁴ imásū. 14. *Busshitsú* wa *génsi* kará

1 *ōgon* gold, in literary style 2 *ni yotté* by 3 *yō* use; *yūgi yō* no *bōru* ball to be used for games=play ball 4 *mochiirarerú* to be used 5 *riyū* reason; *konó riyū* de for this reason 6 *toshitē* as 7 *shirarerú* passive of *shirú* to know 8 *shirareté inákatta jidái* *ní* when.....were not yet known 9 *saikutsú* *sarerú* to be mined, to be obtained by mining 10 *nádo* etcetera. 11 *nan-zen* thousands 12 *korosarerú* passive of *korosú* to kill. 13 *kakō* *sarerú* to be worked 14 *ishokú* *sarezú* *ni* without transplanting 15 *tsūkuraréru* to be made, here used for to be cultivated 16 *makáreta nochi* after the seeds have been sown 17 *jūruí* animals 18 *hyōka* *sarerú* to be valued 19 *honnó* only 20 *shiyō saré-hajimemáshīta* began to be used 21 *issén nen ijō mo máe* more than one thousand years before 22 *shokují* *ní* for eating 23 *saishō-ni* first (adv.) 24 *saishō-ni mochiitá to omowárete imásū* is supposed to have first used

naritatté imásū. 15. Móshi donná shúrui¹ no dōgu mo nákatte náraba ware-waré no shigotó no nōryoku wa taihén genjiraretá² deshō. 16. Monó wo káku ni tekishīta³ empitsú ga tsūkuráreta no wa kokuén ga hakkén saretá nochí no kotó de arimásū. Mukashí hītóbīto wa junsūi no namarí ya gin de tsūkúta empitsú wo shiyō shimáshīta. 17. Issen-kyū-hyakú-ni-jū-san nen ni Tōkyō no daibúbun wa mizōu no táika ni yotté mattakú hakái saremáshīta.⁴ Sonó táika wa sū-kái ni watattá gekishín no nochí sūgu ni okorimáshīta. 18. Sūtoá-tetsúgaku wa kairakú ya kutsū ni táishīte⁵ mutónjaku wo shimesú kotó wo shūgi to shīte jikkō shimásū. Sūtoá-tetsúgaku wa seirekí san-séiki ízen ni Girishá de Shitōumú no Zenō ni yotté sōshi saremáshīta⁶ ga soré wa ni-séiki go⁷ Rōma de okonawaretá máde wa⁸ shōri wo emasén⁹ déshīta.

1. 古代から黄金はその永久不変の色と光沢とのために貴ばれています。 2. ゴムはアメリカが発見されるずっと以前に南米のあるインディヤンの種族によってゆうぎ用のボールを造るのに用いられていました。この理由でゴムはインディヤンゴムとして知られるようになりました。 3. マホガニーは、元、チャマイカから来たものであります。今、マホガニーはすべての国で家具を造るのに用いられています。 4. チーズは何から造られますか。—チーズは牛乳から造られます。 5. 昔、砂糖黍糖や砂糖大根糖がまだ知られていなかった時代には食物に甘味をつけるために蜂蜜が用いられていました。 6. 白金（プラチナ）は主にロシアとカリフォルニアの或る山脈から採掘されます。 7. 鉄は大昔から仕事道具を造るために欧州やアジアで用いられています。 8. 大量の綿が毎年アメリカから日本へ輸入されます。綿布が日本で造られて支那、印度、アフリカ、欧州等へ輸出されます。 9. 何千という象が毎年その象牙のために殺されます。象牙は大昔から加工されて美術品にされています。 10. アメリカでは米は移植されずに普通の畑に作られます。日本では米は大抵播かれた後四五週間ぐらいで移植されます。 11. 獣類の皮はその毛によって評価されます。 12. 食物を食べるのに広く用いられているフォークはヨーロッパではほんの二百年ぐらい前に使用され始めました。その以前にヨーロッパの人々は食物を食べるのに指を使っていました。 13. 支那では西歴以前一千年以上も前から食事に箸が使用され始めました。支那の紂王（西歴前1154—1122）は食物を食べるのに箸を最初に用いたと思われています。 14. 物質は原子から成立っています。 15. 若しどんな種類の道具も無かったならば我々の仕事の能力は大変減じられたでしょう。 16. 物を書くに適した鉛筆が造られたのは黒鉛が発見された後の事でありま

1 donná shúrui any kind 2 genjirarerú to be reduced 3 tekishīta suitable; teki-sūru to be suitable 4 hakái sarerú to be destroyed 5 táishīte to, against 6 sōshi sarerú to be founded 7 ni-séiki go after two centuries 8 okonawaretá máde wa until it was practiced 9 éru to achieve, to obtain

す。昔、人々は純粹の鉛や銀で造った鉛筆を使用しました。17. 一千九百廿三年に東京の大部分は未曾有の大火によって全く破壊されました。その大火は数回にわたった激震ののち直ぐに起りました。18. ストア哲学は快樂や苦痛に対して無頓着を示す事を主義として実行します。ストア哲学は西歴三世紀以前にギリシヤでシトゥムのゼノーによって創始されましたがそれは二世紀後ローマで行われた迄は勝利を得ませんでした。

1. Since ancient times gold has been valued on account of its permanent colour and luster. 2. Long before America was discovered, rubber was used by certain Indian tribes of South America to make play balls. This is the reason why this product became known as Indian rubber. 3. Mahogany originally came from Jamaica. Now mahogany is used in all countries for making furniture. 4. What is cheese made from?—Cheese is made from milk. 5. Formerly, when cane and beet sugar were not yet known, honey was used for sweetening food. 6. Platinum is obtained principally from some mountains in Russia and California. 7. Iron has been used in Europe and Asia since very ancient times for making implements. 8. Cotton in large quantities is imported into Japan from America every year. Cotton cloth is made in Japan and exported to China, India, Africa, and Europe. 9. Thousands of elephants are killed every year for their ivory. Ivory has been worked into artistic objects since very ancient times. 10. In America rice is cultivated in ordinary fields without transplanting. In Japan rice is generally transplanted four or five weeks after it has been sown. 11. Skins of animals are valued according to their fur. 12. Forks, which are universally used in eating food, began to be used in Europe only about two hundred years ago. Before that, people in Europe used their fingers for eating food. 13. In China chopsticks began to be used for eating more than one thousand years before Christ. Cheo-tsin, a ruler in China (B. C. 1154-1122), is supposed to have first used chopsticks for eating food. 14. Matter is composed of atoms. 15. If we had no tools of any kind our power to work would be greatly reduced. 16. It was only after graphite was discovered that suitable writing pencils were made. In ancient times people used pencils made of pure lead or silver. 17. In 1923 a large part of Tokyo was completely destroyed by an unprecedented conflagration which started immediately after several severe earthquake shocks. 18. Stoicism has as a principle or practice the showing of indifference to pleasure or pain. Stoicism was founded in Greece by Zeno of Citum three centuries before Christ, but it did not achieve its triumph until it was practiced in Rome, two centuries later.

Fifty-first Lesson 第五十一課

Potential Mood *Kanō-hō* 可能法

In lessons 44 and 45 it is stated that by the expression *kotó ga dekíru*, placed after the simple present of the verb, the potential form denoting capacity is obtained.

Anó shōnen wa Shiná-go wo hanásu kotó ga dekimásü.

あの 少年 は 支那語 を 話す こと が 出来ます。

That boy can speak Chinese.

Konná sawagashíi¹ tokoró de wa benkyō wo surá kotó ga dekimásén.

こんな 騒がしい ところ では 勉強 を する 事 が 出来ません。

I cannot study in such a noisy place.

Nouns denoting action, such as *benkyō* in the above example, may be followed immediately by *ga dekíru*, without *wo surá kotó*.

Konná sawagashíi tokoró de wa benkyō ga dekimásén.

こんな 騒がしい ところ では 勉強 が 出来ません。

(lit. In such a noisy place study cannot, or can't be done.)

The potential of verbs of Class I, denoting capacity or possibility, may also be expressed by their passive form. (See previous lesson.)

deraréru 出られる to be able to go out

miraréru 見られる to be able to see

taberaréru 食べられる to be able to eat

Anó tokoró kará Fújisan ga miraremasü.

あの 所 から 富士山 が 見られます。

Anó tokoró kará Fújisan wo miru kotó

あの 所 から 富士山 を 見る 事

ga dekimásü.

が 出来ます。

} From that place Mt. Fuji
can be seen.

} You (I, we, they or one)
can see Mount Fuji
from that place.

Konó mon kará deraremasén.

この 門 から 出られません。

Konó mon kará déru kotó ga dekimásén.

この 門 から 出る 事 が 出来ません。

} You (I, we, they or one)
cannot go out from
this gate.

Konó kudámono wa máda aoi kará taberaremasén.

この 果物 は まだ 青い から 食べられません。

or *Konó kudámono wa máda aoi kará tabéru kotó ga dekimásén.*

この 果物 は まだ 青い から 食べる 事 が 出来ません。

This fruit is still green, and cannot be eaten. (lit. This fruit, still green because cannot be eaten, or.....to eat the thing cannot.)

¹ noisy

Árashi no tamé ni kómban dekakeraremasén.

あらし の た め に 今 晩 出 け ら れ ま せ ん。

or Árashi no tamé ni kómban dekakerú kotó ga dekimasén.

あらし の た め に 今 晩 出 け る 事 が 出 来 ま せ ん。

On account of the storm we cannot go out to-night.

(lit. Storm on account of to-night we cannot go out.)

The common potential form of verbs of Class II is obtained by adding the termination *eru* to the simple (consonant) stem. The termination *eru* means *to obtain, to get*.

All potentials in *eru* are conjugated according to the rules given for the conjugation of verbs of Class I.

To write *káku* 書 く

To be able to write *kakéru* 書 け る

Indicative Present

I can write

kakemáshū 書 け ま す

kakéru 書 け る

I cannot write

kakemasén 書 け ま せ ん

kaké-nái 書 け な い

Past

I could (was able to) write

kakemáshīta 書 け ま し た

káketa 書 け た

I could not (was not able to) write

kakemasén deshīta 書 け ま せ ん で し た

kaké-nákatta 書 け な か っ た

Future

I shall be able to write

kakemashō 書 け ま し ょ う

kakéru deshō 書 け る で し ょ う

I shall not be able to write

kakemasén deshō 書 け ま せ ん で し ょ う

kaké-nái deshō 書 け な い で し ょ う

Probable Past

he probably was able to write

kakemáshīta deshō

書 け ま し た で し ょ う

kakemashītarō

書 け ま し た ろ う

káketa deshō 書 け た で し ょ う

he probably was not able to write

kakemasén deshīta deshō

書 け ま せ ん で し た で し ょ う

kakemasén deshītarō

書 け ま せ ん で し た ろ う

kaké-nákatta deshō 書 け な か っ た で し ょ う

The forms in *darō* have been omitted for brevity's sake.

Subjunctive Present

if I am (were) able to write

kakemáshū nára(ba)

書 け ま す な ら (ば)

kakéreba 書 け れ ば, etc.

if I am (were) not able to write

kakemasén nára(ba)

書 け ま せ ん な ら (ば)

kaké-nakereba 書 け な け れ ば, etc.

Past

if I have (had) been able to write

kakemáshīta nára(ba)

書 け ま し た な ら (ば)

káketa nára(ba), etc.

書 け た な ら (ば)

if I have (had) not been able to write

kakemasén deshīta nára(ba)

書 け ま せ ん で し た な ら (ば)

kaké-nákatta nára(ba), etc.

書 け な か っ た な ら (ば)

Conditional Past

I should be able to write
kakemashō (ni)
 書けましょう(に)
kakēru deshō (ni)
 書けるでしょう(に)

I should not be able to write
kakemasēn deshō (ni)
 書けませんでしょう(に)
kaké-nái deshō (ni)
 書けないでしょう(に)

Past Perfect

I should have been able to write
kakemashīta deshō (ni)
 書けましたでしょう(に)
kakete itā deshō (ni)
 書けていたでしょう(に)
káketa deshō (ni)
 書けたでしょう(に)

I should not have been able to write
kakemasēn deshīta deshō (ni)
 書けませんでしたでしょう(に)
kakete inákatta deshō (ni)
 書けていなかったでしょう(に)
kaké-nákatta deshō (ni)
 書けなかったでしょう(に)

The negative form of the potential mood is formed also by the verb *kanéru* かねる, placed after the simple stem of verbs of Class I and the *i*-stem of verbs of Class II. This negative form is generally used in formal spoken or written style. Note that *kanéru* has the negative meaning of *not to be able to*, and is used only as an auxiliary verb after verbal stems.

dekakerú to go out *dekaké-kanemásū* 出かけかねます I am not able to go out
hanásu to speak *hanashí-kanemashīta* 話しかねました I was not able to speak

Verbs of Class II

In Their Potential Form

<i>kógu</i> 漕ぐ to row	<i>yómu</i> 読む to read
<i>kogéru</i> 漕げる to be able to row	<i>yoméru</i> 読める to be able to read
<i>kasú</i> 貸す to lend	<i>yabáru</i> 破る to tear
<i>kaserú</i> 貸せる to be able to lend	<i>yaburéru</i> 破れる to be able to tear
<i>mátsu</i> 待つ to wait	<i>kaú</i> 買う to buy
<i>matéru</i> 待てる to be able to wait	<i>kaerú</i> 買える to be able to buy

The subject (in English) of *to be able* or *can*, is in Japanese, when expressed at all, either placed in the *nominative* with *wa*, or, when emphasized, in the *dative* with *ni wa*.

Watashí wa ima isogashíi kará deraremasén. As I am busy I am
 私 は 今 忙がしい から 出られません。 unable to go out.
 (lit. I now busy because, to go out is not possible.)

Konó nikú wa amari katái kará watashí ni wa taberaremasén.
 この 肉 は 余り 硬い から 私 には 食べられません。
 This meat is too tough; I cannot eat it.
 (lit. This meat too tough because,—as for me—it cannot be eaten.)

Anáta wa koré ga yomemásu ka. Watashí ni wa yomemasén.
 貴方はこれが読めますか。私には読めません。
 Can you read this? (As for me) I cannot read it.
 (lit. You, this can be read?—As for me—it cannot be read.)

The particle *ni* followed by *wa* in the last two examples may be paraphrased by *As for me*, *As far as I am concerned*, etc.

The object is in the accusative case with *wo* when it is followed by the simple present of the verb, plus *kotó ga dekíru*, but with *ga* if the verb is in the potential form obtained with the termination *areru* or *eru*.

Watashí wa kanjī¹ wo máda káku kotó ga dekimasén.
 私は漢字をまだ書く事が出来ません。
 (lit. I, Chinese characters, yet to write the thing is not possible.)

or *Watashí wa kanjī ga máda kakemasén.* I cannot yet write the
 私は漢字がまだ書けません。 Chinese characters.
 (lit. I, Chinese characters yet are not possible to be written.)

O-kané wo wasureta node sonó e wo kái kotó ga dekimasén deshita.
 お金を忘れたのでその絵を買う事が出来ませんでした。
 (lit. The money I forgot because, that picture to buy the thing was not possible.)

or *O-kané wo wasureta node sonó e ga kaemasén deshita.*
 お金を忘れたのでその絵が買えませんでした。
 As I had forgotten the money I could not buy that picture.
 (lit. The money I forgot because, that picture could not be bought.)

Among all the verbs of Class I *míru* 見る is the only one that forms its potential irregularly by adding the termination *eru* (*miéru* 見える), instead of *areru*.

Among the verbs of Class II there are the following exceptions:
Surú and *kúru* have no potential in *eru*. The potential of *surú* is formed by the circumlocution with *dekíru*: *surú kotó ga dekíru* to be able to do.

The potential of *kúru* is formed by adding *areru* to the irregular stem *kor*: *koraréru* to be able to come.

Kíkú to hear, has two potential forms: *kikoerú* and *kikerú* to be able to hear.

Watashí no heyá no mádo kara Fújisan ga yóku miemáshu.
 私の部屋の窓から富士山がよく見えます。
 From the window of my room I can clearly see Mount Fuji.
 (lit. My room's window from, Mt. Fuji well can be seen.)

Me wo tojiru² to miemasén. If we close our eyes we cannot see.
 眼を閉じると見えません。 (lit. The eyes if we close, it cannot be seen.)

1 Chinese character 2 *tojíru* to close

Kômban kumôtte¹ irû karâ hoshî ga miemasên. As to-night is cloudy
 今晚 曇っているから 星 が見えませんが we cannot see the stars
 or As to-night is cloudy the stars are not visible.

Motto ôkii kôe de itte kudasâi; anata no iu kotô ga kikoemasên kara.
 もっと大きい声で云って下さい、貴方の云う事が聞こえませんから。

I cannot hear what you say; speak louder. (With big voice speak please,
 your to say things are not heard because. or..... cannot be heard because.)

To be able to see is also translated by *me ga miêru* 眼が見える the eyes can see, and to be able to hear is translated by *mimi ga kikoerû* 耳が聞こえる, the ear can hear.

Anô otokô wa tsûmbo² dëshita ga shûjitsu³ wo shîtê karâ mimi ga kikoemasû.
 あの男はつんぼでしたが手術をしてから耳が聞こえます。

That man was deaf, but since he had his ears operated on he can hear.

(lit. That man deaf was, but operation doing after, the ears are able to hear.)

Umi no fukâi⁴ tokorô ni wa me ga miénai sakanâ ga takûsân imâsû.
 海の深い所には眼が見えない魚が沢山います。

Deep in the sea there are many fishes that cannot see.

(lit. The sea's deep place in, eyes are not able to see fishes, many there are.)

The idea of not being able to do what one would like to do, or ought to do, is expressed by the simple present of the principal verb, followed by *ni* or *nimo* and the potential of the same verb. The simple present of the verb, plus *nimo*, corresponds to the subordinate of the desiderative followed by *mo*.

Sekâi man-yû⁵ ni deketetâi ga ryohi⁶ ga arimasên karâ dekakêru nimo
 世界 漫遊 に出かけたいが旅費がありませんから 出かける にも

dekakeraremasên. (or *dekaketâkute mo dekakeraremasên.*)

出かけられません。 (出かけたくて も 出かけられません。)

I should like to take a trip around the world, but as I have no money for the necessary expenses I am unable to go. (lit. World trip on I wish to go, but traveling expenses there aren't because, even wishing to go, it is not possible to go.—*dekakerû* to go out, start off, set off, etc.)

Ikura hoshikute mo kané ga nakereba kaû ni kawaremasên (kaitâkute
 いくら欲しくても 金が無ければ買うに買われません(買いたくて
mo kawaremasên). No matter how much you may desire it, you cannot buy it
 も買われません。 without money. (*kaû* to buy, *kawarerû* to be able to buy)

(lit. However much you may wish, money if you have not, wishing to buy even, cannot be bought, or one is not able to buy.)

Possibility is also expressed by the verb followed by the expression *ka-mo shiremasên* かも知れません, which means one cannot know whether, equivalent to may be, perhaps.

1 *kumôru* to be cloudy 2 deaf 3 *shûjitsu wo surû* to perform an operation
 4 deep 5 *sekâi* world, *man-yû* trip 6 travelling expenses

Motto yoi ishā ni kakatte ita nāraba anō byōnin wa tasūkatta ka-mo
 もっとよい医者にかかっていたならばあの病人は助かったかも
shiremasēn. If they had had a better doctor the patient **might** perhaps have
 知れません. **been saved.** (*ishā ni kakāru* to consult a doctor)

(*lit.* More good doctor if they had consulted, that patient might have been
 saved.—*tasūkāru* 助かる to be saved, to be spared, etc.)

The passive or potential in *areru* is used also as a polite form, indicating
 action by the second or third person. When such verbs are used in polite
 speech they are considered active verbs.

Ima anō jidōsha ni norareru o-katā wa miyasamā de arimāsū.
 今あの自動車に乗られるお方は宮様であります。

The person who is now entering the motor-car is an Imperial prince.
 (*lit.* Now that motor-car on goes person Imperial prince is.)

The potential in *areru* is often used in the written style or in general
 statements, whether written or spoken.

So.....That

This expression is often translated by the potential, followed by *yō*
ni ように or *hodō* 程 and the adjective.

Hāha no aijō¹ wa hakarēnai² hodō (or yō-ni) fukāi.
 母の愛情ははかれない程(ように)深い。

A mother's love is so deep that one **cannot measure** it.
 (*lit.* Mother's love, not to be able to measure-like, is deep.)

Konō kurumi³ wa warenāi⁴ hodō (or yō-ni) katāi.
 このくるみは割れない程(ように)堅い。

This walnut is so hard that it **cannot be cracked.**
 (*lit.* This walnut not to be able to crack-like, is hard.)

There are verbs that express the idea of possibility without being used in
 the potential form. When such verbs follow the expression so.....that, they
 are used in their ordinary negative conjugation.

Sonō jishin no sangai⁵ wa sōzō⁶ mo tsūkānai⁷ hodō ōkikatta.
 その地震の惨害は想像もつかない程大きかった。

The devastation caused by the earthquake was so great that one **cannot**
imagine it. (*lit.* That earthquake's devastation, imagination even not to be
 able-like, was great.)

If the verb that follows so.....that is not in the potential mood, the expres-
 sion is translated in various ways, as shown in the following representative
 examples.

Sonō shōsetsu wa minna ga yomitagaru hodō omoshirōi desū.
 その小説はみんなが読みたがる程面白いです。

That novel is so interesting that everybody likes to read it.
 (*lit.* That novel, everybody wish to read-like, interesting is.)

1 love 2 *hakāru* to measure 3 walnut 4 *warū* to crack 5 devastation 6 imagina-
 tion 7 *sōzō ga tsūkū* or *dekiru* to be able to imagine; *sōzō ga tsūkānai* to be unable
 to form idea of; *mo* after *sōzō* means even; *ga* after *sōzō* is omitted because *mo* is
 used

Fūjisan wa dare demo homéru hodó utsukushii desū.
富士山は誰でもほめる程美しいです。

Mount Fuji is so beautiful that everybody admires it.

(lit. Mt. Fuji, everybody to admire-like, beautiful is.)

Amari o-fūtorī¹ ni naráretu nódé chottó wakarimasén deshita.
あまりお肥りになられたので一寸わかりませんでした。

You have become so fat that I could not recognize you at once.

(lit. Too fat you became because, for a moment I didn't understand=didn't recognize you.)

A passive verb preceded by **can** and **could** may be translated by the passive form in *areru*, but an active construction is preferred whenever possible.

Jōzu-na kutsūya wa ichi-nichi ni kutsū wo issokū tsūkūru kotō ga dekimāsū. or *Jōzu-na kutsūya wa ichi-nichi ni kutsū wo issokū tsūkuremāsū.*
上手な靴屋は一日に靴を一足造る事が出来ます。上手な靴屋は一日に靴を一足造れます。A skilful shoemaker can make a pair of shoes in one day.

A pair of shoes can be made in one day by a skilful shoemaker.

Konō hon wa dōko no hon-ya demo uttē imāsū. This book is sold at the book store.
この本はどの本屋でも売っています。any bookseller's.

(This book at any bookseller they sell.)

Konō hon wa dōko no hon-ya demo kaemāsū. This book can be bought at the book store.
この本はどの本屋でも買えます。at any bookseller's.

Kinō sonō shigotō wo oerū kotō ga dekinakatta.
きのうその仕事を終える事が出来なかった。

We (or they) could not finish that work yesterday.

(lit. Yesterday that work to finish the thing could not.)

Kinō sonō shigotō wa oerarenakatta. That work could not be finished yesterday.
きのうその仕事は終えられなかった。finished yesterday.

A passive verb preceded by **may** or **might**, is used in the simple present, followed by *ka-mo shiremasén*.

Tābun anō gake³ kara ūmi ga miéru ka-mo shiremasén.
たぶんあの崖から海が見えるかも知れません。

Perhaps the sea may be seen from that cliff.

The probable future may be used instead of the above construction, if one wishes to express less doubt as to the result.

Konō shinamonō wa kōkoku⁴ wo surēba sūgu ni urerū deshō.
この品物は広告をすれば直ぐに売れるでしょう。

If you advertise these goods they may soon be sold.

Anywhere and Not.....Anywhere

Anywhere is translated by *dōko de-mo* 何処でも or *dōko ni-mo* 何処にも, *dōko ni de-mo* 何処にでも (with positive verb), and not.....anywhere by *dōko de-mo* 何処でも or *dōko ni-mo* 何処にも (with negative verb).

1 *futori* fat 2 *oerū* 終える to finish, *oerareru* can be finished 3 cliff 4 *kōkoku suru* to advertise

Kikū wa Nihōn no dōko ni de-mo arimāsū. Chrysanthemums are found
 菊 は 日本 の どこ に でも あります。 anywhere in Japan.
Kō ū yō na shinamonō wa shīnai de¹ wa dōko ni-mo utte inai deshō.
 こういうような 品物 は 市内 で はどこにも売っていないでしょう。
 This kind of goods is not sold anywhere in this city.

Somewhere

dōko ni ka どこにか or *dōko ka ni* どこかに *āru tokorō ni* 或る所に
Konō kuni no dōko ka ni kīzan² ga arimāsū.
 この 国 の どこ か に 金山 が あります。
 Somewhere in this country there are gold mines.
Dōko ni imāshita ka. どこにいましたか。 Where have you been?
Aru tokorō ni imāshita. 或る所にいました。 I have been somewhere.

Everywhere

itarū tokorō ni 到る処に, *dōko de-mo* どこでも, *dōko ni de-mo* どこにでも
Matsū no ki³ wa Nihōn-jū⁴ itarū tokorō ni (dōko demo, dōko ni demo)
 松 の 木 は 日本中 到る 処 に (どこ でも, どこ に でも)
mirarēru deshō. Pine-trees may be seen everywhere in Japan.
 見られるでしょう。

Totemō (emphatic word)

The word *totemō* is often used before the negative potential to emphasize it.

Watashi wa konō tegami wo totemō hon-yakū dekinasēn.
 私 は この 手紙 を とても 翻訳 できません。
 I cannot possibly translate this letter. (*hon-yakū surū* to translate)
Konō uta wa muzukāshikute totemō utaemasēn.
 この 歌 は むづかしくて とても 歌えません。
 This song is difficult and I cannot sing it at all.
 (This song being difficult at all I cannot sing.)

The word *totemō* is used in a great many cases, without being followed by the potential.

Totemō tasūkarānai. とても 助からない。 It is beyond help.
Totemō yarikirēnai. とても やり切れない。 I couldn't stand it.
Sonnā kotō wa totemō dekinai. It is quite impossible.
 そんな 事 は とても 出来ない。
Totemō nozomi ga nāi. It is beyond hope. or There is no
 とても 望み が ない。 possible hope in the wide world.

1 *shīnai de* in the city 2 gold mine 3 *mātsu-no-ki* pine-tree 4 *jū* throughout;
Nihōn-jū throughout Japan

Anô fujin wa totemô shi-jû ni wa miemasén. That lady hardly looks
あの 婦人 は とても 四十 には 見えません。 to be forty.

Nihôn-go de wa totemô anâta ni kanaimasén.¹ I cannot equal you
日本語 では とても 貴方 には かないません。 in Japanese.

(lit. In Japanese language, by any possibility, for you am not a match,—.....
ni kanaimasén to be no match for)

Ano hito wa totemô tasûkaránu² to akiramemáshita.³ He gave up all
あの 人 は とても 助からぬ と 諦めました。 hope of life.

(lit. That person, by-any-possibility cannot-be-saved, so he resigned himself)

The word *totemô* is also used to translate the adverbs and adjectives *very*,
awfully, *mighty*, *unspeakably*, *stunning*, *ripping*, *striking*, and some other words
indicating high degree.

Anô onna wa totemô bimô désû. She is very (awfully) poor.
あの 女 は とても 貧乏 です。

Kono kusuri wa totemô yoku kikimásû.⁴ This medicine has
この 薬 は とても よく 利きます。 a marvellous effect.

Anô rōjin wa totemô kanemochi désû. That old man is very rich.
あの 老人 は とても 金持 です。

Watashi wa kōmban totemô tsûkaremáshita. I am awfully tired to-night.
私 は 今晚 とても 疲れました。

Idioms

Shikatá ga arimasén (or náí). It can't be helped.
仕方 がありません (ない)。

Sō suru yori shikatá ga náí. I can't help doing so.
そうするより 仕方 がない。

Warawazú ni wa iraremasén. I can't help laughing.
笑わず には いられません。

(lit. Without laughing I am not able to be.) (*warau* 笑う to laugh, *warawazú*
not to laugh, *irareru* to be able to be)

Sono shōtai wo shōchī suru yori hoka ni shikatá ga arimasén.
その 招待 を 承知 するより 外 に 仕方 がありません。

I can't help accepting the invitation. (lit. The invitation to accept than, dif-
ferently there is no help.—*shōchī suru* to accept)

Anô shōnen wo shikarazú ni wa irarè-nákatta. I couldn't help scolding
あの 少年 を 叱らず には いられなかった。 that boy.

(lit. That boy without scolding I was not able to be.)

Vocabulary

Nouns

armour	<i>bûki</i>	武器 ^キ	diver	<i>sensûifu</i>	潜水夫 ^フ
destroyer	<i>kuchikukan</i>	駆逐艦 ^カ	ether	<i>tenkû</i>	天 ^フ 空 ^フ

1 *kanáu* to equal, to match 2 *tasûkâru* to be saved, to be rescued 3 *akiramêru*
to give up, to resign oneself to (one's fate) 4 *kikû* to do (a person) good

to make speed *sokuryoku wo dásu*; the bottom of the water (sea, river, pond, etc.) *suitēi*; agricultural products *nōsakubutsū*; to travel across *ōdan surū*; electric power *dēnrýoku*; acoustic instrument *den-on-ki*; nevertheless *sorē ni mo-kakawarazū*; coral insect *sangochū*; bottom of the sea *kaitēi*; to build up *kizuki agerū*; *mimi no tōi* *hitō* deaf person; noble *kedakāi*, nobly *kedākaku*

1. Kotobá wo shiranákute wa kangáe wo hyōgen surú kotó ga dekimasén. Soré-yué, móshi gaikokú-go de jibún no kangáe wo yóku arawashitái náraba tango wo yóku benkyō shinákereba narimasén. 2. Watashí wa móshi yūgata kōhi wo nomimásū to yābun yóku nemuraremasén. 3. Kuchikūkán wa búki wo mótte imasén ga dái sokuryokú wo dásu kotó ga dekimásū. 4. Nihón no kawá wa¹ ōki-na fūne wa tsūōk surú kotó ga dekimasén nāzenaraba Nihón no kawá wa amari fukáku arimasén kará. 5. Tāda manabú kotó wo tsūjite nōmi² hīto wa iká-ni shīte³ kedákaku tokutákaku ikíru ka³ wo shirú kotó ga dekimásū. 6. Sensūifu wa ikkái-ni⁴ go-rokú-ji-kan suitéi ni⁵ irú kotó ga dekimásū. 7. Hiryō no shiyō ni yotté⁶ nōsakubutsu wo zōdai surú kotó ga dekimásū. 8. Shokúbutsu wa ningén ya dōbutsu to onáji yō-ni kūki náshi de wa ikiraremasén. 9. Jidōsha ya hikōki ga hatsuméi sarerú máde hīto wa rakudá náshi de sabakú wo koerarenákatta. 10. Oyosó yon-jū nen máe kishá wa ichí-jikán go-jū máiru yōri mo háyaku hashiremasén deshīta. Kōnnichi wa ichí-jikán ni-hyakú máiru fūjō no sokuryokú de hashíru kotó ga dekiru

1 Sometimes, as in this case, *wa*, instead of *wo*, indicates the accusative. 2 *tsūjite* *nōmi* only through 3 *ikā-ni shītē.....ka* how, *ikā-ni shītē keddakaku iktru ka* how to live nobly 4 *ikkāi-ni* at a time 5 *suitēi ni* under the water 6 *hiryō* fertilizer, *shiyō ni yottē* by the use

resshá ga arimásū. 11. Jōki to dēnyoku nāshi de jinrūi¹ wa kokō² issēiki-han ni okēru³ shūju³ no dāi hakkēn wo surū⁴ kotō ga dekinakatta. 12. Tokubetsū no den-on-ki wo shiyō shītē⁵ mimi no tōi⁶ hitōbito wa kikū kotō ga dekimásū. 13. Fukurō wa néko to onāji yō-ni⁷ yōru mīru kotō ga dekimásū. 14. Gyōrui wa me ni miēru mimi wa arimasēn ga sorē nīmo-kakawarazū kikū kotō ga dekimásū. 15. Ashitā Nikkō e ittē reinēn no sairēi wo mitāi no dēsū ga shūjin ga o-rūsu de raishū mae ni wa o-kaeri ni narimasēn karā watashī wa dekakete yukū kyōka⁸ ga itadakemasēn. 16. Watashī ga dōnna ni yōku hataraitē mo⁹ uchi no shihāinin wa kesshītē manzokū no¹⁰ yō-ni miemasēn.¹¹ 17. Hikarī wa ichi-byō kan ni jū-hachi-man-rokū-sen mairu no sokuryokū de tenkū wo hashirimásū.¹² Takūsān no hoshī wa sonō hikarī ga wareware ni tassūru nōni¹³ sū-sen nen mo kakāru hodō tōi dēsū.—Taiyō no hikarī wa chikyū ni tassūru nōni hachī fun guraī kakarimásū. Taiyō wa chikyū karā dōno kuraī tōi dēsū ka. 18. Dachō no ashī wa hijō ni tsūyoku sonō hitō-kerī de¹⁴ hitō wo korosū kotō ga dekīru hodō dēsū. 19. Konō remonēdo wa nomēnai hodō atsūi dēsū.¹⁵ 20. Mōshi to wo shimēnai to inū ga nigemāsū yo. 21. Anō māigo¹⁶ no shōnen ga konō hen ni imāshīta. 22. Bānana wa nettāi no dōko ni de-mo seichō shimásū. 23. Anāta no pin wo hōbō sagashimāshīta ga mitsūkerū kotō ga dekimasēn. 24. Anō hitō ga Eigō wo hanāsu tōki ni watashī wa chottō mo wakarimasēn. 25. Anāta wa sukkāri¹⁷ o-kawari ni narimāshīta watashī wa anāta wo dō shītē mo miwakeraremasēn¹⁸ dēshīta. 26. Anō otokō wa gōngo dōdan-na hodō asamashīi. 27. Sangochū wa saishō¹⁹ kaisēi dōbutsu dēsū ga shikāshi²⁰ kaitēi karā shimā wo kizuki-agerū kotō ga dekimásū.

1. 言葉を知らなくては考えを表現する事ができません。それ故、若し、外国語で自分の考えをよく現わしたいならば単語をよく勉強しなければなりません。2. 私はもし夕方コーヒーを飲みますと夜分よくねむられません。3. 駆逐艦は武器を持っていませんが大速力を出す事ができます。4. 日本の川は大きな船は通航する事ができません。なぜならば日本の川は余り深くありませんから。5. 唯学ぶ事を通じてのみ人は如何にして気高く徳高く生きるかを知る事ができます。6. 潜水夫は一回に五六時間水底にいる事ができます。7. 肥料の使用によって農作物を増大する事ができます。8. 植物は人間や動物と同じように空気なしでは生きられない。9. 自動車や飛行機が発明されるまで人はらくだなしでさばくを越えられなかった。10. 凡そ四十年

1 man 2 kokō last, kokō issēiki-han ni okēru in the last century and a half 3 shūju many 4 dāi hakkēn great discovery, hakkēn surū to discover 5 shiyō shītē with 6 When qualifying a noun the word mimi ga tōi, deaf, changes ga into no 7 to onāji yō ni as well as 8 yukū kyōka permission to go 9 dōnna ni+subordinate +mo no matter how+verb 10 manzokū no satisfied 11 yō-ni miēru to seem 12 hashirū to travel 13 tassūru nōni in order to reach 14 hitō-kerī de with a kick 15 nomēnai hodō atsūi dēsū is so hot that I cannot drink it 16 māigo ni naru to be missing; māigo missing child; māigo no missing 17 sukkāri a great deal 18 miwakerarenāi not to be able to recognize 19 saishō smallest 20 ga shikashi yet

前汽車は一時間五十哩よりも速く走れませんでした。今日は一時間二百哩以上の速力で走る事ができる列車があります。11. 蒸汽と電力なしで人類はこゝ一世紀半に於ける種々の大発見をする事ができなかった。12. 特別の伝音器を使用して耳の遠い人々は聞く事ができます。13. 梟は猫と同じように夜見る事ができます。14. 魚類は眼に見える耳はありませんがそれにも拘わらず聞く事ができます。15. あした日光へ行って例年の祭礼を見たいのですが主人がお留守で来週前にはお帰りになりませんから私は出かけて行く許可がいただけません。16. 私がどんなによく仿いてもうちの支配人は決して満足のように見えません。17. 光は一秒間に十八万六千哩の速力で天空を走ります。沢山の星はその光が我々に達するのに数千年もかかる程遠いです。太陽の光は地球に達するのに八分位かかります。太陽は地球からどの位遠いのですか。18. 駝鳥の足は非常に強くその一蹴りで人を殺す事ができるほどです。19. このレモネードは飲めないほど熱いです。20. 若し戸をしめないと犬が逃げますよ。21. あの迷子の少年がこの辺にいました。22. バナナは熱帯のどこにでも生長します。23. 貴方のピンを方々探しましたが見つかる事ができません。24. あの人が英語を話す時に私は一寸も解りません。25. 貴方はすっかりお変わりになりました私は貴方をどうしても見分けられませんでした。26. あの男は言語道断なほど浅ましい。27. 珊瑚虫は最小海棲動物ですが併し海底から島を築き上げる事ができます。

1. We cannot express thoughts without knowing words. Therefore if we wish to express our thoughts well in a foreign language we must study thoroughly the vocabulary. 2. If I drink coffee in the evening I cannot sleep well at night. 3. The destroyers have no armour but they can make great speed. 4. Large vessels cannot navigate the rivers of Japan because they are not deep enough. 5. Only through learning can a man know how to live nobly and virtuously. 6. A diver can remain under water for five or six hours at a time. 7. We can increase agricultural production by the use of fertilizers. 8. Plants, like men and animals, cannot live without air. 9. Until motorcars and airplanes were invented men could not cross deserts without camels. 10. About forty years ago trains could not travel faster than fifty miles an hour. To-day there are trains that can travel at the speed of over two hundred miles an hour. 11. Without steam and electric power man could not have made many of the great discoveries of the last century and a half. 12. With special acoustic instruments deaf people can hear. 13. Owls, as well as cats, can see at night. 14. Fishes have no visible ears, but they can hear nevertheless. 15. I should like to go to Nikko to-morrow and see the annual festival, but as my master is away and will not return before next week, I cannot obtain permission to go. 16. No matter how well I work, my manager never seems to be satisfied. 17. Light travels through the ether at the speed of 186,000 miles a second. Many stars are so far away that

their light takes several thousands of years to reach us.—The light of the sun takes about eight minutes to reach the earth. How far away is the sun from the earth? 18. The feet of an ostrich are so powerful that with a kick it can kill a man. 19. This lemonade is so hot that I cannot drink it. 20. If you do not close the door the dog may run away. 21. The missing boy was seen somewhere around this place. 22. Bananas grow anywhere in the tropics. 23. I have looked for your pin everywhere but I cannot find it. 24. When that man speaks English I cannot understand him at all. 25. You have changed a great deal; I couldn't possibly recognize you. 26. That man is unspeakably low-minded. 27. Coral insects are some of the smallest marine creatures, yet they can build up islands from the bottom of the sea.

Fifty-second Lesson 第五十二課

Reflexive Pronouns and Reflexive Verbs

Reflexive Pronouns

Hanshá Daiméishi 反射代名詞

The word *self* is usually rendered by *jibún* 自分, from *ji* 自 *self* and *bun* 分 *part*, and by *jishin* 自身, from *shin* 身 *body*. *Jibún*, however, is more colloquial than *jishin*,

Jibún or *jishin* is generally followed by *de* で when this post-position corresponds to *by* as in *by oneself*, etc.

In speaking respectfully to the second person or of the third person the honorific *go* 御 is prefixed.

jibún de 自分で (by) myself, yourself, himself, herself

jishin de 自身で (by) ourselves, yourselves, themselves

Watashí wa soré wo jibún de mótte kimáshita. I brought it myself.
私 は それ を 自分 で 持って 来ました。

Jibún de iki nasái. 自分で行きなさい。 Go yourself.

Anó hitó wa jibún de kónakereba ikemasén. He must come himself.
あ の 人 は 自分 で 来なければいけません。

When *jishin* is immediately preceded by a personal pronoun it does not take the nominative particle.

Watashí jishin de soré wo mótte kimáshita. I brought it myself.
私 自身 で それ を 持って 来ました

When using *jishin* the personal pronoun may be repeated in emphatic statements, in which case the first personal pronoun takes the nominative particle *wa* or *ga*, according to the rules given for their respective use.

Watashí wa watashí jishin de soré wo shimáshita. I did it myself.
私 は 私 自身 で それ を しました。

Note that *jishin de* may be used only when preceded by a noun or pronoun, while *jibun de* may be used without being preceded by any word.

Watashí jishin de soré wo shimáshita.
私 自身 で それ を しました。
Jibun de soré wo shimáshita.
自分 で それ を しました。
} I did it myself.

Both *jishin* and *jibun* may be preceded by the honorific *go* when politely speaking to the second or of the third person.

Go-jibun de soré wo nasaimáshita. You did it yourself.
御自分 で それ を なさいました。 (He did it himself.)

To avoid ambiguity when using *jibun* or *jishin*, it is advisable to have both expressions preceded by the noun or pronoun they are related to.

Watashí wa jibun de soré wo shimáshita. I did it myself.
私 は 自分 で それ を しました。

Anáta wa go-jibun de soré wo nasaimáshita. You did it yourself.
貴方 は 御自分 で それ を なさいました。

Yamadá San wa go-jibun de soré wo nasaimáshita.
山田 さん は 御自分 で それ を なさいました。
Mr. Yamada did it himself.

By using both *jibun* and *jishin* we obtain a more emphatic form of the personal pronoun.

Anáta wa jibun jishin de soré wo shimáshita. You did it yourself.
貴方 は 自分 自身 で それ を しました。

The polite form of the same sentence would be:

Anáta wa go-jibun de soré wo nasaimáshita.
貴方 は 御自分 で それ を なさいました。
Anáta wa go-jishin de soré wo nasaimáshita.
貴方 は 御自身 で それ を なさいました。
Anáta wa go-jibun jishin de soré wo nasaimáshita.
貴方 は 御自分 自身 で それ を なさいました。
} You did it yourself.

Anó hitó wa jibun de (jishin de) kimáshita.
あの 人 は 自分 で (自身 で) 来ました。
Anó katá wa go-jibun de (go-jishin de) irasshaimáshita.
あの 方 は 御自分 で (御自身 で) いらっしいました。
Káre wa káre jishin de kimáshita.
彼 は 彼 自身 で 来ました。
} He came himself.

Watashitachi wa jibunachi de konô ki wo uemashita.

私達 は 自分達 で この 木 を 植えました。

Watashitachi wa jishin de konô ki wo uemashita.

私達 は 自身 で この 木 を 植えました。

Watashitachi wa watashitachi jishin de konô ki wo uemashita.

私達 は 私達 自身 で この 木 を 植えました。

We planted these trees ourselves.

Anata wa jibun de (jishin de) ikimashita ka.

貴方 は 自分 で (自身 で) 行きました か。

Anata wa jibun jishin de ikimashita ka.

貴方 は 自分 自身 で 行きました か。

Anata wa anata jishin de ikimashita ka.

貴方 は 貴方 自身 で 行きました か。

Anata wa go-jibun de (go-jishin de) oide nasaimashita ka.

貴方 は 御自分 で (御自身 で) お出でなさいましたか。

Did you go
yourself?

The same construction is used when in English the reflexive pronoun is immediately preceded by the personal pronoun.

Watashi wa jibun de anô taishô ni o-hanashi shimashita.

私 は 自分 で あの 大将 に お話し しました。

Watashi wa jishin de anô taishô ni o-hanashi shimashita.

私 は 自身 で あの 大将 に お話し しました。

Watashi wa jibun jishin de anô taishô ni o-hanashi shimashita.

私 は 自分 自身 で あの 大将 に お話し しました。

Watashi wa watashi jishin de anô taishô ni o-hanashi shimashita.

私 は 私 自身 で あの 大将 に お話し しました。

I myself spoke to the general.

Anô hito wa jibun de watashi ni sô hanashimashita.

あの 人 は 自分 で 私 に そう 話しました

Anô katâ wa go-jishin de watashi ni sô o-hanashi ni narimashita.

あの 方 は 御自身 で 私 に そう お話し になりました

He himself told me so.

Jibun or *jishin* followed by *no* corresponds to the emphatic possessive adjective.

<i>jibun no</i>	自分の	} my, your, his, own her, our, own their own
<i>jishin no</i>	自身の	
<i>jibun jishin no</i>	自分自身の	

Note that *jishin no* as an emphatic pronoun is sparingly used.

Anô hito wa jibun no mono wo jibun de kowashimashita.

あの 人 は 自分 の 物 を 自分 で こわしました。

He himself broke his own things.

Anô hito wa jibun no ie wo tatemashita.

あの 人 は 自分 の 家 を 建てました。

That man built his
own house.

Generally *jibún no* or *jishin no* are not used as pronouns.

Koré wa dāre no ié dēsū ka. Whose house is this?
これは 誰 の 家 ですか。

Jibún no ié dēsū. 自分 の 家 です。

Watashí jishin no ié dēsū. 私 自身 の 家 です。 } My own house.

Jibún, followed by *wa* or *ga* is, in rare cases, used as a simple personal pronoun.

Ashítá jibún wa Ōsaka e ikimásū. To-morrow I shall go to Osaka.
あした 自分 は 大阪 へ行きます。

Koré wa jibún ga warái no dēsū. It is my fault. (idiom)
これは 自分 が 悪い の です。 (lit. This, I bad am.)

Reflexive Verbs *Hanshá Dōshi* 反射動詞

Reflexive verbs in Japanese are formed by using *jibún wo* 自分を, *jishin wo* 自身を, or *jibún jishin wo* 自分自身を before a verb.

<i>jibún wo homéru</i>	自分をほめる	} to praise oneself
<i>jishin wo homéru</i>	自身をほめる	
<i>jibún jishin wo homéru</i>	自分自身をほめる	
<i>Watashí wa jibún wo homemásū.</i>	私 は 自分 を ほめます。	} I praise myself
<i>Watashí wa watashí jishin wo homemásū.</i>	私 は 私 自身 を ほめます。	
<i>Watashí wa jibún jishin wo homemásū.</i>	私 は 自分 自身 を ほめます。	
<i>Anáta wa (go-) jibún wo homemásū.</i>	貴方 は (御) 自分 を ほめます。	} you praise yourself
<i>Anáta wa (go-) jishin wo homemásū.</i>	貴方 は (御) 自身 を ほめます。	
<i>Anáta wa (go-) jibún jishin wo homemásū.</i>	貴方 は (御) 自分 自身 を ほめます。	

Most of the English reflexive verbs have no corresponding reflexive forms in Japanese. Sometimes they are translated by intransitives, transitives, and sometimes by compounds with *surú*.

<i>kakuréru</i>	隠れる	to hide oneself
<i>unuborerú</i>	うぬぼれる	to flatter oneself
<i>karadá wo aráu¹</i>	体を洗う	to wash oneself
<i>kimono wo kirú²</i>	着物を着る	to dress oneself
<i>kubí wo kukurú³</i>	首を括る	to hang oneself
<i>dekishi surú</i>	溺死する	to drown oneself

1 *aráu* to wash 2 *kirú* to put on, to don 3 *kubí* neck, *kukurú* to cord

<i>Watashi wa kimono wo kimásu.</i> 私 は 着物 を 着ます。	I dress myself.
<i>Anata wa kimono wo kimásu.</i> 貴方 は 着物 を 着ます。	You dress yourself.
<i>Kare wa kimono wo kimásu.</i> 彼 は 着物 を 着ます。	He dresses himself.
<i>Watashidomo wa kimono wo kimásu.</i> 私共 は 着物 を 着ます。	We dress ourselves.
<i>Anatatachi wa kimono wo kimásu.</i> 貴方達 は 着物 を 着ます。	You dress yourselves.
<i>Ano-hitotachi wa kimono wo kimásu.</i> あの人達 は 着物 を 着ます。	They dress themselves.

The expression *by oneself* is translated by *hitōri de* 一人で.

<i>Anata no chiisai musūmesan wa hitōri de uchi e kaerimashita.</i> 貴方 の 小さい 娘さん は 一人 で 家 へ 帰りました。	
Your little daughter returned home by herself.	

Sometimes *hitōri de* is used to translate English reflexive verbs.

<i>hitōri de asobu</i>	to amuse oneself
一人 で 遊ぶ	to play by oneself
<i>Anata no oi wa niwa de hitōri de asonde imasu.</i> 貴方 の 甥 は 庭 で 一人 で 遊んでいます。	
Your nephew is amusing himself in the garden.	

Have To plus the Infinitive

To have, followed by an infinitive is translated like *must*, that is, by *nakereba narimasen* なければなりません or *nakereba naránai* なければならない.

<i>Watashi wa kōban made ni tegami wo yon-tsū kaká-nakereba narimasen.</i> 私 は 今晚 迄 に 手紙 を 四通 書かなければ なりません。	I have to write four letters by to-night. (lit. I, to-night until, letters four, if I don't write it won't do.)
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<i>Watashi wa kinō Yokohama ni iká-nakereba naránakatta.</i> 私 は きのう 横浜 に 行かなければ ならなかった。	
I had to go to Yokohama yesterday.	

<i>Anata wa konō ie ni táishite ikura harawá-nakereba naránakatta no desū ka.</i> 貴方 は この 家 に対して 幾ら 払わなければ ならなかった の です か。	How much had you to pay for this house?
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<i>Watashi wa soré ni táishite ¥3,000,000 (sambyakū man yen) harawá-nakereba naránakatta no deshita.</i> 私 は それ に対して 三百 万 円 払わ なければ ならなかった の でした。	I had to pay ¥3,000,000 for it.
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Do Not Have To and Need Not

Both expressions are translated by *hitsuyō wa* (or *ga*) *arimasén* 必要は (が) ありません (there is no need).

Hitsuyō 必要 means necessity, requirement, indispensability, etc.

Anāta wa deketakū-nai nāra ba deka keru hitsuyō wa arimasén.

貴方は出かけたくないならば 出かける 必要 は ありません

You do not have to go out if you do not wish to.

(lit. You, if don't wish to go out necessity there is not.)

These negative expressions may also be translated by the negative subordinate of the verb, followed by *mo yōi* もよい, with or without *dēsū*.

Anāta wa deketakū-nai nāra ba deka ké-nakute mo yōi dēsū.

貴方は出かけたくないならば 出かけなくて も よい です

You do not have to go out if you do not wish to.

(lit. You, if do not wish to go out, not going out even good is.)

To Be plus the Infinitive

To be followed by an infinitive is translated by *hazū dēsū* 筈です when referring to the present, and by *hazū dēshita* 筈でした, or *hazū ni nātte imāshita* 筈になっていました when referring to the past. *Hazū* means to be expected, to be due, ought to be.

Watashi wa ashita kōen surū hazū dēsū. I am (due) to give

私はあした 講演 する 筈 です a lecture to-morrow.

(lit. I, to-morrow to give a lecture am due to.—*kōen surū* to give a lecture)

Kāre wa kyō kuru hazū dēsū. He is expected to-day.

彼はきょう来る 筈 です (lit. He to-day to come is expected.)

Sonō kekkōn shiki wa myōchō āru hazū dēsū. The wedding is to take

その 結婚 式 は 明朝 ある 筈 です. place to-morrow morning.

(lit. The wedding ceremony to-morrow morning to be is expected.—*kekkōn* wedding, *shiki* ceremony, *myōchō* to-morrow morning)

Watashi wa imagorō asoko ni irā hazū dēsū. I ought to be there

私は 今頃 あそこ いる 筈 です. by now.

(lit. I, about now, there to be ought to.—*imagorō* about this time, etc.)

Raigetsu Yōroppa e kaeru hazū dēsū. I am to return to Europe

来月 ヨーロッパへ 帰る 筈 です. next month.

Watashi wa Nihōn-go no kōgo wo ukēru hazū ni nātte imāshita

私は 日本語 の 稽古 を 受ける 筈 に なっ て いました

ga jikan ga arimasén dēshita. I had to take a Japanese lesson

が 時間 がありませんでした. but I had no time.

Vocabulary

Nouns			Adjectives		
ability	<i>shūwan</i>	手 ^テ 腕 ^{ワン}	annoying	<i>urusai</i>	煩 ^{ワザ} サイ
chance	<i>kikai</i>	機 ^キ 会 ^{カイ}	customary	<i>higorō-no</i>	日 ^ヒ 頃 ^{ゴロ} ノ
consideration	<i>jukkō</i>	熟 ^{ジュ} 考 ^{コウ}	difficult	<i>nan</i>	難 ^ナ
destiny	<i>ummei</i>	運 ^{ウン} 命 ^{メイ}		<i>kōnnan</i>	困 ^{コン} 難 ^{ナン}
discouragement	<i>rakūtán</i>	落 ^{ラク} 胆 ^{タン}	true	<i>shin no</i>	真 ^{マコト} シノ
failure	<i>shippái</i>	失 ^シ 敗 ^{バイ}	Verbs		
fault	<i>kettēn</i>	欠 ^{ケツ} 点 ^{テン}	to approach	<i>chikazuku</i>	近 ^{チカヅク} ツク
man of ability	<i>shuwanká</i>	手 ^テ 腕 ^{ワン} 家 ^カ	to get near		
master	<i>áruji</i>	主 ^{アジ}	to catch, seize	<i>tsūkamu</i>	ツカム
misfortune	<i>sainán</i>	災 ^{サイ} 難 ^{ナン}	to choose	<i>erabu</i>	エラブ
occupation	<i>shokugyō</i>	职 ^{シヨク} 業 ^{ギョウ}	to find	<i>mitsuke-rá</i>	見 ^ミ 付 ^{ツケル} ケル
responsibility	<i>sekinín</i>	責 ^{セキ} 任 ^{ニン}	Adverbs		
tub	<i>ōke</i>	桶 ^ケ	at last	<i>yattō</i>	ヤット
will	<i>tshi</i>	意 ^イ 志 ^シ	daily	<i>nichijō-no</i>	日 ^ヒ 常 ^{ジョウ} ノ
			undoubtedly	<i>kittō</i>	キット

to fall into misfortune *sainán ni ochiirú*; to receive attention, to be cared for *kamatte kurerú*; self-sufficient *dokuritsú-dōppo*; to care, to mind *kamau*; to take responsibility *sekinín wo oú*; to blame *semé wo oú*; to be disgusted *aisó wo tsúkasú*; to be discouraged *rakūtán surú*; to take courage, to be courageous *shikkári surú*; to take care of *sewá wo surú*; to retire from a post, to leave one's employment *shirizōku*; to swim across *oyogikirú*; to try to swim across *oyogikirō to surú*; to drown oneself *dekishí surú*; to file (letters) *tojikomú*; to get rid of *nogarēru*; literary work *sakuhín*; question, problem *mondai*

Exercise *Renshū* 練習

1. Konó yo-no-naká no ōku no hito wa jibún jishin no kotó bákari kangae-másū. Kō iú hitótachi wa shin-no tomó¹ ga arimasén kará sainán ni ochiittá tokí ni dāre mo kamatte² kurenái deshō. 2. Watashí no musukó wa máda taihén wakái (chiisái) ga nan démo jibún de shimásū. Musukó wa kittó dokuritsú-dōppo no otokó ni náru deshō. 3. Kimí ni okóttá kotó ni táishíte³ wa dāre mo sekinín wo oú kotó ga dekimasén. Táda⁴ kimí jishin ga jibún no shippái ni táishíte semé wo oú nómi⁴ désū. Kimí wa jibún jishin no ummei no áruji de arimásū. 4. Watashí no itóko wa kanemochí de shuwanká désū ga amarí jibún jishin no kotó bákari wo kangāete irú yō ni miemásū. 5. Sonná ni jibún ni aisó wo tsúkasú monó de wa arimasén. Ummei⁵ no seisúi⁵ wa dāre ni démo áru to iú kotó wo anáta wa yōku shítte irú hazú désū. Rakūtán shíte wa ikemasén; shikkári shi nasái. Anáta wa kikái ga chikazúita tokí ni tsúkamu kotó ga máda dekimásū yo. 6. Uchí no obāsan

1 *shin-no tomó* true friend 2 *dāre mo kamatte kurenái deshō* nobody will pay attention 3 *ni táishíte* for; *kimí ni okóttá kotó ni táishíte* for what has happened to you 4 *táda, nómi* only, merely, solely 5 *ummei* destiny, fortune; *seisúi* the ups and downs; *ummei no seisúi* the ups and downs of fortune

wa jibún no sewá wo yóku shimásū. Obāsan wa kyū-jū-go sái désū ga máda jōbu de shikkári¹ shitē imásū. 7. Konó hon wo dō shimashō. Anáta ni agemashō ka.—Go-jibún de soré wo mitsuketá no désū kará anáta ga tōtte okí nasái. 8. Konó o-káshi wa taihén oishíi désū. Dóko de o-kái ni narimáshīta ka.—Kattá no de wa arimasén. Watashí ga jibún de tsukurimáshīta. 9. Watashí no yūjin wa yóku jukkō no nochí kaishá wo shirizóki jibún no shōbai wo hajimemáshīta. Kaishá no monó wa dāre démo watashí no yūjin wa shōbai ni taisūru² shūwan ga ná to omoimáshīta ga yūjin wa dái seikō shimáshīta. 10. Anó sakūshá wa tanín no³ sakuhín no kettén wo mitsuké jibún no sakuhín bákari wo homemásū. 11. Natsú takūsán no Nihón-jin wa higoró-no ōkii furó-ōke⁴ de nichijō no furó ni háiru kawarí-ni chísa-na tarái no náka de o-yu de karadá wo araimásū. Konó natsú no furó wa “gyōzui” to yobareté imásū.⁵ 12. Sakújitsu kodomó ga konó kawá wo oyogikirō to shimáshīta ga yóku oyōgu kotó ga dekimasén deshīta nōde dekishí shimáshīta. 13. Jínsei⁶ ni okéru shokugyō wo erānda áto hītó wa tsugí ni soré to onáji gurai no nan-mondai⁷ wo kangaé-nákereba narimasén. Soré wa seikō⁸ no hōhō de arimásū. 14. Kōmban náni ka nasáru kotó ga arimásū ka.—Hái, jímúsho e shigotó ni kaerá-nákereba narimasén.—Móshi go-yō ga nákatá náraba go-issō ni sampō ni yukaremásū nōni.—Dōmo arigatō. Ashītá no ban wa himá désū. 15. Bōya, náze naité irú no.—Dátte konó pan ga kirái.—Kirái náraba tabénakute mo íi no désū yo. 16. Ima náni wo itashimashō ka.—Anáta wa sonó tegamí wo tojikomá-nákereba ikemasén.—Sonó áto náni wo itashimashō ka.—Sonó áto wa uchí e káette mo yoroshíi désū. 17. Konó sentakú wo minná shinákereba ikemasén ka.—Minná dekí-nákereba sentakuyá wo yobí nasái. 18. Yattó anó urusái hītó kará nogareraremáshīta.¹⁰ 19. Tsuyói íshi¹¹ no chikará ga nákereba kitsuén no shūkan wo yamerú no wa kōnnan désū.

1. この世の中の多くの人は自分自身の事ばかり考えます。こういう人達は真の友がありませんから災難におちいった時に誰もかまってくれないでしょう。2. 私の息子はまだ大変若い(小さい)が何んでも自分でします。息子はきっと独立独歩の男になるでしょう。3. 君に起こった事に対しては誰も責任をおう事ができません。唯君自身が自分の失敗に対して責めを負うのみです。君は自分自身の運命の主であります。4. 私のいところは金持で手腕家ですが余り自分自身の事ばかりを考えているように見えます。5. そんなに自分に愛想をつかすものではありません。運命の盛衰は誰にでもあるという事を貴方はよく知っている筈です。落胆してはいけません、しっかりしなさい。貴方は機会が近づいた時につかむ事がまだできますよ。6. うちのおばあさんは自分の世話をよくします。おばあさんは九十五才ですがまだ丈夫

1 shikkári shitē irú to be strong 2 ni taisūru for 3 tanín no other people's 4 furó-ōke bath tub 5 yobareté imásū is called 6 jínsei life; jínsei ni okéru in life 7 nan-mondai difficult problem 8 seikō success; seikō no hōhō the way to succeed 9 slang for because 10 nogarerareru to be able to get rid of 11 íshi no chikará will power

でしっかりしています。7. この本をどうしましょう。貴方に上げましょうか。—御自分でそれを見つけたのですから貴方がとっておきなさい。8. このお菓子は大変おいしいです。どこでお買いになりましたか。—買ったのではありません私が自分で造りました。9. 私の友人はよく熟考のち、会社を退き自分の商売を始めました。会社の者は誰でも私の友人は商売に対する手腕がないと思いましたが友人は大成功しました。10. あの作者は他人の作品の欠点を見つけ自分の作品ばかりをほめます。11. 夏、沢山の日本人は日頃の大きいふろ桶で日常のふろに入る代りに小さなたらいの中でお湯で体を洗います。この夏のふろは“行水”と呼ばれています。12. 昨日子供がこの川を泳ぎきろうとしましたがよく泳ぐ事ができませんでしたので溺死しました。13. 人生に於ける転業をえらんだと、人は次にそれと同じぐらいの難問題を考えなければなりません。それは成功の方法であります。14. 今晚何かなさる事がありますか。—はい、事務所へ仕事に帰らなければなりません。—若し御用がなかったならば御一緒に散歩に行かれますのに。—どうもありがとう。あしたの晩は暇です。15. 坊や、なぜ泣いているの。—だってこのパンが嫌い。—嫌いならば食べなくてもいいのですよ。16. 今、何を致しましょうか。—貴方はその手紙をとじまなければいけません。—そのあと何を致しましょうか。—そのあとは家へ帰ってもよろしいです。17. この洗濯をみんなしなければいけませんか。—みんな出来なければ洗濯屋を呼びなさい。18. やっとあうるさい人から逃れられました。19. 強い意志の力がなければ喫煙の習慣をやめるのは困難です。

1. Many people in this world think only of themselves. Such people have no true friends, and they find themselves alone when they are struck by misfortune. 2. My son is still very young, yet he does everything by himself. He will undoubtedly be a self-sufficient man. 3. Nobody can be held responsible for what has happened to you. You have only yourself to blame for your failure. You are the master of your own destiny. 4. My cousin is rich and a man of ability but he seems to think too much of himself. 5. You should not be so disgusted with yourself. You know very well that the wheel of Fortune turns around for everybody. Don't be discouraged, but be brave; you may yet get your chance when it comes near you. 6. My grandmother looks after herself very well. She is now ninety-five years old but is still healthy and strong. 7. What shall I do with this book? Shall I give it to you?—You yourself found it, so you should keep it. 8. This cake is very delicious; where did you buy it?—I did not buy it; I made it myself. 9. After careful consideration my friend left our company and opened his own business. Everybody in the company thought that he had no ability for business, but he has made a big success. 10. That writer finds fault with everybody else's work and praises only his own. 11. In summer, many

Japanese wash themselves with hot water in small tubs, instead of taking their daily hot bath in the customary large tubs. This kind of summer bath is called "gyōzui." 12. Yesterday a boy tried to swim across this river, but as he could not swim well he drowned himself. 13. Having chosen an occupation in life, one has next to consider a no less difficult question: the means of obtaining success. 14. Have you anything to do to-night?—Yes, I have to return to the office to work.—If you had nothing to do we could go out together for a walk.—Thank you just the same. To-morrow night I shall be free. 15. Why are you crying, my boy.—Because I don't like this bread.—Well, you do not have to eat it if you do not like it. 16. What am I to do now?—You have to file those letters.—And what am I to do after?—After that you may go home. 17. Am I supposed to do all this washing?—If you cannot do it all, call a laundry-man. 18. At last I got rid of that annoying person. 19. It is difficult to get rid of the habit of smoking unless one has great will power.

Fifty-third Lesson 第五十三課

Reciprocal Pronouns

Sōgo-dāi-méishi 相々互々代名詞

Each other and one another are rendered by *tagāi ni* 互に; besides, the verb *āu* 合う to agree, which in this case has the function of an auxiliary, is generally added to the simple stem of verbs of Class I and to the *i*-stem of verbs of Class II. *Āu* is regularly conjugated according to the required tenses.

Note that *tagāi ni* is an emphatic expression and may be omitted whenever emphasis is not required. The reciprocity of the action is understood by the auxiliary *āu*, placed after the verbal stem.

<i>aisūru</i>	to love	<i>tagāi ni aishi-āu</i>	} to love each other
愛する		互に愛し合う	} to love one another
<i>iū</i>	to say	<i>ii-āu</i>	} to say to each other
言う		言い合う	} to say to one another
<i>nagéru</i>	to throw	<i>tagāi ni nagé-āu</i>	} to throw at each other
投げる		互に投げ合う	} to throw at one another
<i>tasukéru</i>	to help	<i>tagāi ni tasuké-āu</i>	} to help each other
助ける		互に助け合う	} to help one another
<i>o-seji wo iū</i>	to flatter	<i>tagāi ni o-seji wo ii-āu</i>	} to flatter each other
お世辞を言う		互にお世辞を言い合う	} to flatter one another

Anō otokō-no-kodomotachi wa tagāi ni ishi wo nagé-atté imashita.
あの 男の子供達は 互に 石を 投げ合っていました。

Those boys were throwing stones at one another (at each other).

Hito wa tagái ni aishi awá-nákereba narimasén. People must love
 人は互に愛し 合わなければなりません one another.

O-tagái ni sayōnara wo ii-aimáshita. We said good-bye
 お互に左様ならを 言い合いました to each other.

Konō gakkō de wa séito ga minna o-tagái ni tasūkē-aimásū.
 この学校では生徒がみんな お互に 助け合います.

In this school all students help one another.

Sonō fūtarī no musūmetachī wa itsumo tagái ni o-seji wo ii-aimásū.
 その二人の娘達は いつも 互にお世辞を言い合います.

Those two girls always flatter each other.

Reciprocal pronouns may also be translated by the word *dōshi* 同士, from *dō* 同 *same, together*, and *shi* 士 *fellow*. The particle *de* generally follows *dōshi*.

Tomodachi dōshi de kenka wo surū no wa yōku nai desū.

友達 同士 でけんかをするのはよくないです.

Friends should not quarrel among themselves (with one another).

(lit. Friends, with one another, quarrel to do the thing, good is not.)

Genji to Heike¹ wa kataki dōshi de atta.

源氏と平家は 敵 同士 であった.

The Genji and Heike families were enemies. (were enemies of each other)

Indefinite Pronouns

Fūtei-dai-méishi 不^フ定^{テイ}代名詞

The words **man**, **one**, and **people**, when used as indefinite pronouns, are translated by *hitō* 人.

Hitō wa jibun no gimu wo shirá-nákereba narimasén.

人は自分の義務を 知らなければなりません.

One should know one's own duty.

Hitō wa shi shité² mo na wa nokóru.³

人は死しても名は残る.

Man dies, but his
 name remains.

Hitō wa fuyūkai-na kotō wo kiraimásū.

人は不愉快な事を嫌います.

People dislike unpleasant
 things.

One dislikes unpleasant things. (lit. Man unpleasant things dislikes.)

We, as an indefinite pronoun may be translated by *warewaré* 我々, as well as by *hitō*, as in the above examples. *Warewaré* is more emphatic than *hitō*.

Warewaré (hitō) wa mazushii⁴ hitōbito wo tasūkē-nákereba narimasén.

我々 (人) は 貧しい 人々を 助けなければなりません

We must help the poor. (lit. We, poor people if do not help won't do.)

¹ Genji and Heike are the names of two powerful families of the 12th century, who bitterly fought against each other for military and political supremacy. ² *shi surū* to die (in formal speech or literary style), *shi* death, *shi shité mo* even dying ³ *nokóru* to remain, to be left over or behind ⁴ poor

The world, as well as people, may be translated by *sejin* 世人, which is the literal translation of the two indefinite English words.

Sejin wa tsúne ni ijín¹ wo sambí² surú. The world (people) always
世人は常に偉人を讃美する。admire great men.

Also the world may be translated by *hitó*.

The indefinite expressions *they say that*....., and *they tell me that*....., etc., are translated by *to iú kotó désū* という事です (so to say the thing is), by *hanashi désū* 話です (the talk is), or by *sō désū* そうです (so it is, so it appears).

Tokugawá kōshaku wa raigetsu Fūransú e irasshāru to iú kotó désū
徳川公爵は来月フランスへいらっしゃるという事です。
(or *irasshāru sō désū*.) They say that Prince Tokugawa will go to France
いらっしゃるそうです。next month.

Anata wa Itarī-go wo hanasu kotó ga dekīru sō désū ne.
貴方はイタリア語を話す事が出来るそうですね。
They tell me that you can speak Italian.

Sometimes, in familiar speech, the word *ne*, at the end of a sentence, as in the last of the above two examples, gives a vague idea of uncertainty to the thing that has been said or told.

Sō désū is used also when the above indefinite expressions are used in the past tense. Sometimes, however, *sō déshita*, instead of *sō désū*, may be used.

Sakúban Nihón-bashí no sóba ni kaji ga atte ie ga sū-ken yaketa³ sō désū
昨晚日本橋のそばに火事があって家が数軒焼けたそうです
(or *sō déshita*.) They told me that last night a fire burned down several
(さうでした). houses near Nihon-bashi.

Anata wa go-kekkón⁴ nasatta sō désū ne (or sō déshita ne).
貴方は御結婚なさったそうですね (さうでしたね).
They told me that you have married.

Across

When **across** indicates position without motion, it is translated by *no mukō* の向こう or *no mukō gawá* の向こう側 placed after the noun it modifies.

Yamadá Hákase⁵ wa doko ni sūnde imásu ka. Where does Dr. Yamada
山田博士はどこに住んでいますか。live?

Anó katá wa konó michi no mukō (gawá) ni sūnde imásu.
あの方はこの道の向こう(側)に住んでいます。

He lives **across** this street.

1 great man 2 *sambí surú* to admire 3 *yakerá* to burn down 4 *kekkón surú* to marry, *go-kekkón nasáru* polite form 5 *Hákase* is used as a title for people who have taken the highest degree conferred by a university or college, as doctor of law, of medicine, etc.

When *across* is used after a verb of motion, it is translated by the verb *yokogiru* 横ぎる (to go across).

Hitori no onna-no-ko ga Sumidagawa wo yokogitte oyogimashita.
一人の女の子が隅田川を横ぎって泳ぎました。

A girl swam **across** the Sumida river. (*oyogu* to swim)

Jidōsha ga ōi kara michi wo yokogiru no wa kiken¹ desū.
自動車が多いから道を横ぎるのは危険です。

As there are many motor-cars, it is dangerous **to go across** the street.

Watashi wa nohara wo yokogitte chikamichi² wo ikimashita.
私は野原を横ぎって近道を行いました。

I went by a short-cut **across** the field. (*lit.* I, the field crossing, shortcut I went.—*chikamichi wo iku* or *suru* to take a short cut)

Sometimes the verb itself embodies the meaning of *across*, in which case it has no corresponding word in the translation.

Sumidagawa ni wa takusan no hashi ga kakatte³ imasu.
隅田川には沢山の橋がかかっています。

There are a great many bridges **across** the Sumida river.
(*lit.* On Sumida river many bridges are laid across.)

To come *across* in the sense of to meet a person by accident is translated by *ni deau* に出会う to happen to meet.

Watashi wa Tōkyō Eki e itta toki ni anata no moto no Nihon-go no sensei ni deaimashita.
私は東京駅へ行った時に貴方の元の日本語の先生に出会いました。

When I went to Tokyo station I **came across** your former Japanese teacher.

(*lit.* I, Tokyo station went when, your former Japanese-language teacher met.)

Through

When *through* indicates position without motion it is translated by *karā* から or *no aidā karā* の間から, placed after the noun it modifies.

Ano matsu no eda no aidā karā ima mangesu ga miemasu.
あの松の枝の間から今満月が見えます。

We can now see the full moon **through** the branches of the pine-trees.
(*lit.* Those pine-trees' branches through, now full moon is seen.)

Sono jidōsha jiko⁴ ga okotta toki watashi wa chōdo mado karā mite imashita.
その自動車事故が起こった時私は丁度窓から見ていました。

When that motor-car accident happened I was just then looking **through** the window. (*lit.* That motor-car accident occurred when, I, just then, window from looking was.)

When *through* is used instead of *by means of*, *through the efforts of*, and similar expressions, it is translated by *de* で or *ni yotte* によって.

1 danger, peril 2 short-cut 3 *kakaru* to be laid across 4 accident

Maeda San no sewá¹ de (or jínryoku de) watashí wa konó tsútomeguchi²
 前田さんの世話で (尽力で) 私はこの勤口
ga arimáshita. I got this position **through** the assistance of Mr. Maeda.
 がありました。 (lit. Mr. Maeda's assistance by, I this position had.)

Some Japanese verbs embody the idea of *through*, in which case this word is not translated.

Anó kodomó wa anáta no ié no mádo e ishi wo nagekomimáshita.³
 あの 子供 は あなたの 家の 窓 へ 石 を 投げこみました。

That boy threw a stone **through** the window of your house.

(lit. That boy, your house window to, stone threw through.)

Sumidagawá wa Tōkyō tónai⁴ wo nagárete⁵ imásū.

隅田川 は 東京 都内 を 流れて います。

The Sumida river flows **through** Tokyo city.

(lit. Sumida river, Tokyo city-inside flowing is.)

Through, preceded by a transitive verb, is translated by *tsuranúite* or *tōshíte*. *Tsuranúite* is the subordinate of *tsuranúku* 貫く to go through something, and *tōshíte* is the subordinate of *tōsu* 通す to run, pass, etc. (anything) through.

Anáta wa sonná ni ga⁶ wo tōshíte (tsuranúite) wa ikemasén.

貴方 は そんなに 我 を 通して (貫いて) はいけません。

You mustn't push through your own stubbornness.

(lit. You, such stubbornness running through won't do.)

When preceded by an intransitive verb, *through* may be translated by *tsuranúite*, *tōshíte*, or by *tōtte* 通って from *tōru* 通る, to pass through, to pass by.

Sumidagawá wa Tōkyō tónai wo tsuranúite (tōshíte or tōtte)

隅田川 は 東京 都内 を 貫いて (通して 通って)

nagárete imásū. The Sumida river passes **through** the city of Tokyo.

流れて います。 (lit. Sumida river, Tokyo city-inside going through flowing is.)

Any of the three expressions *tsuranúite*, *tōshíte* and *tōtte* may be used to translate **through** preceded by an intransitive verb if it expresses a progressive action, as the flowing of a river, etc. However, when the action occurs suddenly, then only *tsuranúku* is generally used, as in the following example:

Dangán ga káre no muné wo tsuranúita.

弾丸 が 彼の 胸 を 貫いた。

A bullet **went through** his chest. (*dangán* bullet, *muné* chest)

Sometimes a verb followed by *through* is translated into Japanese by different expressions.

1 *sewá* or *jínryoku* assistance 2 position 3 *nagekomá* to throw into, through
 4 *tónai* inside the city; to metropolis; *nái* inside 5 *nagareru* to flow, to stream
 6 *ga* stubbornness

Anô rōfujin wa irō-irō no kurō¹ wo shîté kimáshita.
あの老婦人は色々の苦労をして来ました。

That old lady has passed **through** many difficulties.
(lit. That old lady various difficulties experienced.)

Sonô akambō wa yodōshi² nakiakashimáshita.³ That baby cried all night
その赤ん坊は夜通し泣きあかしました。 **through.**

Watashi wa yodōshi okite imáshita. I was awake all night **through.**
私は夜通しおきていました。

The Same

The same, when corresponding in meaning to *identical*, is generally translated by *onaji* 同じ in colloquial speech, and, in literary style, by *dōitsu* 同一, sometimes abbreviated into *dō* 同, by *dōji* 同時 and by *dōyō* 同よう.

the same thing	<i>onaji monó</i>	同じ物
	<i>dōitsu no monó</i>	同一の物
of the same kind	<i>onaji shurūi</i>	同じ種類
	<i>dō-shurūi</i>	同種類
all (quite) the same	<i>mattakú onaji</i>	全く同じ
just the same	<i>chōdo onaji</i>	丁度同じ
at the same time	<i>onaji tokí ni</i>	同じ時に
	<i>dōji ni</i>	同時に
in the same way	<i>onaji hōhō de</i>	同じ方法で
	<i>dōyō na hōhō de</i>	同ような方法で

Anô shōnentachi to shōjotachi wa onaji gakkō e ikimásu.
あの少年達と少女達は同じ学校へ行きます。

Those boys and girls go to **the same** school.

Anata wa watashi to onaji-toshi desū. You are of **the same** age as
あなたは私と同じ年です。 myself.

Chichi no kenkō wa mae to onaji desū. My father's health is just
父の健康は前と同じです。 **the same** as before.

Watashitachi wa onaji tēburu ni suwarimáshita. We sat at **the same**
私達は同じテーブルに坐りました。 table.

Anata wa jū-nen mae to chōdo onaji desū. You look just **the same**
あなたは十年前と丁度同じです。 as ten years ago.

In the meaning of *unchanged*, the expression **the same** is generally translated by *kawarimasén* 変わりません or *kawaranái* 変わらない。

Byōnin wa kesa to hotōndo kawaranái. The patient is almost **the**
病人はけさと殆ど変わらない。 **same** as this morning.

(lit. The patient, this morning-like, practically is unchanged.)

1 *kurō* troubles, hardships, difficulties; *kurō wo shîté kuru* to experience difficulties
2 *yodōshi* all night long, all night through 3 *nakiakásu* to cry all night through

Kāre no watashī ni taisuru táido wa itsumo kawaranái.

彼の私に対する態度はいつも変らない。

He has been always **the same** to me. (*táido* attitude, behaviour)

(lit. He, to me towards, attitude always does not change.)

Anáta wa jū-nen máe to chittómo kawarimasén.

あなたは十年前とちっとも変わりません。

You look just **the same** as ten years ago.

(lit. You ten years ago as, at all haven't changed.)

In the sense of *still, yet*, the expression **the same** may be translated by **yaháři** やはり (likewise, as well, etc.)

Kāre wa sūkóshi namakemonó desū ga yaháři watashī wa kāre wo

彼は少しなまけ者ですがやはり私は彼を

sūki desū. He is a little bit lazy, but I like him all **the same**.

好きです。

Idiomatic usage:

It is the same to me. *Watashī mo sonó tōri desū.* 私もその通りです。

It is the same old trick. *Yōku aru furūi te desū.* よくある古い手です

It is all the same to me. *Watashī wa dóchira de mo kamaimasén.*

私はどちらでもかまいません。

Such

The usual translation of **such** is **konná** こんな, **anná** あんな and **sonná** そんな。

Konná is used when referring to things near the speaker, **anná** when referring to things far from the speaker and the person spoken to, and **sonná** when referring to things nearer to the person spoken to than to the speaker.

All three expressions are also used when referring to abstract things.

Watashī wa anná rikō-na kodomó wo mita kotó ga arimasén.

私はあんな利口な子供を見た事がありません。

I never saw **such** a clever boy.

(lit. I, **such** a clever boy I saw the fact there is not.)

Konná kiré wo urimásū ka. Do you sell **such** cloth?

こんな切れを売りますか。

Anná hirói kawá wa oyogí-kiremasén.¹ I cannot swim across **such**

あんな広い河は泳ぎできません。 a wide river.

Sonná shigotó wa dekimasén. I cannot do **such** work.

そんな仕事は出来ません。

Sonná bakágeta gíron wo kiitá kotó ga arimasén. I never heard **such**

そんなばかげた議論を聞いた事がありません。 foolish arguments.

(lit. **Such** foolish arguments I heard the fact there is not.—*gíron* discussion, arguments)

¹ *oyogí-kirú* to swim across; *oyogí kiremasén* cannot be swum across.

Sō iū hītōtachi wa kiken desū. **Such** people are dangerous.
 そういふ人達は危険です。 (sō iū so called=such)

Sensēi ya dendōshi no yō-na shokugyō. **Such** occupations as teacher or
先生や伝道師のような職業. missionary. (*yō-na* like)

Anata wa watashi wo **hijō-ni** bikkūri sasemashita. You gave me **such**
 あなたは私を非常にびっくりさせました。 a fright.
 (bikkūri saseruびっくりさせる to frighten, **hijō-ni** much, very much)

Tóttemo *subarashii* *déshita*. We had **such** a wonderful time. (*tóttemo*
 とっても 素晴らしい でした. very much; *subarashii* splendid etc.)

Káre wa soré wo shinjiru hodó no báka de wa náí.
 彼はそれを信じる程のばかではない。

He is not **such** a fool as to believe that.
(*lit.* He, that to believe as, fool is not.—*shinjīru* to believe)

Tsūkué, tēburu, isū sonó-ta no ruijī kágu. Desks, tables, chairs and
机, テーブル, 椅子 その他 の 類似 家具. **such like furniture.**

Watashi wa kinō chōdo **koré to onaji** no wo kaimashita.
私 はきのう 丁度 **これ と 同じ** の を 買いました。
I bought just **such** another yesterday.

Mā, nan to iū kodomō darō! **Such** a child! or **What** a child!
 まあ、何んという 子供 だろう。 (In rather bad sence.)
 (*lit.* Well, what kind of a boy will he be!?)

Taihén-na usótsūki. He is **such** a liar. (*taihén-na* awful, dreadful, extraordinary, etc.)

Sū-ken no ie ga fukī-tobasareta **hodó** no sugói bakuhatsu-ryoku dēshita.
数軒の家が吹きとばされた程のすごい爆発力でした。

Such was the force of the explosion that several houses were blown off.
 (Sū several, ken numerative for houses, fuki-tobásu 吹きとばす to blow off,
 fuki-tobasareru 吹きとばされる to be blown off, bakuhatsú explosion,
 ryokú force, sugói すごい dreadful, terrible, etc.)

[illegible]

such and such persons *dáre-dáre* 誰々

Sonó kozútsumi no naiyō wa **shiká-jiká** dēsū. The contents of this parcel
その 小包 の 内容 は しかじか です。 are **such and such**.

Dáre-dáre e shiká-jiká no kingakú no shiharai.....
誰々へしかじかの金額の支払

The payment of **such and such** sums to **such and such** persons.....

Yonónaka wa konná monó desū. **Such** is life. (*yonónaka* the world, society,
世の中はこんなものです。 the public, the times, etc.)

Vocabulary

	Nouns		Alps	<i>Arupūsū</i>	アルプス
ability	<i>nōryoku</i>	能 ^ノ 力 ^{リキ}	boatman	<i>sendō</i>	船 ^セ 頭 ^{トウ}

brain	<i>zunō</i>	頭 ^ズ 脳 ^{ノウ}
canal	<i>ūnga</i>	運 ^{ウン} 河 ^カ
change	<i>kaizēn</i>	改 ^{カイ} 善 ^{ゼン}
	(improvement)	
	<i>kairyō</i>	改 ^{カイ} 良 ^{リョウ}
	(modification)	
direction	<i>hōkō</i>	方 ^{ホウ} 向 ^{コウ}
lakes	<i>koshō</i>	湖 ^コ 沼 ^{ショウ}
limitation	<i>han-i</i>	範 ^{ハン} 圍 ^イ
long life	<i>nagaiki</i>	長 ^{ナガ} 生 ^{セイ} イキ
Mars	<i>Kāsei</i>	火 ^カ 星 ^{セイ}
matter	<i>jibutsu</i>	事 ^ジ 物 ^{ブツ}
mountain	<i>sangaku</i>	山 ^{サン} 岳 ^{ガク}
nature	<i>shizenkai</i>	自 ^ジ 然 ^{ゼン} 界 ^{カイ}
need	<i>hitsujuhin</i>	必 ^{ヒツ} 需 ^{ジュ} 品 ^{ヒン}
planet	<i>yūsei</i>	遊 ^{ユウ} 星 ^{セイ}
railway	<i>tetsudō</i>	鉄 ^{テツ} 道 ^{ドウ}
rivers	<i>kāsen</i>	河 ^カ 川 ^{セン}
selfishness	<i>rikōshin</i>	利 ^リ 己 ^コ 心 ^{シン}
source	<i>gensēn</i>	源 ^{ゲン} 泉 ^{セン}
understanding	<i>chishiki</i>	知 ^チ 識 ^{シキ}
vegetable	<i>shokūbutsu</i>	植 ^{ショク} 物 ^{ブツ}
width	<i>hīrosa</i>	広 ^{ヒロ} サ
youth	<i>wākasa</i>	若 ^{ワカ} サ

Adjectives

cultured	<i>monoshiri</i>	物 ^{モノ} 識 ^シ リ
different	<i>kotonatta</i>	異 ^{イコト} ナッタ
disgusting	<i>iyāna</i>	嫌 ^{イヤ} ナ
material	<i>busshitsu</i>	物 ^{モノ} 質 ^{シツ}
mental	<i>seishinteki</i>	精 ^{セイ} 神 ^{シン} 的 ^{テキ}
principal	<i>jūyō-na</i>	重 ^{ジュウ} 要 ^{ヨウ} ナ
powerful	<i>kyōryoku-na</i>	強 ^{キョウ} 力 ^{リキ} ナ

Verbs

to advance	<i>shimpo suru</i>	進 ^{シン} 歩 ^ポ スル
to cut	<i>kaisetsu suru</i>	開 ^{カイ} 設 ^{セツ} スル
to divert	<i>nagaré wo henkō suru</i>	流 ^{ナガラエ} レヲ変 ^{ヘン} 更 ^{コウ} スル
to keep	<i>tamōtsu</i>	保 ^{タモツ} ツ
to live	<i>kurasu</i>	暮 ^{クル} ス
to try	<i>yattē mi-ru</i>	ヤッテ見 ^ミ ル

Adverbs

ever	<i>kātsute</i>	カツテ
generally	<i>gāishite</i>	概 ^{ガイ} シテ
likely	<i>rashū</i>	ラシイ
scarcely	<i>karōjite</i>	辛 ^{カウ} ウジテ
sincerely	<i>seijitsu-ni</i>	誠 ^{セイ} 実 ^{ジツ} ニ
suitably	<i>tekito-ni</i>	適 ^{テキ} 当 ^{トウ} ニ
the most	<i>jitsu-ni</i>	実 ^{ジツ} ニ

hāri ni ito wo tōsu
針^{ハリ}に糸^{イト}を通^{トス}す

to run a thread through a needle

paipū ni mizū wo tōsu
パイプ^{パイプ}に水^{ミズ}を通^{トス}す

to let water run through a pipe

hitō wo mon wo tōsu
人^{ヒト}を門^{モン}を通^{トス}す

to let a person go through the gate

hitō ga mon wo tōru
人^{ヒト}が門^{モン}を通^{トル}る

a person goes through the gate

to be able to obtain *eru kotō ga dekīru*; to change for the better, to improve *kaizēn surū*; to improve the quality of, to produce a better kind of *kairyō surū*; to tunnel, to make a tunnel *tonnerū wo ugātsu*; to dig, to pierce, to cut through *ugātsu*; to fasten, to connect, to join *tsunagū*; to read well, to read carefully *jukudoku surū*; to write well, to write in good style *fudē ga tātsu*; to quarrel with one another *tagai ni arasoi-au*; to be opened, inaugurated *hirakarēru*; to be run over *hikarēru*; to reveal *akiraka ni nāru*; to make good, to achieve *monōgoto wo shitogēru*; state, condition of things *jōtai*; physical work *kinniku rōdō*; commonplace, commonest *heiheibonbōn no*; a man of ideas *chibō no jimbutsu*

Exercise *Renshū* 練習

1. Yatté míru máde wa nání ga dekíru ka wakarimasén. 2. Warewaré wa seikatsú ni hitsuyō-na monó¹ wo éru tamé ni tsuchí ni mattakú tayótte² imásū. Warewaré ga i-shokú-jū³ sonó-ta no⁴ busshitsú seikatsú hitsujuhín wo éru kotó ga dekíru gensén wa hoká ni arimasén. 3. Konó sekái wa kátsute chibō no jímbutsu⁵ ni yotté osameráreta gótoku⁶ kónnichi mo osamerárete imásū. 4. Jinrúi wa konó sekái ni sumitsuité irai,⁷ nagái toshitsukí⁸ no aidá ni ōku no hénka wo motaráshīta. Shokubutsurúi ya dōbutsurúi no kairyō, kásen no nagaré no henkō, koshō no haisuí, sangakú ni tonnerú wo ugáchi, matá úmi to úmi wo tsunagú⁹ únga no kaisetsú wo shíté kitá. 5. Nihyakú nen ámarí máe máde ningén no busshitsú no honséi ni kánshite no¹⁰ chíshiki wa Girishá-jin ya Rōmajin nádo no to hotóndo onají kuraí¹¹ na monó de átta. 6. Hītō ga móshi seishintekí no shigotó wo sézu kinniku rōdō bákari wo surú náraba sonó hītō wa zunō dáke wo tsūkattá hodó¹² nagaikí wo shinái darō to iwareté imásū. 7. Móshi rekishí to soré kará sekái no kotonátta kuní no hītōbito no fūshū wo yōku kenkyū surú náraba hītō wa ryokō sézu tómo¹³ táshika ni monoshirí ni náru deshō. 8. Hītō wa jibún no nōryoku no han-i wo shirubéki¹⁴ désū. 9. Seishintekí ni wákasa wo tamótsu ni wa¹⁵ hītō wa chiteki kúnren¹⁶ wo shinákereba narimasén. 10. Tekitō-ni shokú wo tōru monó¹⁷ wa gáishíte kenkō ni kuraserú¹⁸ yō désū shi jukudokú surú monó wa yōku fudé ga tatsurashíi désū. 11. Rikóshin no náí mokuteki wo mótsu hītō wa séken ga nan to iú tómo¹⁹ seikō shimásū. 12. Tetsudō, sempakú soshité hikōki wa sekái no súbete no bubún wo tagái ni chikazukemáshīta.²⁰ 13. Móshi hītōbito ga mótto kandái de seijitsú ni tasūké-áu náraba konó yo wa mótto sumí-yōi tokoró²¹ to náru deshō ni. 14. Keitēi shímai²² ga tagái ni arasói-áu hodó iyá-na kotó wa ta²³ ni arimasén. 15. Naganén²⁴ no aidá yūmei-na Shimpurón Sandō wa Arupūsú wo koerú jūyō-na michí de arimáshīta ga sen-kyū-hyakú-rokú nen Shimpurón tonnerú ga hirakárete irai konó michí wa amarí tsukawaré nakú²⁵ narimáshīta. 16. Sobiēto Rempō (So-ren) wa Ajiyá wo koeté Taiheiyō ni máde nóbite imásū. 17. Anó inú wa michí wo hashitté koeté itá tokí ni jidōsha ni hikaremáshīta. 18. Anó sendō wa

1 *seikatsú ni hitsuyō-na monó* things which we need for our life—on which we live
2 *mattakú* wholly, *tayótte irá* to depend on 3 *i-shokú-jū*=clothing (*i*), food (*shokú*), and shelter (*jū*) 4 *sonó-ta no* others 5 *man* (*lit.*) 6 *gótoku* as; *osameráreta gótoku* as it has been ruled 7 *sumitsuité irai* originally found 8 *toshitsukí* years; *nagái toshitsukí no aidá ni* in the course of ages 9 *úmi to úmi wo tsunagú* from sea to sea 10 *busshitsu no honséi* the nature of matter; *ni kánshité no* of 11 *hotóndo onají kuraí* scarcely further 12 *tsūkattá hodó* as if he used 13 emphatic particle meaning even 14 *shirubéki désū* should know 15 *tamótsu ni wa* in order to keep 16 *chiteki kúnren* intellectual exercise 17 *tekito ni shokú wo tōru monó* wa the man who eats well (properly, suitably) 18 *kenkō ni kuraserú yō* is able to live in good health, or well 19 *séken* people, the world, man; *séken ga nan to iú tómo* whatever the world may say 20 *chikazukeru* to cause to approach; *tagái ni chikazukemáshīta* has approached each other 21 *motto sumí yōi tokoró* a better place to live in 22 *keitēi shímai* brothers and sisters 23 *ta ni* other, else; *hodó iyána kotó wa ta ni arimasén* there is nothing more disgusting than 24 *naganén* many years; *naganén no aidá* for thousands of years 25 *amarí tsukawaré náí* to be little used

dóko ni sūnde imásu ka.—Kawá mukō ni sūnde imásu. 19. Konó kosúi no hírosa wa dóno kuraí arimásu ka. *or* Kosúi no mukō gishí máde¹ dóno kuraí arimásu ka.—Mukō (*or* Mukō gishí) máde go-máiru arimásu. 20. Móshi watashitachí ga me de míru bákari de náku² kokóro no me wo tōshíte monó wo míru náraba heiheibombón no monó de mo jitsú-ni subarashíi monó desū. 21. Kyōryoku-na bōenkyō wo tōshíte Kásei wo chūibukaku kenkyū shítá tokí ni Kásei wa chikyū ni yōku nitá shizén kōsei³ wo mótte irú kotó ga akíraka ni narimáshita. 22. Súbete no yūsei wa onáji hōkō ni unkō shimásu.⁴ 23. Yo-ji ni ukagaú kawarí ni go-ji de wa go-tsugō ga warúi desū ka—Dō itashimáshite. Onáji de gozaimásu. 24. Anná kitanarashíi otokó wo kesshíte mita kotó ga arimasén. 25. Mokūtekí wo togéru⁵ tamé ni wa zenryō de átte yoi kotó wo séneba narimasén.

1. やって見る迄は何が出来るか解りません。2. 我々は生活に必要な物を得るために土に全く頼っています。我々が衣食住其他の物質生活必需品を得る事ができる源泉は外にありません。3. この世界はかつて知謀の人物によって治められた如く今日も治められています。4. 人類はこの世界に住みついて以来、長い年月の間に多くの変化をもたらした。植物類や動物類の改良、河川の流れの変更、湖沼の排水、山岳にトンネルをうがち又海と海をつなぐ運河の開設等をしてきた。5. 二百年余り前まで人間の物質の本性(性)に関しての知識はギリシヤやローマ人などのと殆んど同じくらいのものであった。6. 人が若し、精神的の仕事をせず筋肉労働ばかりをするならばその人は頭脳だけを使った程長生きをしないだろうと言われています。7. 若し歴史とそれから世界の異った国の人々の風習をよく研究するならば人は旅行せずとも確かに物識りになるでしょう。8. 人は自分の能力の範囲を知るべきです。9. 精神的に若さを保つには人は智的訓練をしなければなりません。10. 適当に食を取る者は概して健康に暮せるようですし熟読する者はよく筆が立つらしいです。11. 利己心の無い目的を持つ人は世間が何んと云うとも成功します。12. 鉄道、船舶そして飛行機は世界のすべての部分を互に近づけました。13. 若し、人々がもっと寛大で誠実に助け合うならばこの世はもっと住みよい所となるでしょうに。14. 兄弟姉妹が互に争い合うほど嫌な事は他にありません。15. 長年の間有名なシンプロン山道はアルプスを越える重要な道でありましたが千九百六年シンプロントンネルが開かれて以来この道はあまり使われなくなりました。16. ソヴィエト連邦(ソ連)はアジアを越えて太平洋に迄のびています。17. あの犬は道を走って越えていた時に自動車にひかれました。18. あの船頭はどこに住んでいますか。一川向こうに住んでいます。19. この湖水の広さはどの位あり

¹ mukō gishí máde to the other side=across ² bákari de náku not only ³ shizén kōsei physical constitution ⁴ unkō suru to travel (of heavenly bodies) ⁵ mokūteki wo togéru to make good; mokūtekí purpose, togéru to accomplish

ますか。湖水の向こう岸までどの位ありますか。一向こう（向こう岸）まで五哩あります。20. 若し、私達が眼で見るばかりでなく心の眼を通して物を見るならば平々凡々の物でも実にすばらしいものです。21. 強力な望遠鏡を通して火星を注意深く研究した時に火星は地球によく似た自然構成を持っている事が明らかになりました。22. すべての遊星は同じ方向に運行します。23. 四時に伺う代りに五時では御都合が悪いですか。—どう致しまして。同じで御座います。24. あんな汚らしい男を決して見た事ありません。25. 目的を遂げるためには善良であって善い事をせねばなりません。

1. We do not know what we can do until we try. 2. We are wholly dependent on the earth for that on which we live (for what we live on). There is no other source from which we can obtain food, shelter, clothing, and the other needs of our material life. 3. The world is ruled to-day, as it ever has been ruled, by men of ideas. 4. In the course of ages man has done much to change the world he originally found. He has modified vegetable and animal life, diverted rivers, drained lakes, tunnelled mountains, and cut canals from sea to sea. 5. Little more than two hundred years ago man had advanced scarcely further in the understanding of the nature of matter than had the Greeks and the Romans. 6. It is said that if a man performs only physical work and does no mental work, he will probably not live so long as if he used his brain. 7. Without traveling one may be truly cultured if one studies well the history and the customs of the peoples of the different countries of the world. 8. A man should understand well the limitations of his ability. 9. To keep strong in mind a man must have intellectual exercise. 10. We may say that just as the man who eats well is likely to live well, so the man who reads well is likely to write well. 11. The man with an unselfish purpose succeeds, whatever the world may say. 12. Railways, ships and airplanes have brought all parts of the world to within a short distance from each other. 13. If people were more tolerant and sincerely helped one another this world would be a much better place to live in. 14. Nothing is more disgusting than to see brothers and sisters quarreling with one another. 15. For thousands of years the famous Simplon Pass was the principal route across the Alps, but since 1906, when the Simplon tunnel was opened, the pass has been very little used. 16. The Union of Soviet Socialist Republics extends across Asia to the Pacific. 17. That dog was run over by a motor-car while running across the road. 18. Where does the boatman live?—He lives across the river. 19. How wide is this lake? or How far is it across the lake?—It is five miles across. 20. The commonest things are the most wonderful, if we look at them not merely through the eyes of our head, but also through the eyes of our mind. 21. When carefully studied through a powerful telescope Mars reveals itself as having a physical constitution very like that of the earth. 22. All planets travel in the same direction. 23. Is it inconvenient for you if I come at five instead of four o'clock?—Not at all; it is just the same to me. 24. I never saw such a dirty man. 25. Man must be good and do good in order to make good.

Fifty-fourth Lesson 第五十四課

Infinitives *Futeihō* 不定法^{ホウ}

In Lesson 36, page 273 (which see), it has been stated that, placed after a verb of motion, an infinitive indicating purpose is translated by its corresponding Japanese verbal stem followed by *ni*.

Akabō¹ ga kabān wo tōri ni kimashita. The porter has come to get
赤帽 が 鞆 を 取り に 来ました。 the trunk.

In the same lesson it has been stated also that, placed after a verb that is not of motion, an infinitive with the implied meaning of purpose is translated by the *simple present* of the corresponding Japanese verb, followed by *tamé ni*.

Manabū tamé ni gakkō e yukimásū. We go to school to learn.
学ぶ ため に 学校 へ 行きます。

Yasūmu tamé ni kokó ni todomarimashō. Let us stop here to rest.
休む ため に ここ にとどまりましょう。

We shall now give in this lesson the rules for the translation of the infinitive when used in other cases.

When an infinitive follows the means, instrument, or agent, and is preceded by such verbs as *to want*, *to need*, *to desire*, *to wish*, *nóni* のに, instead of *ni* に or *tamé ni* ために, may be used.

Tegamí wo káku nóni (tamé ni or ni) kamí ga irimásū.
手紙 を 書く のに (ため に , に) 紙 が あります。

We need paper (in order) to write a letter.

Konó tegamí wo fūjiru² nóni (tamé ni or ni) fūrō³ ga hoshii desū.
この 手紙 を 封じる のに (ため に , に) 封ろうが欲しいです。

I wish to have some wax to seal this letter.

With other verbs, the expression *nóni* is generally used.

Konó hakó ni kugí wo útsu nóni kanazuchí⁴ wo mōtte kitē kudasái.
この 箱 に 釘 を 打つ のに 金鎚 を 持って 来て 下さい。

Please, bring me a hammer to nail this box.

When an infinitive is used subjectively it is translated by the *simple present*, followed by *kotó wa* 事は or *to iú kotó wa* という事は. The expression *to iú* is used to emphasize the idea expressed by the infinitive.

Oshierú (to iú) kotó wa tōtōi⁵ shokugyō⁶ de arimásū.
教える (という) 事 は 尊い 職業 であります。

To teach is a noble profession.

1 porter 2 *fūjiru* to seal 3 wax 4 *kugí wo útsu* to nail (*kugí* nail, *útsu* to strike;)
kanazuchí hammer 5 noble 6 occupation, profession

Arúku (to iú) kotó wa kenkō¹ ni yói undō desū.

歩く (という) 事は健康によい運動です。

To walk is a healthful exercise. (*kenkō ni yói* healthful)

When two or more infinitives are the subject of the same finite verb, the expression *to iú* is generally omitted, because if it were used the sentence would sound too stiff.

Kangáeru kotó to hanásu kotó wa ningen no saidái² tokkēn³ de arimasū.

考える 事と話す 事は人間の最大特権であります。

To think and to speak are the greatest privileges of man.

Note that when an infinitive is the subject of a verb, the corresponding Japanese expression is followed by *wa* or *ga*, according to the rules already given for the use of these two postpositions.

Ayamachi wo surú⁴ kotó wa ningen de ári, yurúsu⁵ kotó wa kami

過ちをする 事は人間であり、許す 事は神
de áru. To err is human; to forgive is divine. (*ayamachi* error, fault)
である. (*ningen* a human being, man; a mortal)

Míru kotó ga dekinai no wa hijō ni kanashii kotó ni chigainai.

見る 事が出来ないのは非常に悲しい 事にちがいない。

It must be very sad **not** to be able to see.

Sometimes an infinitive subject may be expressed by a noun.

Konō jimúsho de wa kitsuén⁶ wa kinjiraretē imasū.

この事務所では喫煙は禁じられています。

In this office it is prohibited to smoke. (*kinjirareru* to be prohibited)

The expression *to iú* is omitted when an infinitive is preceded by *there is*, also when the infinitive is used objectively.

Nani mo surú kotó ga arimasen. There is nothing to do.

何もする 事がありません。

Benkyō surú kotó ga sūki desū. I like to study.

勉強する 事が好きです。

Instead of *kotó* one may use *no*, especially when the infinitive is in the objective case. Note that the expressions *kotó*, *to iú kotó*, and *no*, placed after the verb, serve to substantivize it.

Anō hito wa okāsan to sampō surú no ga sūki desū.

あの人はお母さんと散歩するのが好きです。

He likes to take walks with his mother.

Anō kodomo wa asobu no wo sūkimasen. That boy does not like

あの子供は遊ぶのを好きません to play.

The postposition *wo* is regularly used after an infinitive in the accusative.

1 health 2 saidái the greatest 3 privilege 4 *ayamachi wo surú* to err 5 *yurúsu*
to forgive 6 *kitsuén* smoking (tobacco)

Bôku ga sonô kodomotachi to ikû no wo chichi wa kinjimashita.

僕 が その 子供達 と 行く の を 父 は 禁じました

My father has forbidden me **to go** with those children.

Anô hitô wa watashi ni hanâsu no wo kiraimasû.

He dislikes **to**
 speak to me.

あの 人 は 私 に 話す の を 嫌います。

Yûkan-na¹ heishi wa shinû kotô wo osoremâsen.²

勇敢 な 兵士 は 死ぬ 事 を 恐れません。

A courageous soldier fears not **to die**.

Kotô or **no**, but not **to iû kotô**, is often used when an infinitive is preceded by the verb *to be*, with an adjective or a participial adjective.

Anô shônen wa gakkâ wo manabû no ga taihên osôî desû.

あの 少年 は 学課 を 学ぶ の が 大変 遅い です。

That boy is very **slow to learn** his lessons.

Konô usugurâi³ akari de wa yômu kotô ga dekimasên.

この うす暗い あかり では 読む 事 が 出来ません。

In this dim light I am **unable to read**.

Anâta no sensei wo sonnâ ni hâyaku hōmon⁴ surû no wa yoroshikû

貴方 の 先生 を そんなに 早く 訪問 する の は よろしく
nûi to omoimâsû. I think that it is **not proper to visit** your teacher so early.
ないと 思います。 (*lit.* Your teacher so early to visit, proper is not, so I think.)

An infinitive preceded by the verb *to be*, with an adjective, may be translated in the tense proper in English were the infinitive idea expressed by a finite verb. However, the construction with **kotô** may also be used.

Mô ichi-do o-me ni kakâreba (kakâru kotô ga dekireba) ureshii desû.

もう 一度 お目 に かかれば (かかる 事 が出来れば) 嬉しい です。

I shall be glad **to meet** (if I meet) you again.

The infinitive preceded by **to be** may, in some cases, be translated by what in Japanese corresponds to an English relative construction.

Yamâ no chôjô⁵ ni tōchaku shitâ no wa watashi ga saishō⁶ deshita.

山 の 頂上 に 到着 した の は 私 が 最初 でした。

I was **first to arrive** at the top of the mountain.

(*lit.* At the top of the mountain that arrived, I was the first.)

When immediately preceded by a finite verb, an infinitive may be translated in the tense that would be proper were the infinitive expressed by a finite verb preceded by the conjunction *that*.

Anô otokô wa anô tegami wo kaita kotô wo hitêi⁷ shimashita.

あの 男 は あの 手紙 を 書いた 事 を 否定 しました。

That man denied **to have written** that letter.=That man denied that he had written that letter.

1 *yûkan-na* courageous 2 *osoreru* to fear 3 dim 4 *hōmon surû* to visit 5 top
6 the first 7 *hitêi surû* to deny

Kare wa jibū no kāoku ni hōku shītá¹ kotō wo mitomemashita.²
 彼は自分の家屋に放火した事を認めました。

He admitted **to have set fire** to his own house. = He admitted that he had set fire to his own house. (*kāoku* literary expression for *house*)

After such verbs as *to acknowledge*, *to acclaim*, *to proclaim*, and similar ones, the infinitive *to be*, followed by an object, is omitted in Japanese, as it may be omitted in English.

Wareware wa wareware no shidōsha³ to shitē saijakunenshā⁴ wo shōnin
 我々は我々の指導者として最若年者を承認
shimashita.⁵ We acknowledged the youngest man (to be) our leader.
 しました。 (*lit.* We, our leader as, youngest man acknowledged.)

Shihainin wa watashi wo jibū no hishō⁶ ni shitē kuremashita.
 支配人は私を自分の秘書にしてくれました。

My manager has kindly appointed me his private secretary.

Preceded by a finite verb, the infinitive *to be*, followed by an adjective, is translated by **dēsū to** or by the less polite expression **da to**.

Ano otokō wa hijō ni shōjiki dēsū to omoimāsū.
 あの男は非常に正直ですと思います。

I believe that man **to be** very honest.

Kono hōchi wa uso da to omoimāsū. I believe this news **to be** untrue.
 この報知は嘘だと思います。

Ano otokō wa hijō ni kanemochi da to hitōbito wa omotte imāsū.
 あの男は非常に金持だと人々は思っています

People think that man **to be** very rich.

Note that **da to** followed by the verb *omōu* may be used in good conversation. Compare this use of **da to** with the use of the shorter past form followed by *toki ni*. (Lesson 30, page 203).

Instead of **dēsū to** or **da to**, the infinitive **to be** may be translated by **de aru to**.

Ano onna wa kichigai⁷ de aru to (or *da to*, *dēsū to*) *hammēi⁸ shimashita.*
 あの女は気違いであると(だと、ですと)判明しました。

That woman proved **to be** insane.

If an infinitive, preceded by a finite verb, may be used in English in the form of direct speech, the direct speech is generally used in the Japanese translation. In this case, the expression corresponding to the infinitive is followed by **to**.

- (1) *Nihon-go wo naraō to kesshin⁹ shimashita.* I have decided **to learn**
 日本語を習おうと決心しました。 Japanese.
 (*lit.* The Japanese language "I will learn" so I have decided.)

1 *hōka surū* to set fire 2 *mitomerū* to admit 3 leader 4 youngest man 5 *shōnin surū* to acknowledge. 6 *hishō* secretary, *hishō ni surū* to appoint as secretary 7 insane 8 *hammēi surū* to prove 9 *kesshin surū* to decide

Motto benkyō shimāsū to sensei ni yakūsoku¹ shimashita.
もっと 勉強 します と 先生 に 約束 しました。

I promised my teacher **to study** more.

(lit. "More I study" so to the teacher I promised.)

Ano hito wa jū-man yen kashité kuré to watashi ni tanomimashita.
あの 人 は 拾万 円 貸して くれ と 私 に 頼みました。

That man asked me **to lend** him a hundred thousand yen.

(That man "¥100,000 yen lend me" so to me asked.)

Chichi wa kōban Ōsaka kara kuru to omoimashū.
父 は 今晚 大阪 から 来る と 思います。

We expect our father **to arrive** to-night from Osaka

(lit. "Our father to-night from Osaka comes" so we think.)

Kare wa kuru to yakūsoku shimashita. He promised **to come**.

彼 は 来る と 約束 しました。

(lit. He, "I come" so—promise made.)

Kare wa boku wo ūtsu to odokashimashita. He threatened **to beat** me.

彼 は 僕 を 打つ と おどかしました

(lit. He, me "I beat" so he threatened.)

When the infinitive is translated by the future, instead of using the form with *mashō*, as used in example (1), the future form in *yō* or *ō* is generally used.

It has been stated, in Lesson 32, page 229, that this form of future is considered vulgar, but it is used in good conversation when translating an infinitive. Compare this rule with the one given in Lesson 30, page 203, for the use of the short form of the *past* followed by *toki ni*.

*Ano hito wa shōnen wo sukuō² to kokoromimashita.*³
あの 人 は 少年 を 救おう と 試みました。

He attempted **to rescue** the boy.

(lit. He "The boy I will rescue" so he attempted.)

Ano hitotachi wa sōkoku⁴ wo sūteyō to kesshin shimashita.
あの 人達 は 祖国 を 捨てようと 決心 しました。

They decided **to abandon** their country.

(lit. They "The country we will abandon" so they decided.)

Watashi no tomodachi wa watashi wo tasūkeyō to doryoku⁵ shimashita.
私 の 友達 は 私 を 助けようと 努力 しました

My friend endeavoured **to help** me. (*tasukeru* 助ける to help)

(lit. My friend, me "I will help" so he endeavoured.)

This construction is used also for the desiderative.

Mōrisu San wa Nihōn-go wo naraō (or naraitai) to omoimashita.
モリスさんは 日本語 を 習おう (習いたい) と 思いました。

Mr. Morris desired to study Japanese. (*narau* 習う to learn, to study)

(lit. Mr. Morris "Japanese language I will study" so he thought.)

1 *yakūsoku suru* to promise 2 *sukuu* to rescue 3 *kokoromiru* to attempt 4 *sōkoku* one's homeland; *sūteru* 捨てる to abandon 5 *doryoku suru* to endeavour

Shiháinin wa atarashii sokkisha¹ wo yatoō² (yatoitái) to omotte imasu.
 支配人は新しい速記者を雇おう(雇いたい)と思っています
 My manager wishes to engage a new stenographer.
 (lit. The manager "new stenographer I will engage" so he thinks.)

Instead of **to** after the verb, one may use the expression *yō-ni*, in which case the infinitive is translated by the *simple present*.

Taishō wa jibū no guntai ni shingūn surū³ yō-ni (or shirō to) meijimashita.⁴ The general commanded his troops **to advance**. (lit. The general commanded his troops, advance in order to make, ordered.)

Watashi wa Tanaka San ni uchi ni ite kudasaru yō-ni (kudasai to) negaimashita. I begged Mr. Tanaka **to remain** at my home.
 と) 願いました。

Chichī wa boku wo daigaku e ireru yō-ni (ireyō to) kesshin shimashita.
 父は僕を大学へ入れるように(入れようと)決心しました。
 My father decided **to send** me to the University.

Bázoku⁵ wa wareware ni kané wo zēmbu watasu⁶ yō-ni (watasē to) kyōsei⁷ shimashita. The bandits forced us **to give** them all our money.
 と) 強制しました。

An infinitive preceded by the verbs *to prefer*, *to be better*, *to be advisable*, and other of similar meaning, may be translated by a finite verb followed by *hō ga ii* 方がいゝ, or *hō ga yōi* 方がよい (the way is good).

Kōmban watashi wa uchi ni iru hō ga yōi desu.
 今晚 私はうちにいる方がよいです。
 To-night I **prefer to remain** at home.
 (lit. To-night I at home to remain the way is good.)

Anō hito wo gomakasu⁸ yori wa jijitsu⁹ wo hanashita hō ga ii deshō.
 あのひとをごまかすよりは事実を話した方がいでしょう。
 It **would be better to tell** him the truth than to deceive him.
 (lit. That person, to deceive than, the truth told the way good will be.)

When an infinitive in the passive voice has the value of **can**, it is translated by the *potential*.

Watashi ga o-hanashi shitā anō e wa Bijitsu Tenrankai¹⁰ de miraremasu.
 私がお話したあの絵は美術展覧会で見られます。
 The picture I have spoken of **is to be seen** (can be seen) at the Art Exhibition.

An infinitive without **to** placed after verbs of perception, such as *to behold*, *to feel*, *to hear*, *to observe*, *to perceive*, *to see*, *to notice*, *to watch*, are regularly translated by the *simple present*, followed by

1 stenographer 2 *yatōu* to engage 3 *shingūn surū* to advance 4 *meijirū* to command 5 bandit 6 to give 7 *kyōsei surū* to force 8 to deceive 9 truth 10 *Bijitsu Tenrankai* Art Exhibition

wa, ga, or wo, as the case may require. *No* generally precedes the particle indicating the case.

Mori de tori ga naité¹ irú no ga kikoemáshita. I heard birds sing
森で鳥が鳴いているのが聞こえました。 in the woods.

Takúsán no hito ga anó o-terá e háiru no wo mimáshita.
沢山の人があの寺へ入るのを見ました。

We observed many people enter the temple.

Ryōshitachi² wa shishi³ ga sonó aná⁴ kará déte kurú no wo
獵師達はししがその穴から出て来るのを見ました。
The hunters saw a lion come out of his lair.

Inu ga hoéru⁵ no wo kikimáshita. I heard a dog bark.
犬が吠えるのを聞きました。

Absolute infinitives are translated according to their equivalents.

Hontō no kotō wo ieba (or *iú to*) *bōku wa kimi no e wo sūkimasén.*
本当の事を云えば(云うと)僕は君の絵を好きません。

To tell you the truth (If I am to tell you the truth) I do not like your painting.
(lit. True thing if I tell, I your painting don't like.)

See Lesson 22 for the translation of infinitives placed after the adverb *how*, and Lesson 44, page 360 for the infinitives without the particle *to* preceded by *can, may, might, must, and ought*.

Vocabulary

Nouns					
accused (the)	<i>hikokú</i>	被告コク	passenger	<i>senkyakú</i>	船客センカク
body	<i>shintai</i>	身体タイ	passport	<i>ryokōken</i>	旅行券リョコウケン
captain	<i>tái</i>	大尉タイ	prison	<i>keimushō</i>	刑務所ケイムショ
citizen	<i>shimin</i>	市民シミン	(prison) cell	<i>dokubō</i>	独房ドクボウ
duty	<i>gimu</i>	義務ギム	prisoner	<i>shūjin</i>	囚人シュウジン
exercise	<i>kūren</i>	訓練ケンレン	resources	<i>zaigén</i>	財源ザイゲン
expectation	<i>mikomi</i>	見込ミコミ	route	<i>kōtsūro</i>	交通路コウツウロ
fibre	<i>sen-i</i>	繊維センイ	sale	<i>baikyaku</i>	売却バイク
fishing	<i>gyoryō</i>	漁業リョウ	ship-canal	<i>unga</i>	運河ウンガ
gendarme	<i>kempei</i>	憲兵ケンペイ	welfare	<i>annéi</i>	安寧アンエイ
glow-worm	<i>hōtaru</i>	螢ホタル	Adjectives		
government	<i>sēfu</i>	政府セイフ	financial	<i>keizaiteki</i>	經濟的ケイザイテキ
help	<i>tetsudai</i>	手伝テツダイ	innocent	<i>mūzai</i>	無罪ムズイ
law	<i>hōritsu</i>	法律ホウリツ	intellectual	<i>chitekí</i>	知的チテキ
liberty	<i>jiyū</i>	自由ジユ	physical	<i>taikú</i>	体育タイク
			Verbs		
			to assist	<i>joryokú surū</i>	助力スル

1 *naku* to sing (of bird) 2 hunters 3 lion 4 lair 5 to bark

to attack	<i>shūgeki surū</i>	襲撃スル	to prevent	<i>bōshi surū</i>	防 ^{ボウ} 止 ^シ スル
to attempt	<i>kuwadate-rū</i>	企 ^{クワ} ダ ^テ ル	to request	<i>yōkyū surū</i>	要 ^{ヨウ} 求 ^{キウ} スル
to carry	<i>hakobū</i>	運 ^{ハク} ブ	to shorten	<i>chikamē-ru</i>	近 ^{チカ} メル
to declare	<i>senkokū surū</i>	宣 ^{セン} 告 ^{コク} スル	to spin	<i>tsumūgu</i>	紡 ^{ツム} グ
to defend	<i>mamōru</i>	守 ^{マモ} ル	to support	<i>shiji surū</i>	支 ^シ 持 ^チ スル
to enact	<i>seitei surū</i>	制 ^{セイ} 定 ^{テイ} スル	Adverbs		
to listen to	<i>ukagau</i>	伺 ^{ウカ} ウ	eagerly	<i>nēsshin-ni</i>	熱 ^{ネツ} 心 ^{シン} ニ
to move	<i>ugōku</i>	動 ^{ウゴ} ク	frantically	<i>nekkuyōteki-ni</i>	熱 ^{ネツ} 狂 ^{キヤウ} 的 ^{テキ} ニ
to order	<i>meiji-rū</i>	命 ^{メイ} ジ ^ル	still	<i>imadā-ni</i>	未 ^{イマ} ダ ^ニ
to plough	<i>tagayāsu</i>	タガヤス	sufficiently	<i>jūbun-na</i>	充 ^{ジュ} 分 ^{ブン} ナ

true liberty *shin no jiyū*; physical exercise *taikū undō*; to keep, to preserve *tamōtsu*; to be together with *taizā surū*; intellectual exercise *chitekī kūnren*; learned people, the wise, thinkers *shikishā*; custom officer *zeikanrī*; to applaud *hākushu wo surū*; to expect, to anticipate *mikomū*; anticipation *mikomī*; to accost *kotobā wo kakēru*; to yield, to discharge, to emanate *hassūru*; North Star *Hokkyōku-sēi*; naked eye *nikugan*; foreign countries *shogaikoku*; welfare (well being) of the people, national welfare *mimpukū*

Exercise *Renshū* 練習

1. Ningén ga omōu mamá ni¹ ikīru no wa shin no jiyū de wa arimasén. Hītō wa hōritsu ni yotté² ikinakereba narimasén. 2. Hītō wa shintai wo tsūyoku surū tamé ni³ taikū undō ga hitsuyō to onājiku⁴ séishin wo wákaku tamōtsu tamé ni⁵ chitekī kūnren wo okonawanéba⁶ narimasén. 3. Nihón de wa gyoryō wa mukashī kará okonawareté itarashī⁷ désū. 4. Hatarakú kotō wa ningén no mōtomo taisetsū-na gīmu no hītōsu de arimásū. 5. Tabéru kotō to nerū kotō wa ikīru tamé ni hitsuyō désū. 6. Watashī wa shikishā to taizā surū tokī jibūn de hanásu yōri mo shikishagatā no osshāru kotō wo ukagau no ga sūki désū. 7. Dōzo, Imamurā San e denwā wo kákete myōchō jū-ji ni watashī no jimūsho e o-miē ni nāru⁸ yō-ni ittē kudasāi. 8. Mādo wo arau yō-ni mēdo ni iimāshīta ka.—Iié, iū no wo wasuremāshīta. 9. Sekái no ōku no tokorō de wa⁹ imadā-ni ni¹⁰ wo hakobū tetsudai ya tochi wo tagayāsu nōni umā to ushī ni tayōtte¹¹ imásū. 10. Zeikanrī ga funé ni kitē zen-senkyakū ni torānku ya kabān wo akerū yō-ni iimāshīta. 11. Saiban-kān wa hikokū wo mūzai de āru to senkokū shimāshīta. 12. Anāta wa hontō-ni o-uchi wo urū tsumorī désū ka.—Sā!¹² mōtte itai no désū ga uranai wāke¹³ ni wa ikanai no désū, nāzenaraba watashī wa keizaiteki zaigén wo zēmbu nakushitē shimaimāshīta karā. 13. Shūjin wa dokubō no mado karā nige-yō to kuwadatemāshīta. 14. Kōensha ga hanasō to shītā tokī ni chōshū

1 omōu mamá ni as he thinks; mamá as 2 ni yotté according to 3 tsūyoku surū tamé ni to keep strong 4 hitsuyō to onājiku just as necessary; hitsuyō necessity 5 wákaku tamōtsu tamé ni (in order) to keep young 6 okonau to do, to act; okonawanéba narimasén must have 7 okonawareté itarashī désū seems to have been practiced 8 o-miē ni nāru to come 9 ōku no tokorō de wa in most places 10 ni or nimotsu load 11 tayōru to depend upon 12 well (interj.) 13 uranai wāke ni wa ikanai (lit.) not to sell the reason won't go=I must sell

wa nekkyōteki-ni hakūshū wo shimashita. 15. Anata wa go-jibūn no nōjō no baikyakū karā ikura o-uketori ni naru mikomī desū ka.—Sūkūnaku tōmo¹ san-jū-man yen uketorū tsumorī desū. 16. Eki e tsūita tokī ni kēpei ga watashī ni kotobā wo kake watashī no ryokō-ken wo miseru yō-ni yōkyū shimashita. 17. Nakanō San ni watashī wo go-ji ni Teikokū Hōteru de matsu yō-ni itte kudasai. 18. Anata to go-issō ni ima dekakereimasū. 19. Taisēn ūnga wa kōtsūro wo chikamēru tamē ni tsūkuraremasū. 20. Watā wa sūbete no sen-i no nāka de ito ni ichibān tsumugī yasūi desū. 21. Anchū ni² okarerēba hōtaru wa hito ga sorē ni yottē monō wo yōmu kotō ga déki matā tokēi no jikan wo mīru nōni jūbun-na hodō tsuyōi³ hikarī wo hasshimasū. 22. Hokkyōku-sēi wa nikugān ni wa kesshite ugokānu⁴ yō-ni miemasū. 23. Sōchō⁵ tekī wo shūgeki surū yō-ni waga tāi wa meijimashita. 24. Jūshichī sēiki no hajimē ni Nihōn sēifu wa Nihōn-jin ga shogaikokū e yukū no wo bōshi surū tamē no hōritsu wo seitēi shimashita. 25. Kaku⁶ kokumīn wa nēsshin ni rikō subēki yottsū no gīmu ga arimasū. Sorera wa kōkka no hōritsu wo tsūkuru nōni joryokū surū kotō, kakuji no gyōmu⁷ wo mōtte kunī wo shīji shi ittān kankyū⁸ āreba yōku kunī wo mamōru kotō, hōritsu ni shītāgū kotō soshitē mimpukū no tamē ni hōritsu no shikkō wo tasūkēru⁹ kotō de arimasū.

1. 人間が思うまゝに生きるのは真の自由ではありません。人は法律によって生きなければなりません。2. 人は身体を強くするために体育運動が必要と同じく精神を若く保つために知的訓練を行わねばなりません。3. 日本では漁獵は昔から行われていたらしいです。4. 働く事は人間の最も大切な義務の一つであります。5. 食べる事と寝る事は生きるために必要です。6. 私は識者と対座する時自分で話すよりも識者方のおっしゃる事を伺うのが好きです。7. どうぞ今村さんへ電話を掛けて明朝十時に私の事務所へ御見えになるように云って下さい。8. 窓を洗うようにメイドに言いましたか。—いえ、言うのを忘れました。9. 世界の多くの所ではいまだに荷を運ぶ手伝いや土地をたがやすのに馬と牛にたよっています。10. 税関吏が船に来て全船客にトラंकや鞆を開けるように言いました。11. 裁判官は被告を無罪であると宣告しました。12. 貴方は本当にお家を売るつもりですか。—さあ、持っていたいのですが売らない訳にはゆかないのです、なぜならば私は経済的財源を全部なくしてしまいましたから。13. 囚人は独房の窓から逃げようと企てました。14. 講演者が話そうとした時に聴衆は熱狂的に拍手をしました。15. 貴方は御自分の農場の売却から幾らお受け取りになる見込みですか。—少なくとも三十万円受け取るつもりです。

1 *sūkūnaku tōmo* at least 2 *anchū ni* in the dark; *anchū ni okarerēba* if placed in the dark 3 *jūbun-na hodō tsuyōi* strong enough 4 *kesshite ugokānu* not to move at all 5 *sōchō* early in the morning 6 *kaku* every 7 *kakuji no gyōmu wo mōtte* with one's work; *kakuji* each, *gyōmu* work 8 *ittān kankyū āreba* in case of emergency; *ittān* once, *kankyū* emergency, *āreba* if there is 9 *shikkō wo tasūkēru* to help to administer

16. 駅へ着いた時に憲兵が私に言葉をかけ私の旅行券を見せるように要求しました。 17. 中野さんに私を五時に帝国ホテルで待つように言って下さい。 18. 貴方と御一緒に今出かけられます。 19. 大船運河は交通路を近めるために造られます。 20. 綿はすべての繊維の中で糸に一番紡ぎ易いです。 21. 暗中におかれゝばほたるは人がそれによって物を読む事が出来又時計の時間を見るのに充分なほど強い光を發します。 22. 北極星は肉眼には決して動かぬように見えます。 23. 早朝敵を襲撃するように我が大尉は命じました。 24. 十七世紀の初めに日本政府は日本人が諸外国へ行くのを防止するための法律を制定しました。 25. 各国民は熱心に履行すべき四つの義務があります。それ等は国家の法律をつくるのに助力する事、各自の業務を以って国を支持し一旦緩急あればよく国を守る事法律に従う事そして民福のために法律の執行を助ける事であります。

1. To live as a man wishes is not true liberty. Man must live according to law. 2. Just as to keep strong in body a man needs physical exercise, so to keep young in mind a man must have intellectual exercise. 3. In Japan fishing seems to have been practiced from earliest times. 4. To work is one of the most important duties of man. 5. To eat and sleep is necessary in order to live. 6. When I am with learned people I prefer to listen to what they say, rather than to speak myself. 7. Please telephone to Mr. Imamura and tell him to come to my office to-morrow morning at ten o'clock. 8. Did you tell the maid-servant to wash the windows?—No, I forgot to tell her. 9. In many parts of the world man still depends entirely upon the horse and the ox to help to carry loads and to plough the land. 10. A custom officer came on board and asked all passengers to open their trunks and valises. 11. The judge declared the accused to be innocent. 12. Do you really intend to sell your house?—Well, I should like to keep it, but I am forced to sell it, because I have exhausted all my financial resources. 13. A prisoner attempted to escape from the window of his cell. 14. When the orator began to speak, the audience applauded frantically. 15. How much do you expect to receive from the sale of your farm?—I expect to receive at least three hundred thousand yen. 16. When I arrived at the station a gedarme accosted me and requested me to show him my passport. 17. Tell Mr. Nakano to wait for me at five o'clock at the Imperial Hotel. 18. I am now ready to go with you. 19. Ship canals are made to shorten routes. 20. Cotton is the easiest of all fibers to spin into thread. 21. Placed in the dark, the glow worm yields a light strong enough to enable us to read print or to tell the time by a watch. 22. The North Star appears to the naked eye never to move at all. 23. Our captain ordered us to attack the enemy early in the morning. 24. Early in the 17th century, the Japanese government enacted laws devised to prevent the Japanese from visiting foreign countries. 25. Every citizen has four duties which he ought to fulfil eagerly. They are: to assist in making his country's laws; to support his country with his work and defend it when necessary; to obey its laws; to help to administer its laws for the general good of the people.

Fifty-fifth Lesson 第五十五課

Participles *Búnshi* 分詞

Some of the previous lessons have shown how to translate participles when used to form the progressive conjugation and the compound tenses of verbs.

When otherwise used, participles are translated into Japanese in various ways, according to their English equivalents.

Cause or Reason

A participle indicating cause or reason is translated into Japanese by the same construction used in translating a verb preceded by *as* or *because*.

Kono mizunomi¹ wa tetsu de dékite imásu kará (or nóde) kowaremasén.
この水呑みは鉄で出来ていますから (ので) こわれません。

Being made (Because it is made) of iron this tumbler will not break.

Ima o-kané ga arimasén kará (nóde) nani mo kau koto ga dekimasén.
今お金がありませんから (ので) 何も買う事が出来ません。

Not having (As I have not) now money with me I cannot buy anything.

Anó hitó wa anná ni hashitte imásu kará sugu ni uchi e tsúku deshō.
あの人はあんなに走っていますから直ぐに家へ着くでしょう。

Running as he does he will soon reach home.

As he is running so (*fast* understood) he will soon reach home.

Ichí nichí-jū arukidōshi déshita kará (nóde) sukkāri tsūkaremashta.
一日中歩き通しでしたから (ので) すっかり疲れしました。

Having (As I had) walked the whole day I was exhausted.

The suffix *dōshi*, as used in the last example, indicates continuation, progression, and corresponds to the expressions *all through*, *throughout*. It is placed after the simple stem of verbs of Class I and the *i*-stem of verbs of Class II. Ex: *Arukidōshi* to walk the whole distance; *shaberidōshi* to keep talking; *tabedōshi* to keep on eating. (*aruku* to walk, *shaberu* to talk or gossip, *taberu* to eat)

Concession or Contrast

The participles *granting* and *admitting*, which, with concessive meaning, are sometimes used at the beginning of a sentence, are translated by a finite verb and one of the expressions *to shîté-mo* としても, *kari ni*.....*to shîté-mo* 仮に.....としても, or *tatoé*..... *tōwa-ié* たとえ.....とは言え, as shown below. Each of the given

¹ I tumbler, drinking vessel (*mizú* water; *nomi* from *nómu* to drink)

expressions corresponds to *although*; the first one is the least emphatic.

Kari ni kimi ga jiko bōei¹ no tamē ni okonattā² to **shîté-mo** kimi wa
 仮に君が自己防衛のために行ったとしても君は
 kimi no mōshitae³ wo shōmei surū⁴ shōnin⁵ ga arimasen.
 君の申立てを証明する証人ありません。

Granting that you acted in self-defence, you have no witness to testify to your assertion.

Watashi no keikaku⁶ ga kanzen⁷ de nai to **shîté-mo** náo katsu⁸ watashi wa
 私の計画が完全でないとしてもなお且つ私は
 soré wo jikkō⁹ ni utsusō to¹⁰ omoimāsu. (jikkō ni utsusu to put into
 それを実行に移そうと思います。 practice)

Admitting that my plan is not perfect yet, I shall now begin to put it into practice.

(My plan perfect is not although, yet I it in practice I put so I think.)

Tatoé kimi wa jibun jishin no doryoku¹¹ de kanemochi ni nátta **tōwa-ié**
 たとえ君は自分自身の努力で金持になったとは言え
 kimi no yoséi¹² wo itazurá¹³ ni sugóshite¹⁴ wa naranai.
 君の余生を徒らに過してはならない。

Granting that you have become rich through your own efforts, you should not spend the rest of your life in idleness.

When a participle is used with a contrasting meaning, it is translated by a finite verb, followed by the expression **tōwa-ié** とは言え, which also means *although*.

Kizutsúita¹⁵ **tōwa-ié** anó yūkan-na bokusā wa tataikai tsuzukemashita.
 傷ついたとは言えあの勇敢なボクサーは闘い続けました。
 (Although) **wounded**, that brave boxer continued to fight.

Condition

A participle, used with the implied meaning of a condition, is translated into Japanese by the subjunctive, as may be done in English.

Konó yamá no chōjō e **noboréba** mizuúmi¹⁶ ga miemāsu.
 この山の頂上へ登れば湖が見えます。

Climbing (If you climb) to the top of this mountain you will see a lake.

Háyaku hashireba anó hito ni oitsukimāsu.¹⁷
 速く走ればあの人に追いつきます。

Running (If you run) fast you will catch up with him.

Shōjiki ni okonaéba minna kara sonkéi saremāsu.¹⁸
 正直に行えばみんなから尊敬されます。

Acting (If you act) honestly you will deserve respect from all.

1 jiko self, bōei defence 2 okonau to act 3 assertion 4 shōmei surū to prove
 5 witness 6 plan 7 perfect 8 náo katsu yet 9 practice 10 utsusu to put 11 effort
 12 yōsei the rest of one's life 13 idleness 14 sugōsu to spend 15 kizutsúita
 wounded, kizutsúku to get wounded 16 lake 17 oitsúku to overtake 18 sonkéi
 sarerú to be respected, sonkéi respect

Mō sūkōshi yāsuku teikyō surēba¹ konō shinā wa tayāsuku urerū deshō ni.
 もう 少し 安く 提供 すれば この 品 はたやすく売れるでしょうに。
Offered (If they were offered) a little cheaper these goods would sell easily.

Time

Participles having the implied meaning of time are translated into Japanese according to the equivalent English expressions.

Hashi wo watatté itá toki ni watashi wa Nihón-go no sensēi ni
 橋 を 渡って いた 時 に 私 は 日本語 の 先生 に
o-mé ni kakarimáshita. **Crossing** (While I was crossing) the bridge I met
 お目 に かかりました。 my Japanese teacher.

Kitaku² shité kará doá no kagi wo nakushita kotó ni ki ga tsukimáshita.
 帰宅 して から ドアの 鍵 を なくした 事 に 気が つきました。

Having (After I had) **reached** my house I noticed that I had lost the door key. (*nakusu* to lose, *ki ga tsuku* to notice)

Shigotó wo oeté kará sampó ni dekakemáshita.

仕事 を 終えて から 散歩 に 出かけました。

Having finished (After I had finished) my work I went out for a walk.

The participles which, placed after the nouns they qualify, may be, in English, changed into relative clauses, are translated by what corresponds in Japanese to a relative construction.

Kaisēn wo arawáshita e. A picture **representing** (that represents)
 海戦 を 現わした 絵. a naval battle. (*arawasu* to represent)

Inaká ni sūnde irú monó wa tokái ni sūnde irú monó yōri mo
 田舎 に 住んで いる 者 は 都会 に 住んで いる 者 より も
motto kenkō desū. People **living** (who live) in the country are healthier than
 もっと 健康 です. those **living** in a city.

Ima hanáshite irú hitó wa dai-yūbenka desū.

今 話して いる 人 は 大雄弁家 です。

The man (who is) **speaking** now is a great orator.

Nambēi de hanasárete irú kotobá wa Sūpēin-go to Porutogarú-go desū.
 南米 で 話されて いる 言葉 は スペイン語 と ポルトガル語 です。

The languages (that are) **spoken** in South America are Spanish and Portuguese.

Kinō shinsūi³ shita fūne wa Nihón no saidai-kyū shōsen no náka no
 きのう 進水 した 船 は 日本 の 最大級 商船 の 中 の
hitotsu desū. The ship (that was) **launched** yesterday is one of the largest of
 一つ です. the Japanese merchant vessels. (*saidai* largest; *kyū* class)

Kyōto-sēi no (Kyōto de dékita) shikkí⁴ wa sekai-jū de yūmei desū.
 京都製 の (京都 で 出来た) 漆器 は 世界中 で 有名 です。

The lacquered wares (that are) **made** in Kyoto are famous all over the world.

¹ *teikyō suru* to offer ² *kitaku*=*ki* from *kāeru*+*taku* home; *kitaku suru* to return home, to come home ³ *shinsūi suru* to launch ⁴ *shikkí* lacquered ware

In the preceding lesson it has been stated that an infinitive without *to*, placed after verbs of perception, such as *to behold*, *to feel*, *to hear*, *to observe*, *to perceive*, *to see*, *to notice*, *to watch*, are regularly translated by the simple present, followed by *wa*, *ga*, or *wo*, as the case may require. The same construction is used to translate also the participles placed after the same verbs of perception.

Yamá no kánata ni¹ sūgata wo kesū² tsūki wo nagamemáshita.

山の彼方に姿を消す月を眺めました。

We beheld the moon **disappearing** (disappear) beyond the mountains.

Dāre ka sukui³ wo motómete iru no ga kikoemáshita.

誰か救いを求めているのが聞こえました。

We heard somebody **erying** (cry) for help. (*motoméru* to call for)

Shōnendan ga yaēi⁴ kara hikiagēru⁵ no wo mimáshita.

少年団が野営から引きあげるのを見ました。

We observed the boy scouts **leaving** (leave) their camp.

Umá ga suishá-goyá⁶ no hō e hashitte ikú no wo mimáshita.

馬が水車小屋の方へ走って行くのを見ました。

I saw a horse **running** (run) towards the water-mill.

Tomodachi wa bōku ga tomodachi no ushirō kara arūite ittā no ni

友達 は 僕 が 友達 の 後 から 歩いて 行った の に

ki ga tsūkimasēn⁷ deshita.

My friend did not notice me **walking** (walk)

気がつきませんでした。

after him.

The following are among the English verbs which may be immediately followed by a present participle:

to arrive	<i>tsukú</i>	着く	to keep (on)	<i>tsuzukú</i>	続く
to cease	<i>tomarú</i>	止まる	to lie (down)	<i>yokotawáru</i>	横たわる
to come	<i>kúru</i>	来る	to meet	<i>áu</i>	会う
to continue	<i>tsuzukú</i>	続く	to remain	<i>todomáru</i>	留まる
to go	<i>ikú</i>	行く	to run	<i>hashíru</i> (Lit.)	走る
				<i>kakéru</i> (Colloq.)	駆ける
to go on	<i>tsuzukerú</i>	続ける	to stand	<i>tátsu</i>	立つ

The participles that follow this class of verbs are generally used in the subordinate.

Onná-no-ko ga watashi no hō e káketē kimáshita. A girl came running

女の子が私の方へ駆けて来ました。 towards me.

Tsūkareta rōdōshatachi wa jimen no ue ni yokotawátte nēte imáshita.

疲れた労働者達は地面の上に横たわって ねて いました。

The tired workmen **lay sleeping** on the ground.

1 *kánata ni* beyond 2 *sūgata wo kesū* to disappear 3 *sukui* help 4 *yaēi* camp
5 *hikiagēru* to leave 6 *suishá-goyá* water-mill 7 *ki ga tsukú* to notice

A participle preceded by the verb *to continue* and its synonyms *to go on*, *to keep on*, or by *to remain*, is translated by the simple stem of verbs of Class I and the *i*-stem of verbs of Class II, followed by the verb *tsuzukeru* to continue.

iu 言う to say *iitsuzukeru* 言い続ける to continue saying
tatsu 立つ to stand *tachitsuzukeru* 立ち続ける to remain standing

Ano hito wa tachitsuzukete imashita. He remained standing.
 あの人は立ち続けていました。

Kyōshi wa seikō wa nintai¹ ni motozuku² to iitsuzukete imashita.
 教師は成功は忍耐にもとづくと言い続けていました。
 The teacher **went on saying** that success depends on perseverance.

Ano hito wa watashi wo mitsuzukete imashita. He **kept on looking**
 あの人は私を見つけていました。 at me.

If the present participle embodies the implied meaning of *while*, the expression *no ni* のに is placed after the verb in the progressive form.

Watashi wa ani ga ani no sensei to aruite iru no ni aimashita.
 私は兄が兄の先生と歩いているのに会いました。
 I met my brother **walking** with his teacher.

Sometimes, in English, a participle may serve to join an introductory clause to the principal clause of a sentence, thus avoiding the use of the conjunction *and*. The introductory clause thus formed has the emphasis upon the action intended to be emphatic. Ex:

I took some money out of my pocket **and** gave it to the beggar.
Taking some money out of my pocket I gave it to the beggar.

In such a case the participle is translated into Japanese by the subordinate.

Watashi wa poketto kara ikuraka no kanē wo toridashite kojiki ni yarimashita. Translation of the preceding two sentences.—(lit. I, pocket from, やりました. some money taking out, to the beggar gave.)

Ryōshi wa iwā kage ni mi wo kakushite³ kuma no chikazuku no wo machimashita. The hunter, **hiding himself** behind a rock, waited for the approach of the bear. or The hunter hid himself behind a rock and waited for the approach of the bear.

If the participle is in the perfect tense it is translated by the past, followed by *nōde* or *karā*.

1 *nintai ni* in perseverance 2 *motozuku* to depend on 3 *mi wo kakusu* to hide oneself

Rōdōshatachi wa shigotō wo oeta nōde (karā) uchi e kaette ikimashita.
 労働者達は仕事を終えたので(から)家へ帰って行きました。
 The workmen, **having finished** their work, went home.
 The workmen finished their work **and** went home.

Participles sometimes used after the conjunctions *when*, *while*, *whether*, *though*, and *as if* are translated by their equivalent constructions with finite verbs.

Anata no gakkō no sōba wo tōtta toki ni anata no sensē ni o-me ni kakarimashita. **While passing** by your school I met your teacher.
 到你的学校の側を通った時にあなたの先生にお目にかかりました。(lit. Your school's vicinity passed when, your teacher met.)

Anō otokō wa takūsan dokushō surū ga sūkoshi kiri oboemasen.
 あの男は沢山読書するが少しきり覚えません。
 That man, **though reading** much, learns but little

Tomodachi wa kaueru tsumori no yō-ni tachiagarimashita.
 友達は帰るつもりのように立ち上がりました。
 My friend rose **as if intending** to leave.
 (lit. My friend, to return of intention-like, rose.)

A participle may sometimes be translated by an idiomatic expression.

Sēi-u ni² kakawarazū³ watashi wa go-ji ni dekakemasū.
 晴雨にかかわらず私は五時に出かけます。
 Whether raining or not I will go out at five o'clock.

Impersonal absolute participles are translated in different ways according to their different meanings. Below are the most common of this class of participles:

concerning	<i>ni tsūite</i>	について
considering	<i>kangāereba</i>	考えれば
	<i>.....no wari ni</i>	.....の割に
excepting	<i>.....wo nozoite</i>	.....を除いて
generally speaking	<i>gāishite ieba</i>	概して言えば
strictly speaking	<i>gemmutsū ni ieba</i>	厳密に言えば
regarding	<i>ni tsūite</i>	について
judging from appearance	<i>gaikēn karā handān shite</i>	(or <i>sureba</i>) 外見から判断して (すれば)

Zannēn nāgara anata no go-yōkyū⁴ ni tsūite wa anata wo go-manzokū⁵ saserū kotō ga dekimasen. **Concerning** your request, I am sorry to say that I cannot satisfy you.
 (lit. I am sorry but, concerning your request, you to satisfy, I cannot.—
Zannēn nāgara.....I am sorry but.....)

1 *dokushō surū* to read 2 *sēi* fine weather, *u* rain, *sēi u ni* in fine weather or rain
 3 *kakawarazū* in spite of 4 *yōkyū* request 5 *manzokū saserū* to satisfy

Anó hitó no dai zaisán¹ wo kangáereba anó hitó wa anná sómatsu-na²
 あの人の大財産を考えるとあの人はあんな粗末な
ie ni sumubeki de wa arimasén. Considering his great wealth, he should
 家に住むべきではありません。 not live in that miserable house.

Gáishite ieba hito wa jibún no katéi wo aishimásū.
 概して言えば人は自分の家庭を愛します。

Generally speaking people love their homes.

Gaikén kará handán suréba anó hitó wa shōjiki-monó ni miemásū.
 外見から判断すればあの人は正直者に見えます。

Judging from appearances, he seems to be an honest man.

Fūtarī wo nozoitē zēmbu no séito wa kyōshitsu ni imáshita.
 二人を除いて全部の生徒は教室にいました。

Excepting two, all the students were in the class room.

Past participles denoting a permanent habit, state or character, may be translated by the same construction used to translate relative clauses. Some of these participles are translated by a noun used as an adjective.

<i>kyōiku no áru shōnen</i>	教育のある少年	an educated boy
<i>yōku narasáreta dōbutsu</i>	よく馴らされた動物	a well-trained animal
<i>taieki shōkō</i>	退役将校	a retired officer

Adjectives formed from nouns to which the termination **ed** is added are translated by the Japanese word corresponding to the English adjective without the terminal **ed**, followed by the qualified noun. **No** is sometimes used to join the adjectival expression to the qualified noun.

<i>akahigé no otokó</i>	赤ひげの男	a red-bearded man
<i>katamé no onná</i>	片眼の女	a one-eyed woman
<i>ashí no nagái shōnen</i>	足の長い少年	a long-legged boy
<i>ki-gikú</i>	黄菊	a yellow-coloured chrysanthemum
<i>kedakái hitó</i>	気高い人	a noble-minded person

Vocabulary

Nouns					
battle	<i>kásen</i> ³	合カ戦キ	giraffe	<i>kirin</i>	麒麟キリン
bridge	<i>hashi</i>	橋ハシ	house	<i>káoku</i>	家カ屋ウ
bush	<i>yabú</i>	ヤブ	mechanics	<i>kikáigaku</i>	機キ械カ学ガ
engine	<i>hatsudōki</i>	発ッ動ドラ機キ	occupation	<i>tsutoméguchi</i>	勤ツメ口クチ
	<i>énjin</i>	エンジン	old age	<i>rōnen</i>	老ラ年ネ
hare	<i>usagi</i>	兎ウサギ	performance	<i>ensō</i>	演エン奏ソ
			seat	<i>zaseki</i>	座ザ席キ

1 *zaisán* wealth 2 *sómatsu-na* miserable 3 *Kásen* is used when referring to ancient wars, while *sentō* is used when referring to modern battles.

shoulder	<i>kāta</i>	肩 ^カ	to insult	<i>bujokū surū</i>	侮辱 ^{ブウ} スル
statesman	<i>isēisha</i>	為 ^{タカ} 政 ^{セイ} 者 ^{シャ}	to lead	<i>michibīku</i>	導 ^{ミチビク}
Verbs					
to carry	<i>hakobikōmu</i>	運 ^{ハコビ} 込 ^{コム}	to notice	<i>mikake-rū</i>	見 ^ミ カケル
	<i>katsūgu</i>	カツグ	to occupy	<i>fusagarū</i>	フサガル
to connect	<i>tsunagū</i>	ツナグ	to pass by	<i>tsūka surū</i>	通 ^{ツカ} 過 ^{スル}
to explode	<i>bakuhatsū surū</i>	爆 ^{バク} 発 ^{ハツ} スル	to represent	<i>arawāsu</i>	現 ^{アラワ} ワス
to fear	<i>osorē-ru</i>	恐 ^{オソ} レル	Adverbs and Prepositions		
to fulfil	<i>hatāsu</i>	果 ^{ハタ} ス	along	<i>nī sōte</i>	ニ沿 ^{ニゾテ} ウテ
			easily	<i>tayāsuku</i>	タヤスク

to do, to fulfil one's duty *gīmu wo hatāsu*; to return home *kitakū surū*; to miss the mark *uchisokonāu*; to notice, to remark, to become conscious of *ki ga tsūku*; to rise, to get up, to stand up *tachiagarū*; to buy, to obtain, to purchase *motomēru*; to sleep well *jukusūi surū*; good (character) *zenryō-na*; one's superior *meue*

Exercise Renshū 練習

1. Jibūn no gīmu wo hatāseba nanigotō mo osorēru kotō wa arimasēn.
2. O-takū karā tōku ni sūnde orimāsū nōde korē ijō tabi-tabī¹ wa ukagaemasēn.²
3. Anāta wa kikaigaku wo yōku go-zōnji dēsū karā sūgu ni yōi tsūtoméguchi ga āru deshō.
4. Sonná ni nāgaku Nihōn ni o-sumāi dēsū karā Nihōn-go wo yōku go-zōnji no hazū dēsū ne.
5. Mokuzō³ nāraba kāoku wa tayāsuku yakerū deshō.
6. Tatoē anāta ga yōku benkyō surū to shītē mo sensēi nāshi de wa Nihōn-go wa yōku oboeraremasēn.
7. Yūbe jukusūi shimasēn deshīta nōde kyō watashī wa taihēn nemutāi dēsū.
8. Bujokū saretā⁴ nōde sonō zenryō-na fujīn wa hitokotō mo iwazū ni heyā wo demāshīta.
9. Yōku hatarakū nāraba anāta wa konō shigotō wo futsūkā-kan de oerū kotō ga dekīru deshō.
10. Ima o-ishā no tokorō e irasshāru nāraba o-ishā wa uchī ni orarēru deshō.
11. O-takū no sōba wo tōtta tokī ni⁵ anāta no nīsan ga gaikokū-fujīn to hanāshīte itā no wo mimāshīta.
12. Hitsuyō-na hon wo motōmete karā kitakū shimāshīta.
13. Watashī wa Bījitsu Tenrankāi de Sekigaharā dāi-kāssen wo arawāshīta e wo mimāshīta.
14. Chiisāi murā wo tsūka shītē karā watashitachī no jidōsha no ējin ga bakuhatsū shimāshīta.
15. Nyūyōku no Hadosōn-gawā no ryōgan⁶ wo tsunagū hashī wa hijō-ni nagāi dēsū.
16. Tonarī no heyā de dāre ka arūite irū no ga kikoemāsū. Dāre dēsū ka.—Jochū ga heyā wo sōji shītē irū no dēsū.
17. Yokohamā e ikū tokī ni watashī wa hikōki ga jū-go-dāi ūmi no hō e tondē ikū no wo mimāshīta.
18. Kawā ni sōte arūite itā tokī ni usagī ga ni-hikī yabū no hō e hashītte ikū no wo mikakemāshīta. Watashī wa usagī wo uchimāshīta ga uchisokonattē shimaimāshīta.
19. Zasekī ga zēmbu fusagattē itā nōde watashitachī wa ensō-chū⁷ hajimē karā owarī mādē tachidōshi deshīta.
20. Hitō ga watashī no ushirō ni tātte itē watashī no shītē itā kotō wo mīte

¹ *korē ijō tabi-tabī* oftener ² *ukagaerū* to be able to call; *ukagau* to call, to visit
³ *mokuzō* made of wood ⁴ *bujokū sarerū* to be insulted ⁵ *tōtta tokī ni* when I passed ⁶ *ryōgan* both banks, both sides of a river ⁷ *ensō-chū* during the performance

itá no ni ki ga tsukimasén dëshíta. 21. Kimí no meué ni átta tokí áisatsu wo surú monó dëshú yo. 22. Anó otokó wa adakámo¹ hanashí wo surú tsumorí no yô-ni¹ tachiagarimáshíta ga hitókoto mo iwazú ni sugu matá koshikake-máshíta. 23. Otôto ga tsukárete itá yô-ni miemáshíta kará nerú yô-ni chûkoku shimáshíta. 24. Gáishíte iéba samúi kuní ni sùmu hitóbuto wa atatakái kuní ni sùmu hitóbuto yôri mo móto tsuyói dëshú. 25. Rônen no warí ni² chichí wa taihén jôbu dëshú. 26. Móttomo ashí no nagái dôbutsu wa kirín dëshú. 27. Watashí ga yondá tokí nagái higé no otokó wa zubón no pokétto kará te wo dashinágara susundé kimáshíta³. soshíté watashí no kabán wo káta ni katsúide nímotsu no heyá ni hakobikomimáshíta. 28. Méiji Tennô wa “Tánka” to shíté shirareté irú Nihón no mijikái shi no go-tannô-na on-katá⁵ de araseraremáshíta.⁶ Gyósei⁷ no náka no hitótsu ni “Yóki⁸ wo tóri, áshiki⁹ wo sûteté, totsukuní¹⁰ ni, otoránu¹¹ kuní to násu¹² yóshi-mo-gána¹³” to o-yomí ni nararemáshíta.¹⁴

1. 自分の義務を果たせば何事もおそれる事はありません。 2. お宅から遠くに住んでおりますのでこれ以上度々は伺えません。 3. 貴方は機械学をよく御存じですから直ぐによい勤口があるでしょう。 4. そんなに長く日本にお住まいですから日本語をよく御存じの筈ですね。 5. 木造ならば家屋はたやすく焼けるでしょう。 6. たとえ、貴方がよく勉強するとしても先生なしでは日本語はよく覚えられません。 7. ゆうべ熟睡しませんでしたのできょう私は大変ねむたいです。 8. 侮辱されたのでその善良な婦人は一言も云わずに部屋を出ました。 9. よく働くならば貴方はこの仕事を二日間で終える事が出来るでしょう。 10. 今、お医者の方へいらっしゃるならばお医者はうちにおられるでしょう。 11. お宅のそばを通った時に貴方の兄さんが外国婦人と話していたのを見ました。 12. 必要な本を求めてから帰宅しました。 13. 私は美術展覧会で関ヶ原大合戦を現わした絵を見ました。 14. 小さい村を通過してから私達の自動車のエンジンが爆発しました。 15. 紐育のハドソン河の兩岸をつなぐ橋は非常に長いです。 16. 隣の部屋で誰か歩いているのが聞こえます。 誰ですか。一女中が部屋を掃除しているのです。 17. 横浜へ行く時に私は飛行機が十五台海の方へ飛んで行くのを見ました。 18. 川に沿うて歩いていた時に兎が二匹やぶの方へ走って行くのを見かけました。 私は兎をうちましたがうち

1 *adakámo*.....*yô-ni* as if 2 *warí ni* considering; *rônen no warí ni* considering his old age 3 *susundé kûru* to advance 4 *saidái* biggest; *saidái kyôkoku* most powerful country 5 *shi no go-tannô-na on-katá* an accomplished writer of poems; *go-tannô* accomplished; *on-katá* personage 6 *araseraremáshíta* from *araserarêru*, respectful form of *de áru* to be 7 *gyósei* an Emperor's poems. 8 *yóki* the good; *yóki wo tóri* taking the good 9 *áshiki* the bad; *áshiki wo sûteté* throwing away what is bad 10 *totsukuní* foreign countries. 11 *otóru* to be inferior; *otoránu* not to be inferior 12 *násu* to make 13 *yóshi-mo-gána* oh, how I wish.....! 14 *o-yomí ni náru* to compose (a poem); *nararêru* polite form for *náru*

そこなっていました。19. 座席が全部ふさがっていたので私達は演奏中はじめから終りまで立ち通してした。20. 人が私の後に立っていて私のしていた事を見ていたのに気がつきませんでした。21. 君の目上に会った時挨拶をするものです。22. あの男はあだかも話しをするつものように立ち上がりましたが一言も云わずに直ぐ又腰掛けました。23. 弟が疲れていたように見えましたから寝るように忠告しました。24. 概して言えば寒い国に住む人々は暖かい国に住む人々よりももっと強いです。25. 老年の割に父は大変丈夫です。26. 最も足の長い動物は麒麟(きりん)です。27. 私が呼んだ時長いひげの男はズボンのポケットから手を出しながら進んで来ました, そして私の鞆を肩にかついで荷物の部屋に運び込みました。28. 明治天皇は「短歌」として知られている日本の短かい詩の御堪能な御方であらせられました。御製の中の一つに「よきを取り悪しきを捨てゝ外と国に劣らぬ国となすよしもがな」とお詠みになられました。

1. Doing one's duty, one need not fear anything. 2. Living far from your house, I am unable to visit you oftener. 3. Knowing mechanics so well you will soon find a good occupation. 4. Having lived in Japan for so long, you should know the Japanese language well. 5. Made of wood, houses will easily burn. 6. Even admitting that you study hard, you cannot learn the Japanese language well without a teacher. 7. Not having slept well last night, I feel very sleepy to-day. 8. Insulted, the good lady left the room without saying a word. 9. Working hard, you could finish this work in two days. 10. Going to the doctor's now, you will find him at home. 11. Passing by your house, I saw your brother speaking to a foreign lady. 12. Having bought the books that I needed, I returned home. 13. At the Art Exhibition I have seen a picture representing the great battle of Sekigahara. 14. Having passed through a small village, the engine of our motor-car exploded. 15. The bridges connecting the two sides of the Hudson River in New York are very long. 16. I hear somebody walking in the next room. Who is it?—It is our maid-servant cleaning it. 17. Going to Yokohama, I saw fifteen aeroplanes flying towards the sea. 18. While walking along the river, I noticed two hares running towards the bush. I shot at them but missed them. 19. As all seats were occupied, we remained standing during the whole performance. 20. I had not noticed that a man stood behind me watching what I was doing. 21. Meeting your superiors, you should salute them. 22. That man rose as if intending to speak but he soon sat down again without saying a word. 23. Seeing that my younger brother was tired, I advised him to go to bed. 24. Generally speaking, people living in cold countries are stronger than those living in warm countries. 25. Considering his old age, my father is very strong. 26. The longest-legged animal is the giraffe. 27. The long-bearded man, taking his hands out of his trousers pockets, advanced on my summon, and throwing my trunk over his shoulders, carried it into the luggage room. 28. The Emperor Meiji was an accomplished

writer of the short Japanese poems which are known as *tanka*. In one of these poems he wrote: "Oh, how I wish to make this country inferior to none, adopting that which is good, and rejecting that which is bad."

Fifty-sixth Lesson 第五十六課

Gerunds *Dōshikei Meishi* 動詞形名詞

As a rule, a gerund used as the subject or the object to a verb is translated by the simple present of the corresponding Japanese verb followed by *kotó* or by the colloquial expression *no*.

Arúku kotó (no) wa kenkō ni yōi undō desū.
歩く 事 (の) は 健康 に よい 運動 です。

Walking is a healthful exercise.

Watashi wa inakā wo arúku no (kotó) ga sūki desū.
私 は 田舎 を 歩く の (事) が 好き です。

I enjoy walking in the country.

Nemurú kotó (no) wa ikiru tamē ni hitsuyō desū. Sleeping is
ねむる 事 (の) は 生きる ため に 必要 です。 necessary to life.
(lit. To sleep the thing, to live for necessary is)

Watashi wa natsu kōgai de neru no (kotó) ga sūki desū.
私 は 夏 戸外 で ねる の (事) が 好き です。

In summer I like sleeping in the open air.—*kōgai* open air

As in English so in Japanese, a gerund may be substituted by a noun:

Suimin (=nemurú kotó) wa ikiru tamē ni hitsuyō desū. Sleep is
睡眠 (ねむる事) は 生きる ため に 必要 です。 necessary to life.

When the gerund is complement to a verb, only *kotó* may be used in the Japanese translation.

Watashi no sūki-na tanoshimi wa arúku kotó desū.
私 の 好きな 楽しみ は 歩く 事 です。

My favorite recreation is walking.

When a gerund is used subjectively the expression *to iú* may precede *kotó*, if emphasis is to be expressed.

Arúku to iú kotó wa kenkō ni yōi undō desu.
歩く という 事 は 健康 に よい 運動 です。

Note that what has been said in Lesson 54, page 480 for the use of *to iú kotó* when translating infinitives, applies also to the translation of gerunds.

Examples

Shiháinin wa kōjō wo nichiyōbi ni heisá surū¹ kotó wo teian²
 支配人は工場を日曜日に閉鎖する事を提案
shimáshita. The manager proposed **closing** his factory on Sunday.
 しました。

Anó mori wo tōru³ no (kotó) wo sakéru⁴ kotó ga dekimasén dēshita.
 あの森を通るの(事)をさける事が出来ませんでした。
 We could not avoid **passing** through that forest.

Hondá San wa sonó mondai ni tazusawarū⁵ kotó (no) wo kotowari-
 本田さんはその問題にたづさわる事(の)を断り
máshita. Mr. Honda declined **having** anything **to do** with that matter.
 ました。

When a gerund, followed by an object, qualifies a preceding noun, neither *kotó* nor *no* is used, and the order of the words in the Japanese translation is just the opposite of the order required for the English construction.

Kinu wo tsukúru gijitsu. 絹を造る技術。
 Silk to make art. = The art of making silk.

For euphonic reason, the repetition of *kotó* in the same sentence is generally avoided, although it is grammatically correct.

Anó katá ga dekakerú no (kotó) wo tomerú kotó ga dekimasén
 あの方が出かけるの(事)を止める事が出来ません
dēshita. We could not prevent his **going out**.
 でした。 (lit. That person the going out, to stop the thing could not.)

We remind the student that the potential may be translated only with *kotó*, so that *no* cannot be used after *tomerú* (not to be able to stop) in the above example.

The construction with *kotó* or *no* is used also when translating a gerund in the perfect tense, but in this case the verb is in the past.

Watashi no bengōshi wa machigai wo shita kotó (no) wo mitome⁶
 私の弁護士は間違いをした事(の)を認め
máshita. My lawyer admitted **having made** a mistake.
 ました。 (lit. My lawyer, mistake made, the fact admitted.)

Sō itta kotó (no) wo kōkai shimáshita. I repent **having spoken** in
 そう言った事(の)を後悔しました。 this way.

Watashi wa mae ni anō fujin ni o-me ni kakatta kotó wo
 私は前にあの婦人にお目にかかった事を
obōete imasu.
 覚えています。

I remember having met that lady before.—*o-me ni kakáru* to meet
 (lit. I, before, that lady met, the fact remember.—*obōeru* to remember)

1 *heisá surú* to close 2 *teian surú* to propose 3 to pass by, along, through
 4 to avoid 5 *tazusawarú* to have something to do with, meddle in, to be a party to
 6 *mitomerú* to admit

Anô daigaku e nyûgaku¹ wo kobamâreta² kotô (no) wo zannên ni
 あの 大学 へ 入学 を 拒まれた 事 (の) を 残念 に
omoimâsû.³ I regret **having been refused** admission to that university.
 思います。 (lit. To that university the admission that-was-refused the fact
 regretably I think.)

When a present gerund is used in English instead of the perfect, the past tense is required in Japanese.

Watashî wa shônen jidai ni konô ie wo mîta kotô (no) wo obôete imâsû.
 私 は 少年 時代に この 家 を 見た 事 (の) を 覚えて います。
 I remember **seeing** (having seen) this house when I was a boy.

The simple present followed by *kotô* or *no* is also used to translate a gerund when it is the object of one of the prepositions **at, from, in, of, to**, which are omitted in the Japanese translation.

Anô fujin wa Nihôn-go wo oshierû kotô (no) ga jôzu dêsû.
 あの 婦人 は 日本語 を 教える 事 (の) が 上手 です。
 That lady is clever **at teaching** the Japanese language.

Ani wa bôku ga gaishutsû surû⁴ kotô (no) wo samatagemâshita.⁵
 兄 は 僕 が 外出 する 事 (の) を 妨げました。
 My brother prevented me **from going out**.

Itôko ga anô warui otokô to isshô ni dekakerû kotô (no) wo omôitodomarasemâshita.⁶ I prevented my cousin **from going out** with that bad man.
 止まらせました。 (lit. My cousin, that bad man with, to go out the fact I caused to give up.)

Watashitachi wa Fûjisan e noborû kotô (no) ni seikô shimâshita.
 私達 は 富士山 へ 登る 事 (の) に 成功 しました。
 We succeeded **in climbing** Mount Fuji.

Konô hon wo yômu kotô (no) wa taihên omoshirôî dëshita.
 この 本 を 読む 事 (の) は 大変 面白い でした。
 I have found much pleasure **in reading** this book.

Watashî wa shôsetsu wo yômu kotô (no) ga suki dêsû.
 私 は 小説 を 読む 事 (の) が 好き です。
 I am fond **of reading** novels.

Watashidômo wa konô jigyô ni seikô surû kotô (no) wo kakûshin⁷ shîté imâsû. We are confident **of succeeding** in this enterprise. (lit. We, this enterprise in, success make, the fact are convinced of.)
 しています。

Kishâ ga déru mae ni eki e tsûkû kotô (no) wa tashika dêsû.
 汽車 が 出る 前 に 駅 へ 着く 事 (の) は 確か です。
 We are certain **of reaching** the station before the train leaves.

1 entrance, admission into a school 2 *kobâmu* to refuse, to reject; *kobamareru* to be refused 3 *zannên ni omôu* to regret 4 *gaishutsû surû* to go out (of doors) 5 *samatagerû* to prevent, to keep somebody from doing something 6 *omoi-todomâru* to give up (the idea of), to desist from; *omoi-todomarasêru* to cause to give up, etc. 7 *kakushin surû* to be confident of, to be convinced of, to be certain of

Konô onna-no-ko wa jibun de kimonô wo kirû kotô (no) ga máda dekimasén. This girl is still incapable of dressing herself.
この 女の子 は 自分で 着物を 着る 事 (の) が まだ 出来ません。 (*kimonô wo kirû* to dress oneself)

Watashi wa anata no yûjin de áru kotô (no) wo hokori¹ to shimásû.
私 は 貴方の 友人 である 事 (の) を 誇り します。
I am proud of being your friend.

Sonô rôjin wa hitôri de irû kotô (no) ni nárete imásû.
その 老人 は 一人 で いる 事 (の) に なれています。
That old man is well used to being alone. (*narêru* to be used to)

Also when preceded by a preposition, a present gerund, used instead of the perfect, is translated by the past of the verb, followed by *kotô* or *no*.

Anata ga hazukashimeráreta² kotô (no) wo zanjimasén dëshita.
貴方 が 辱められた 事 (の) を 存じません でした。
I was not aware of your being (having been) wronged.

Sonô sêito wa sensêi no kanjô wo gâishita³ kotô (no) wo kôkai⁴ shimáshita. The student repented of offending (having offended) his teacher.
その 生徒 は 先生の 感情 を 害した 事 (の) を 後悔 しました。 (*lit.* The student, the teacher's feelings injured, the fact repented.)

The possessive, which in English is sometimes used before a gerund, is not translated into Japanese.

O-saki e kûiru kotô (no) wo o-yurushi⁵ kudasái. Please excuse my entering
お先 へ 入る 事 (の) を お許し 下さい。 before you.

Anô kata ga kômban oidé ni náru kotô (no) wa tashika de wa arimasén.
あの 方 が 今晚 お出でになる 事 (の) は 確か ではありません。
His coming to-night is not certain. (*oidé ni náru* polite form of *kûru* to come)

Kimî no nîsan ga tádachi-ni⁶ bôku ni o-kané wo harátte kurerû kotô wo shuchô⁷ shimásû. I insist on your elder brother's paying me immediately.
君 の 兄さん が 直ちに 僕 に お金 を 払って くれる 事 を 主張 します。 (*lit.* Your elder brother, immediately, the money paying and give me, I insist.)

Watashidômo ga Ôshû e yukû kotô (no) wa ima wa kakujitsû⁸ dêsû.
私共 が 歐洲 へ 行く 事 (の) は 今 は 確実 です。
Our going to Europe is now a certainty.

Mae ni o-tégami wo sashiagemasén⁸ dëshita kotô (no) wo o-yurushi⁵ kudasái. Pardon my not having written to you before. (*lit.* Before, letter didn't let you have, the fact pardon please.—*yurushi* pardon, forgiveness)

1 *hokori to surû* to be proud 2 *hazukashimêru* to put (a person) to shame, to humiliate, to abuse, to wrong 3 *gaisûru* to injure, to hurt, to offend 4 *kôkai surû* to repent 5 *yurushi* permission, *yurusu* to permit 6 *tádachi-ni* immediately; *shuchô surû* to insist 7 certainty 8 *sashiagerû* to let a person have, to offer, to give (a present, etc.)

The following is a more idiomatic translation of the last two examples:

Watashidōmo no Ōshū-yūki wa ima kakujitsū desū.

私共の歐洲行は今確實です。

Mae ni o-tégami wo sashiagemasēn de shitsūrei shimashita.

前にお手紙を差上げませんで失礼しました。

When the possessive is used before a gerund in a clause indicating a logical consequence of what is stated in the preceding clause, the whole sentence is translated by the same construction that should be used if in English an adverb of reason, *as* or *because*, were used.

Konō ie wa jōbu desū karā taorēru¹ kiken² wa arimasēn.

この家は丈夫ですから倒れる危険はありません。

This house is strong; there is no danger of its falling.

(As this house is strong, there is no danger of its falling.)

Konō tori wa yōku nārete³ imāsū karā nigēru shimpai wa

この鳥はよく馴れていますから逃げる心配は

arimasēn. This bird is well trained; there is no fear of its flying away.

ありません (As this bird is well trained, there is no fear of its flying away.)

Karā, nōde, or *kotō ni tāishite* may be used to translate a gerund whenever it is in a clause indicating a consequence of the fact expressed in the principal clause. Also in this case the adverb of reason, *because*, is implied.

Note that *kotō ni tāishite* means "for the thing" (lit. to the thing for).

Watashi ga anō hito wo tasūkēta nōde (karā or kotō ni tāishite)

私があの人を助けたので(から、事に対して)

anō hito wa kanshā shimashita. That man thanked me for helping him.

あの方は感謝しました。

(lit. I, that person helped because, that person thanked.—*tasūkeru* to help, *kanshā suru* to express one's thanks)

Anō yūkan-na seinen wa kawa de oboré-kaketa futari no kodomo wo

あの勇敢な青年は川で溺れかけた二人の子供を

tasūkēta karā (nōde or kotō ni tāishite) hōbi wo ataeraremashita.

助けたから(ので、事に対して)ほう美を与えられました。

The brave young man was rewarded for having saved two children from drowning in the river. (lit. The brave young man, in the river that began to drown two children saved because, reward was given.—*oboré-kakēru* to begin to drown, *hōbi* reward, *ataerareru* to be given)

The expression *kotō ni tāishite* belongs to the literary style, so that it is avoided in statements of ordinary occurrence, as in the following sentence:

1 to fall, to come down, to collapse 2 danger 3 *narāsu* to train, to tame; *narēru* to be trained

Miura San ga taihén yóku utattá kará (nóde) watashitachi wa
 三浦 さんが大変よく歌ったから (ので) 私達は
homemáshita. We praised Miss Miura for singing so well.
 ほめました. (*utáu* to sing, *homéru* to praise)

The expression *kotó ni táishíte* means also "against the thing" and placed after the simple present of a verb may be used to translate a gerund when the preceding verb has the implied meaning of *against*. In this case the expression *kotó ni táishíte* may be replaced by *ni tsúite*, which corresponds to the preposition **concerning**.

Anó hito ni o-kané wo kasú kotó ni táishíte (*ni tsúite*) watashi
 あの 人にお金を貸す 事 に対して (に ついて) 私
wa izón ga arimasén. I have no objection to lending him money.
 は 異存 がありません. (I have no objection **against** lending him money.)
 (lit. To that man, money to lend the thing against, I objection have not.)

Anáta ga konó hon wo go-shuppán¹ nasáru ni tsúite (*kotó ni táishíte*) watashi wa hantái² shimasén. I do not object to your publish-
 貴方 が この 本 を 御出版 なさる に ついて (事 に
 対して) 私 は 反対 しません. ing this book.
 (lit. You, this book to publish against, I opposition do not make.)

In various cases peculiar constructions are used to translate clauses or sentences containing gerunds. Below we shall give the most common of these cases.

Shínjitsu³ wo ii ni koshítá⁴ kotó wa arimasén. There is nothing like
 真実 を 言うに こした 事 は ありません. telling the truth.

Watashi wa ása háyaku benkyō surú shūkan désū.
 私 は 朝 早く 勉強 する 習慣 です.
 I am in the habit of studying early in the morning.

Háha ni átta yorokobi wa táishíta⁵ monó deshita. My joy at seeing my
 母 に 会った 喜び は 大した もの でした. mother was great.
 (lit. Mother met, joy great thing was.—*ni áu* to meet, to see)

Anáta ni tsúite no yói shirasé⁶ wo kiité ureshii deshita.
 貴方 についての よい 知らせ を 聞いて 嬉しい でした.
 We were pleased at hearing good news about you.

Konó hon wa yōmu kachi⁷ ga arimásū. This book is worth reading.
 この 本 は 読む 価値 があります.

Ku-ji no resshá ni maniaimasén deshita. We failed in catching
 九時 の 列車 に 間に 合いません でした. the nine o'clock train.

(lit. Nine o'clock train for, we were not in time.—*ni maniaú* to be in time for)

¹ *go-shuppán nasáru* polite form of *shuppán surú* to publish ² *hantái surú* to oppose, to object to (against) ³ truth ⁴ *kosú* to surpass, to be better than ⁵ great ⁶ news ⁷ *káchi ga áru* to be worth

Nigéru dōkoro¹ ka sonō ryokōsha wa náifu wo te ni shítē yajū² no
逃げる どころか その 旅行者 は ナイフ を 手 に して 野獣 の
hō e mukattē ikimashita. Far from running away, the traveller went towards
方へ 向って 行きました. the wild animal with a knife in his hand.

(lit. To run away far from, the traveler, knife in hand doing, the wild animal's direction to, facing went.—*nigéru* to run away)

Resshā ni nori-okurēru³ shimpai no tamē⁴ watashi wa hasshā⁵ yōri
列車 に 乗りおくれる 心配 の ため 私 は 発車 より
mo han-jikān mae ni ēki e ikimashita.
も 半時間 前 に 駅 へ 行きました.

For fear of missing the train I went to the station half an hour before its departure. (lit. The train to miss for fear, I, departure than, half hour before to the station went.)

Konō otokō-no-katā ni izen o-me ni kakatta obōe ga arimasen.
この 男の方 に 以前 お目 に かかった 覚え がありません.
I do not remember having met this man before.

Sonnā bakāgeta⁶ kotō wo kikū to warawazū⁷ ni wa iraremasen.
そんな ばかげた 事 を 聞くと 笑わず に は いられません.

When I hear such nonsense I cannot help laughing.

(lit. Such silly thing hear when, without laughing cannot be.—*irareru* to be able to be)

Kōmban ojī wa kisō mo arimasen. There is no hope of my uncle's
今晚 伯父 は 来そう も ありません. coming to-night.

(lit. To-night my uncle doesn't seem to come.—*kisō* seems to come; *ki* stem of *kuru* to come, *sō* suffix meaning "it seems," "it looks as if," etc.)

A gerund preceded by the preposition **by** is translated by the simple present, followed by *kotō ni yottē*.

Benkyō surū kotō ni yottē manabimāshū. By studying we learn.
勉強 する 事 に よって 学びます.

Sometimes the verb used in the gerund may be omitted, in which case only *ni yottē* is used.

Benkyō ni yottē manabimāshū. 勉強によって学びます.

A gerund preceded by the preposition **for**, with the implied meaning of purpose, is translated by the simple present, followed by *tamē ni* or *nōni*.

Perū de wa nimotsu⁸ wo umpān surū⁹ tamē ni (nōni) rāma wo
ペルーでは 荷物 を 運搬 する ため に (の)に) らま を
tsūkaimāshū. In Peru people use the llama for carrying loads.
使います.

1 *dōkoro ka* far from (lit. instead of) 2 wild animal 3 *nori-okurēru* to miss (a train, tram) 4 *shimpai no tamē* for fear 5 departure 6 *bakāgeta* silly; *bakāgeta kotō* nonsense 7 *warawazū ni wa* without laughing, *iraremasen* cannot be 8 load 9 *umpān surū* to carry

Bijitsu Tenrankai e nyūjō¹ surū nōni (tamé ni) go-jū yen harawá-
 美術 展覧会 へ 入場 する のに (ため に) 五十 円 払わ
nakereba narimasén dēshita. I had to pay 50 yen for entering
 なければ なりません でした。 the Art Exhibition.

For is translated by *tamé no monó* when, preceded by *to be*, it is followed by a gerund that has no object.

Konó mizu wa nōmu tamé no monó de wa arimasén.
 この 水 は 飲む ため の もの で は ありません。
 This water is not **for drinking**. (*lit.* This water to drink for, thing is not.)
Koré wa nomimizu de wa arimasén. (more idiomatic)
 これは 飲水 で は ありません。 *nomimizu* drinking water

A gerund preceded by **on** or **upon** is translated by the simple present, followed by one of the expressions *ya ina ya* や否や, *to sūgu* と直ぐ, *totán ni* とたんに *Totán ni* is more colloquial than the other two expressions. Any of the three expressions corresponds to as soon as, hardly.....when, just as, etc.

Jōsen² surū ya ina ya (to sūgu) watashi wa kyūyū³ ni aimashita.
 乗船 する や 否 や (と 直ぐ) 私 は 旧友 に 会いました。

On going on board the ship I met my old friend.
 (*lit.* Embarkation to do as soon as, I old friend met.)

Ressha kara déru ya ina ya (totán ni) sonó eigá haiyū⁴ wa gunshū⁵
 列車 から 出る や 否 や (と たんに) その 映画 俳優 は 群集
ni kangēi⁶ saremashita. Upon coming out of the train the movie star was
 に 歓迎 されました。 welcomed by the crowd.

(*lit.* The train from to come out as soon as, the movie star by the crowd was welcomed.)

A gerund may sometimes be translated by the subordinate.

Benkyō shité manabimásū. 勉強して学びます。 By studying we learn.

Watashi no itōko wa warui sakaná wo tábete byōki ni narimashita.
 私 の いとは 悪い 魚 を 食べて 病氣 に なりました。
 My cousin got sick **from eating** bad fish.
 (*lit.* My cousin bad fish having eaten, sick became.)

Onorato San wa Tōkyō de watashi ni atte bikkuri shimashita.
 オノラートさんは 東京 で 私 に 会ってびっくり しました。

Mr. Onorato was surprised **at seeing** me in Tokyo.

(*lit.* Mr. Onorato, in Tokyo, me meeting, was surprised.)

Sometimes a noun is used to translate a gerund.

1 *nyūjō surū* to enter (public places) 2 *jōsen surū* to go on board 3 *kyūyū* old friend 4 *eigá haiyū* movie star 5 crowd 6 *kangēi surū* to welcome

jōzu-na utaikatá 上手な歌い方 good singing

Katō San wa shikēn no seikō wo akiramemashita.
加藤さんは試験の成功をあきらめました。

Mr. Kato despaired of succeeding in his examination.

(lit. Mr. Kato, examination's success, despaired of.—*akiramēru* to despair of)

In rare cases the simple stem of verbs of Class I, but more frequently the *i*-stem of verbs of Class II, are used to translate a gerund.

hajimé 初め beginning (from *hajimeru* to begin)

hanami 花見 flower-viewing (*haná*+*mi* simple stem of *miru* to see)

tori no saezuri the singing of a bird

鳥のさえずり (*saezuru* to sing, said of birds)

Nōfutachi wa mugimaki¹ wo oemashita. The farmers have finished sowing
農夫達は麦まきを終わめました. their wheat. (*maku* to sow)

The expression *yō-ni*, placed after the simple present of a verb, is sometimes used to translate a gerund.

Iwatā San wa o-sakē wo nōmu yō-ni nātte karā katēi wo kaerimimasen.²
岩多さんはお酒を飲むようになってから家庭をかえりみません。

Since he took to drinking, Mr. Iwata has been neglecting his family.

(lit. Mr. Iwata, wine to drink-like having become because, the family doesn't think of.)

Yānushi wa anāta ga tādachi-ni³ yāchin wo harāu yō-ni (or *kotō*
家主はあなたが直ちに家賃を払うように (事
wo) *shuchō*⁴ *shūtē* imāsū. The landlord insists on your paying the house rent
を) 主張しています. immediately.

N.B. For the translation of gerunds preceded by the prepositions *after*, *before*, *besides*, *by*, *instead of*, and *without*, we refer the student to the index.

Vocabulary

	Nouns				
art	gijitsu	技*術ジ	gill	erá	エラ
bamboo	také	竹タ	monk	shūdōsō	修道僧
birth	kōtan	降ヲ誕タ	opinion	iken	意見イ
breathing	kokyū	呼ヲ吸キウ	particular	shōsai	詳シウ細イ
cause	gen-in	原ヲ因イ	past	káko	過カ去コ
confidence	kakushin	確ヲ信シ	present	gēnzai	現ク在イ
future	mirai	未ヲ来イ	process	hōhō	方ヲ法ホ
			pupil(eye)	hītomí	瞳ヒミ

1 *mugi* wheat, *mugimaki* wheat sowing 2 *kaerimíru* to think of 3 *tādachi-ni* immediately 4 *shuchō surū* to insist (on)

secret	<i>himitsú</i>	秘 ^ヒ 密 ^ミ	to express	<i>nobé-ru</i>	述 ^ノ ベ ^ル
silkworm	<i>káiko</i>	蚕 ^カ	to guard	<i>kanshí surú</i>	監 ^カ 視 ^シ ス ^ル
swimmer	<i>suiéisha</i>	水 ^{スイ} 泳 ^{エイ} 者 ^者	to hurt	<i>kizutsúkē-ru</i>	キ ^ツ ツケ ^ル
swimming	<i>suiéi</i>	水泳	to learn	<i>obóe-ru</i>	覚 ^オ エ ^ル
typist	<i>taipísūto</i>	タイピスト	to manufacture	<i>seizō surú</i>	製 ^セ 造 ^ゾ ス ^ル
Adjectives			to rear	<i>káu</i>	飼 ^カ ウ
disagreeable	<i>fuyú kai-na</i>	不愉快 ^ナ	to resign	<i>jishokú surú</i>	辞 ^ジ 職 ^シ ス ^ル
doubtful	<i>utagawashii</i>	疑 ^ウ ワシイ	to transmit	<i>tsūtae-ru</i>	伝 ^ツ エ ^ル
foreign	<i>kokúgai-no</i>	国 ^{コク} 外 ^{ガイ} ノ	to trust	<i>shinjí-ru</i>	信 ^シ ジ ^ル
ignorant	<i>mukyōiku</i>	無 ^ム 教 ^{キョウ} 育 ^{イク}	Adverbs		
lowly	<i>iyashii</i>	卑 ^イ シイ	as a rule	<i>ippán-ni</i>	一 ^{イチ} 般 ^{パン} ニ
Verbs			closely	<i>genjū-ni</i>	嚴 ^{ゲン} 重 ^{ジュウ} ニ
to benefit	<i>eki-suru</i>	益 ^{エキ} ス ^ル	secretly	<i>hisōka-ni</i>	密 ^{ヒソ} カニ

to introduce *shōkai surú*; to be introduced *shōkai sarerú*; to carry away *hakobidasu*; bamboo tube *také-zutsú*; the interior, the inner part *náibu*; to fit, to suit, to be adapted, fitted *tekisúru*; to present, to offer (to sovereigns and princes of the blood) *kenjō surú*; to be ashamed *hajíru*; to get, to obtain, to receive *éru*; right, not mistaken, not wrong *tadashii*; to refrain from *sashihikaeru*; to remake, to re-do *yari-naosu*; to charge (price) *seikyū surú*; to look back *furikáeru*; to worry *shimpai surú*; power, capacity *nōryoku*

Exercise *Renshū* 練習

1. Kínu wo tsūkúru gijitsu wa Shína de wa ō-mukashí kará shirareté imáshita. Káiko wo káu hōhō to kínu wo seizō surú hōhō wa Kirisūtō kōtan go¹ gohyakú-gojū nen Rōma kōtei Jusuchinián no jidái ni fūtarí no Pérusha² no shūdōsō ni yotté Yōroppa e shōkai saremáshita. Konó shūdōsō-tachí wa Shína de kínu no seizōhō wo narátta no déshita. Shína de káiko-ga³ no tamágo wo te ni iré⁴ soré wo také-zutsú ni kakúshite hisōka-ni Konsutanchinōpuru⁵ e hakobidáshi Rōma kōtei ni soré wo kenjō shimáshita. Shinájin wa kínu no kenkyū⁶ no himitsú wo dekíru daké⁷ genjū-ni kanshí shi kokúgai no hītóbito ga soré wo shirú no wo konomimasén déshita. 2. Fukurō no hītómí wa yóru míru no ni tekíshite imásu. 3. Gyōrui wa me ni miéru⁸ mimi ga arimasén ga erá ga arimásu; konó erá wa kokyū to soshité náibu ni áru mimi e otó wo tsūtaerú tamé ni tsūkawareté⁹ imásu. 4. Ō-mukashí Yōroppa de wa ippán-ni kanemochí wa taihén mukyōiku de monó wo yómu kotó ga dekimasén déshitá shi kō iú hītótachi wa yómi-kakí¹⁰ wa hijō ni iyashíi shokugyō to omótte imáshita. 5. Kimí wa anná kotó wo shítá kotó wo hajimasén ka.—Chittó-mo.¹¹

1 go after; *Kirisūtō kōtan* go after the birth of Christ 2 Persia 3 *káiko-ga* silk-worm moth 4 *te ni irerú* to get (*lit.* to put in the hand) 5 Constantinople 6 *kínu no kenkyū* treatment of silk (treating silk) 7 *dekíru daké* as possible; *dekíru daké genjū ni* as closely as possible 8 *me ni miéru* visible 9 *tsūkawareté* to be used 10 *yómi-kakí* reading and writing 11 *chittó mo* not in the least

Soré dókoroka¹ bōku wa ā² shītá kotó wo tadashí to omótte imásū. 6. Konó mondaí ni tsúite mótto shōsai wo éru máde watashí wa jibún no íken wo nobéru no wo sashihikaemashō. 7. Anó otokó wo shínjita no wa watashí ga wárukatta³ to íma wakarimáshīta. 8. Konó hashí no na wo go-zónji désū ka. —Iié, watashí wa konó hashí wo ízen mīta kotó sáe⁴ obóete imasén. Saikín tsūkuráreta ni chigái náí désū ne. 9. Konó furúí gaitō no yarinaoshí ni kimí no yōfukuya wa íkura seikyū shimáshīta ka.—Atarashí no wo tsúkúru no to hotóndo onají gurai⁵ seikyū shimáshīta. 10. Suiéijitsu wa móshi mo naraō to surú suiéisha ga kakushín wo móteba háyaku oboeremásū. 11. Anáta no atarashí jigyō no seikō wa utagawashí désū. 12. Konó shorúí wo káita kotó ni táishīte watashí wa taipísuto ni ni-sen yen haraimáshīta. 13. Anó fujín ga nakushītá inu wo watashí ga mitsuketé agetá nóde⁶ watashí ni sen-yen kuremáshīta. 14. Watashí ga gakká wo yōku benkyō shītá nóde senséi wa homemáshīta. 15. Anó fuyūkai-na otokó no tamé ni hatarakú no wa iyá ni narimáshīta. Asú⁷ wa jishokú shimashō. 16. Watashí no yūjin no Duránte San wa Nihón-ga⁸ wo benkyō surú tsumorí de Nihón e kimáshīta. 17. Káko wo furikáettari matá mīrai ni tsūki-susúndari⁹ shīté shimpái wo surú no wa ningén no nōryoku désū. Móshi ningén ga génzai dāke kirí kangaerarenai nāraba ningén wa shimpái no gen-in¹⁰ ga náí deshō. 18. Hītó wo tomó toshīté¹¹ ekí surú chikará no náí ningén démo hītó wo tekí toshīté¹² kizutsukéru chikará wo mótte irú ka-mo shiremasén.

1. 絹を造る技術は支那では大昔から知られていました。蚕を飼う方法と絹を製造する方法はキリスト降誕後五百五十年、ローマ皇帝ジュスチニアンの時代に二人のペルシャの修道僧によってヨーロッパへ紹介されました。この修道僧達は支那で絹の製造法を習ったのでした。支那で蚕蛾の卵を手に入れそれを竹筒にかくして密かにコンスタンチノーブルへ運び出しローマ皇帝にそれを献上しました。支那人は絹の研究の秘密を出来るだけ厳重に監視し国外の人々がそれを知るのを好みませんでした。2. ふくろうの瞳は夜見るのに適しています。3. 魚類は目に見える耳がありませんがえらがありますこのえらは呼吸とそして内部にある耳へ音を伝えるために使われています。4. 大昔、ヨーロッパでは一般に金持は大変無教育で物を読む事が出来ませんでしたしこらゆう人達は読み書きは非常にいやしい厭業と思っていました。5. 君はあんな事をした事を恥ぢませんか。—ちっとも。それどころか僕はあゝした事を正しいと思っています。6. この問題についてもっ

1 soré dókoroka instead of that=on the contrary 2 ā such; ā shītá kotó such a thing 3 wárukatta I was wrong, from warúu to be wrong 4 sáe even; ízen mīta kotó sáe even to have seen it before 5 hotóndo onají gurai almost the same 6 mitsuketé agetá nóde for having found; agetá from agerú, indicates favour towards a person 7 asú to-morrow 8 Nihón-ga the Japanese art of painting (lit. Japanese pictures) 9 mīrai ni tsūki-susumú to look forward; mīrai ni in the future; tsūki from tsukú to push; susumú to march 10 shimpái no gen-in cause for worry 11 hītó wo tomó toshīté as a friend 12 hītó wo tekí toshīté as an enemy

と詳細をえるまで私は自分の意見をのべるのをさしひかえましょう。
 7. あの男を信じたのは私が悪かったと今わかりました。 8. この橋の名を御存じですか。—いえ、私はこの橋を以前見た事さえ覚えていません。最近造られたにちがいないですね。 9. この古い外套のやり直しに君の洋服屋は幾ら請求しましたか。—新らしいのをつくるのと殆ど同じぐらい請求しました。 10. 水泳術は若しも習おうとする水泳者が確信をもてば早く覚えられます。 11. 貴方の新しい事業の成功は疑わしいです。 12. この書類を書いた事に対して私はタイピストに貳千円払いました。 13. あの婦人が失くした犬を私が見つけて上げたので私に千円くれました。 14. 私が学課をよく勉強したので先生はほめました。 15. あの不愉快な男のために仇くのはいやになりました。あすは辞職しましょう。 16. 私の友人のデュランテさんは日本画を勉強するつもりで日本へ来ました。 17. 過去をふり返ったり又未来に突き進んだりして心配をするのは人間の能力です。若し、人間が現在だけきり考えられないならば人間は心配の原因がないでしょう。 18. 人を友として益する力のない人間でも人を敵としてきづつける力をもっているかもしれません。

1. The art of making silk has been known in China since very ancient times. The process of rearing the silkworms, and the manner of making the silk was introduced into Europe by two Persian monks at the time of the Roman Emperor Justinian, 550 years after the birth of Christ. These two monks had learned how to manufacture silk in China. There they got a supply of eggs of the silk moth, hid them in a hollow bamboo, and then carried them secretly to Constantinople and presented them to the Roman Emperor. The Chinese guarded the secret of treating silk as closely as possible and did not want people of other countries to know it. 2. The pupil of the owl's eye is adapted for seeing at night. 3. Fishes have no visible ears, but they have gills which are used both for breathing and for transmitting sounds to their internal ears. 4. In ancient times in Europe the rich man was, as a rule, very ignorant, and far from being able to read, he considered reading and writing too lowly an occupation for him. 5. Are you not ashamed of having done such a thing?—Not in the least. I still think I was right in doing it. 6. I shall refrain from expressing an opinion on this matter until I receive further particulars. 7. I now realize that I was wrong in trusting that man. 8. Do you know the name of this bridge?—No, I don't even remember having seen it before. It must have been built recently. 9. How much did your tailor charge for redoing your old overcoat?—He charged me nearly as much as I should pay for having a new one made. 10. The art of swimming is acquired quickly if the would-be swimmer has confidence in himself. 11. Your succeeding in your new undertaking is doubtful. 12. I paid the typist two thousand yen for writing this document. 13. That lady gave me 1,000 yen for having found the dog she had lost. 14. My teacher praised me for having

studied my lesson well. 15. I am tired of working for that disagreeable man. To-morrow I shall resign. 16. My friend Mr. Durante has come to Japan with a view to studying the Japanese art of painting. 17. It is man's power of looking back to the past and forward to the future that makes worry possible. If man could think only of the present he would not have any cause for worry. 18. A man who has no power to benefit us as a friend, may have the power of injuring us as an enemy.

Fifty-seventh Lesson 第五十七課

Adverbs *Fukushi* 副詞

In previous lessons the adverbs of time, place, degree, quantity, in their most common uses, and those obtained by modifying the ending of true adjectives, have been illustrated.

In this lesson other English expressions and their corresponding Japanese translation are given, classified under the group of *true adverbs*, while in the following lesson will be given groups of Japanese adverbs classified according to their common characteristics.

True Adverbs

To this group belong words which, whatever their origin may have been, are now used exclusively or mostly as adverbs.

*****about**: approximately, nearly *gurai* ぐらい, *oyosó* 凡そ, *káre-koré* かれこれ (*colloq.*); *yáku* 約 (*Lit.*); here and there *achirá-kóchira* あちらこちら; somewhere round, near *sokorá átari ni* そこら当りに.—See also Lesson 24, page 158.

ichí-jikán guarái no uchi ni 一時間ぐらいのうちに in **about** an hour

oyosó (yáku) ni máiru or *ni máiru guarái* **about** two miles

凡そ (約) 二 哩, 二 哩, ぐらい

káre guarái no nenrei 彼ぐらいの年齢 **about** his age

Káre-koré jikán desū. かれこれ時間です. It is **about** time.

Sokorá-átari-ni áru deshō. You may find it **about**.

そこら当りに あるでしょう.

About is variously translated when modifying certain verbs, a few of which are given below:

to face about	<i>tenkái saserú</i>	転回させる
to get about	<i>ugóki mawarú</i>	動きまわる

to loiter about	<i>buratsūkí arúku</i>	ぶらつき歩く
to take turns about	<i>rimbân-ni surú</i>	輪番にする
to walk about	<i>arúki-mawarú</i>	歩きまわる
to wander about	<i>samayói arúku</i>	さまよい歩く

Idiomatic usage:

daitái jūbun だいたい充分 just **about** enough

Hihō ga sēken ni hiromatte iru. The sad news is going **about**.

悲報 が 世間 に 広まっている。

(*hihō* sad news; *sēken* the world, the public; *ni* among; *hiromaru* to spread)

about as.....*oyosō (yaku) onaji gurai*..... 凡そ (約) 同じぐらい

hōbo onaji gurai (Lit.) ほぼ同じぐらい

*****abundantly** *takūsân* (*ni*) *colloq.* 沢山 (に); *dossári* どっさり (*slang*); *hōfu-ni* 豊富に (Lit.); *obitadáshiku* おびただしく (innumerably—Lit.)

*****after all**, eventually *tsūmari* つまり; finally, ultimately *kekkyokū* 結局; in the end *shosēn* 所詮; at last *tōtō* 到頭 (*colloq.*), *tsū-ni* 遂に (Lit.)

Tsūmari, sonō kanjō wo watashi ga haraeba ii no desū.

つまり, その 勘定 を 私 が 払えば いい の です。

After all, I'd better pay the bill.

Kekkyokū, watashi wa asokō e ikanai kotō ni kimemashita.

結局, 私 は あそこへ行かない 事 に 決めました。

I have decided, **after all**, not to go there.—*kotō ni kimeru* to decide

Kekkyokū, kamaimasēn deshō. **After all**, what does it matter?

結局, かまいませんでしょう。 **After all** it is nothing to worry about.

kamau かまう to mind, to care about, to trouble oneself about, etc.

Shosēn, anō byōnin wa naoranai to kázoku wa akirāmete imasū.

所詮, あの 病人 は なおらない と 家族 は あきらめています。

The family have given up hope that the patient would recover **after all**.

akiramēru あきらめる to give up (an idea), to be resigned to (a loss, etc.)

Tōtō, nagai ame ga yamimashita.

到頭, 長い 雨 が 止みました。

The long spell of rain has stopped

after all.

Tsūni, kanashii kekkā ga kita.

遂 に, 悲しい 結果 が 来た。

After all, the sad end came.

kekka result, consequence, outcome

Tōtō seikō shimashita. とうとう成功しました。 I succeeded **after all**.

*****again** *matā* 又 (*colloq.*); *imā-ichidō* 今一度 (=once more, Lit.); *fūtatabi*

再び (Lit.); **again and again** *ikudo-mo* 幾度も; now and **again** *tokidoki* 時々;

once **again** *mō-ichidō* もう一度; over and over **again** *nāndomo* 何度も; to be

well **again** *kaifuké suru* 回復する; back **again** (to the original place) *motō*

no tokorō e もとの所へ *motō e* もとへ。

*****almost** *taigai* 大概 (=very nearly, *colloq.*); *ōkata* 大方 (=almost nearly,

colloq.); *hotōndo* 殆ど (Lit.); *sundē-no-kotō de* すんでの事で (*slang*)

Watashi wa sundē-no-kotō de hiki-korosareru tokorō deshita.

私 は すんでの事 で ひき殺される ところ でした。

I was **almost** run over. (*hiki-korosu* ひき殺す to kill by running over)

Sonó shigotó wa **hotóndo** (taigái, ôkata) *dekite imásu.*
 その 仕事 は 殆ど (大概, 大方) 出来ています。

The work is **almost** done.

*****along**, in a line with the length of something **sottá** そった, from **soi** そう to be parallel to, alongside with, etc.; some way on **zuttó** ずっと.

Kosuí ni **sottá** go-rokú ken no ié. A few houses **along** by the lake.

湖水 に そった 五六 軒 の 家。

(kosuí lake, ken numerative for counting houses)

zuttó yûgata ni ずっと夕方 **along** towards evening

Idiomatic usage.

Káre wa dō shîté kurashîté imásu ka. How is he getting **along**?

彼 は どうして 暮らしています か。 (dō shîté how?, in what way?)

(lit. He, how does he make a living?—*kurasu* 暮らす to subsist, support oneself)

Go-benkyō wa sonó-go ikága dēsū ka. How are you getting **along** with

御勉強 は その後 いかが です か。 your studies?

(Your study, lately how is?)

Watashí wa tomodachí wo tsuretē kimáshita. I have brought my friend

私 は 友達 を つれて 来ました。 **along.**

(lit. I, my friend bringing with, came.—*tsurete kuru* つれて来る to bring with)

Sā, watashí to isshō ni irasshái. Come **along** with me.

さあ, 私 と 一緒にいらっしやい。 (Well, with me together, come.)

Sōra, hashitte ikí-nasái. Now, run **along**.

そら, 走って行きなさい。 (Now, running go.—*hashiru* 走る to run, to rush)

*****all along** (=all the time) **zuttó** ずっと, (from the beginning) **hajimé kará** 初めから; (continuously) **hiki-tsuzuite** 引きつづいて; (from end to end) **hashi kará hashi máde** 端から端まで

*****already**, beforehand **maé-môte** 前以って (colloq.), **kánete** かねて (Lit); even now, by this time **íma-démo** 今でも; in good time, thus early **háyaku-mo** 早くも; a while ago, quite a while ago **tokkú-ni** とくに (colloq.—this expression is a synonym of **mō** もう, and **mō tokkú-ni** may be used for emphasis)—See also Lesson 31, page 218.

Kánete (maé-môte) go-tsūchi shimáshita tōri. As I have **already**

かねて (前以って) 御通知 しました 通り。 informed you.

(*tsūchi suru* 通知する to give—a person—notice that, to inform of, etc.)

Sūgu irasshái, **íma-démo** osói dēsū yo. Go at once; it is **already** late.

すぐいらっしやい, 今でも おそいです よ。 (yo emphatic expression)

Keikán wa sonó toki **háyaku-mo** keikái shîté imáshita.

警官 は その 時 早くも 警戒 していました。

The policemen had, at that time, **already** taken precautions.

(*keikán* 警官 policeman; *keikái suru* 警戒する to take precautions, to give warning)

Tokkú-ni (Mō) *dekite imásu.* It is **already** done.

とくに (もう) 出来ています。

Mō tokkú-ni *ikú tokí dēsū.* It is **already** (high) time for you to go.

もう とくに 行く 時 です。

already known *kichí no* 既知の (Lit.)

an already known fact *kichí no jítisu* 既知の事実

***always *itsu-mo* いつも (colloq.); *itsu-de-mo* いつでも (colloq. and emphatic); *shijū* 始終 (=all the time); *tsūne-ni* 常に (Lit.); *heizēi* 平生 (usually, Lit.)

***anyhow, by any means *dō shité mo* どうしても (colloq.), *nān-to shité mo* 何んとしても (Lit.); in any case *dōse* どうせ (colloq.), *izurē ni shité mo* いづれにしても (Lit.); at any rate *to-ni-kakū* とにかく; one way or the other *donō michi* どのみち (colloq.), *izurē* いずれ (Lit.)

Nān-to shité mo *sonō shinamonō wo kaimāsū.* I will buy that thing
何んとして も その 品物 を 買います. anyhow.

Izurē ni shité mo (or *Dōse*) *watashī wa dekakē-nakereba narimasēn.*
いづれ に して も (どうせ) 私 は 出かけなければなりません.
I must go out anyhow. (*dekakerū* 出かける to go out, to set out, etc.)

To-ni-kakū sō itashimashō. I will do so anyhow.
とにかく そう致しましょう.

Izurē (Donō-michi) ashitā made ni go-henji itashimāsū.
いづれ (どのみち) あした迄 に 御返事 いたします.

Anyhow, I will give you an answer by to-morrow.

***awfully *tailén-(ni)* 大変 (に), *totemó* とても (colloq.)

Anō inu wa totemó kitanai. That dog is awfully dirty.
あの 犬 は とても 汚い.

***case, in any case (=anyhow) *to-mo-kakū* ともかく, *to-ni-kakū* とにかく;
to-mo-kakū mo ともかくも (emphatic); in case of, in the event of.....*no baai*
ni waの場合には (colloq.),*no sái ni wa*の際には (Lit.)

káji no baai (sái) ni wa..... 火事の場合(際)には..... in case of fire
masaká-no-tokí (or baai) ni まさかの時(場合)に in case of need
kesshitē.....nái 決して.....ない in no case, never

jū-chū hákku 十中八九 in nine cases out of ten
(*chū* among, *hákku*=*hachi*+*ku*; lit. in 8 or 9 cases out of 10)

Sonō keikakū wa jū-chū hákku seikō surū to omoimāsū.
その 計画 は 十中 八九 成功 する と思います.

I think the plan will succeed in nine cases out of ten.
(*keikakū* plan, *seikō surū* to succeed)

***certainly (in answering) *Hái, sonō tōri desū.* はい, その通りです. (Yes),
certainly.—*Íi desū tōmo.* いいですとも; Yes, by all means. No doubt *táshika-*
ni たしかに; of course *mochiron* 勿論

***course, of course *mochiron* 勿論; *iú-máde-mo náku* 言うまでもなく
(=needless to say); *murón* 無論 (Lit.—generally used by men)

Kaigō ni kimásū ka.—Mochiron. Will you come to the meeting?—
会合 に 来ます か. 勿論. Of course.

Of course, moreover, is translated by *tōmo* とも, an expression used in translating also the adverb *certainly*. Note that *tōmo* is used in familiar speech.

Sorē wa daijōbu desū ka.—E, daijōbu desū tomo.
それは大丈夫ですか。ええ、大丈夫ですとも。

Is it safe?—Of course. Oh, yes, it is safe.

***enough (See Lesson 47, page 408)

sure enough *an-no-jō* 案のじょう (colloq.); *hatashite* 果して (Lit.)

An-no-jō (*hatashite*) *sonō kodomō wa sokō ni imashita.*
案のじょう (果して) その 子供 は そこ に いました。

Sure enough, there was the child.

strange enough *jitsū-ni fushigi-na kotō ni* 実に不思議な事に
(*jitsū-ni* truly, *fushigi-na* strange, mysterious, wondrous)

***even *mo* も, *de mo* でも, *māde mo* 迄も. The three expressions are here given in their increasing degree of emphatic force. However, while *de mo* でも and *māde mo* 迄も may be used with positive as well as negative verbs, *mo* も, in the signification of even, is almost always used with negative verbs.

Chotto mo nemurimasēn deshita. I didn't sleep even a moment.
一寸 も ねむりません でした。

Anō hito wo ichi-do mo mita kotō ga nai. I haven't seen him
あの 人 を 一度 も 見た こと が ない. even once.

Kodomō de mo shittē imasu. Even children know it.
子供 で も 知っています。

Watashi no kimonō māde mo nusumaremashta. Even my clothes
私 の 着物 ま で も ぬすまれました. were stolen.

Kāre wa jijitsu māde mo shinjimasēn deshita. He didn't believe even
彼は 事実 ま で も 信じません でした. the actual fact.

Even is also translated by *sāe* さえ, *de sāe* でさえ, *de sāe mo* でさえも and by *sūra* すら, *de sūra* ですら, *de sūra mo* ですらも. The expressions are given in their increasing emphatic force, and the first three are rather of the better speech, while the other three belong to the literary style.

Kāre wa jibun no namae sāe kakemasēn. He cannot write even his
彼は 自分 の 名前 さ え 書けません. own name.

sonō tokī de sāe or *sonō tokī de mo.* even then
その 時 で さえ, その 時 で も

Kodomō de sāe mo yōku dekimasu. Even a child can do it well.
子供 で さえ も よく 出来ます。

Kāre wa shōnin wo tsuretē kite sūra mo shinji-yō-to shinakatta.
彼は 証人 を つれて 来て すら も 信じようと しなかった
He would not believe it even after I brought witnesses.

In slang, even may be translated by *datte* だって.

Toshiyori datte (*de mo, de sāe*) *anō yama e ikemasu.*
年寄り だって (で も, で さえ) あの 山 へ 行けます。

Even old people can go to that mountain.

***event, at all events, in some way or other *izurē* いずれ, *to-ni-kakū* とにかく

***finally, lastly *sāigo-ni* 最後に; at last (colloq.) *yōyaku* ようやく, *tōtō* と

うとう, *Lit. tsúi-ni* 遂に; ultimately *kekkyokú* 結局

*****firstly**, first of all *mázu* 先づ; in the first place (emphatic) *mázu dái-ichi ni* 先づ第一に; at the beginning *saishó-ni* 最初に, (emphatic) *mázu saishó-ni* 先づ最初に

*****greatly**, very much *hiyō-ni* 非常に, (*Lit.*) *hanahadā* はなはだ, *ōi-ni* 大いに *ōi-ni* (*hanahadā*, *hiyō-ni*) *sonkēi sarerū* (*Lit.*) to be greatly respected
大いに (はなはだ, 非常に) 尊敬 される

*****generally**, universally, in general *ippán-ni* 一般に; extensively, everywhere *amanēku* あまねく; in a general sense *daitái-ni* (óite) 大体に (於いて); broadly speaking, as a rule (*collog.*) *futsū* 普通, (*Lit.*) *gaishite* 概して

Nihōjin wa ippán-ni (*daitái*, *gaishite*) *hayá-okí désū*.
日本人 は 一般に (大体, 概して) 早起き です。

The Japanese are **generally** early risers.

(*hayá-okí* from *hayái* early and *okiru* to get up)

Uchi de wa daitái shichí-ji ni yūshoku wo tabemāsū.
うち では 大体 七時 に 夕食 を 食べます。

We **generally** dine at seven.

(*yūshoku* dinner, supper, evening meal; *yūshoku wo taberu* to dine)

*****hardly**, harshly *kibishiku* きびしく; unkindly *fushinsetsu-ni* 不親切に; severely *hidoku* ひどく; strenuously *honé-otte* 骨おって; with difficulty *kuru-shinde* 苦しんで; barely (*collog.*) *yattō* やっと, (*Lit.*) *karōjite* 辛うじて; almost not, scarcely *hotōndo*..... 殆ど and negative verb; seldom *métta-ni* めったに and negative verb

Yattō (*Karōjite*) *shōri wo éta*. Victory was **hardly** won.
やっと (辛うじて) 勝利 を えた. (*shōri* victory, *eru* える to gain, win)

Karōjite shi wo manukaremashita. He **hardly** escaped death.
辛うじて 死 を まぬかれました. (*manukareru* to escape—death, etc.)

Anō hito wo hotōndo obōete imasen. I **hardly** remember him.
あの 人 を 殆ど 覚えていません. (*obōeru* 覚える to remember)

Kāre wa métta-ni ēiga e ikimasen. He **hardly** ever goes to the cinema.
彼 は めったに 映画へ行きません。

Watashi ga hanasu ka hanasanai uchi ni kāre wa itte shimaimashita.
私 が 話す か 話さない うちに 彼 は 行ってしまいました。

I had **hardly** spoken to him before he was gone.

Note that the construction of the last example is idiomatic.

*****indeed**, in truth (*collog.*) *makotō-ni* 誠に, (*Lit.*) *jitsū-ni* 実に; in fact *jissai-(ni)* 実際 (に); really *mattakū* 全く; Well, it is true. *Naruhodō*. なるほど。

Kāre wa mattakū (*makotō-ni*, *jitsū-ni*, *jissai*) *erai hito désū*.
彼 は 全く (誠に, 実に, 実際) 偉い 人 です。

He is **indeed** a remarkable man. (*erai* great, celebrated, remarkable, etc.)

Jissái matakú, matakú jissái! Indeed and indeed!
 実際 全く, 全く 実際. (very emphatic)

Hái, matakú sō dēsū. ō Jissái sō dēsū tōmo.
 はい, 全く そうです. 実際 そうです とも.

Yes, indeed! (Second translation is emphatic)

Matakú (Jissu-ni) hidōi atsusa dēsū. Very hot, indeed.
 全く (実に) ひどい 暑さ です.

Hontō-ni arigatō gozaimāsū. Thank you very much indeed.
 本当に ありがとうございます.

Watashi wa hontō-ni (jissái, matakú) ureshii dēsū. I am very glad
 私 は 本当に (実際, 全く) うれしいです. indeed.

Naruhodō, osshāru tōri dēsū. Indeed, you are right.
 なるほど, おっしゃる通りです. (lit. Indeed, you say the same is.)

***just, hardly, scarcely *yattō* やっと; entirely *matakú* 全く; exactly *chōdo* 丁度; only *honnō* ほんの; just a little *honnō sūkōshi* ほんの少し

Watashi wa yattō sonō resshā ni maniaimāshita. I just caught the
 私 は やっと その 列車 に 間に合いました. train.

(*manīdu* 間に合う to be in time for, *manīwānai* to be too late for)
matakú onajī or *chōdo onajī* 全く同じ, 丁度同じ just the same

Kānojo wa honnō sūkōshi kigēn ga wārukatta. She was just a little
 彼女は ほんの 少し きげん が 悪かった. displeased.

Chōdo niji dēsū. 丁度二時です. It is just two o'clock.

When just is used to emphasize, it may be translated by *tōri* 通り.

Hontō ni anāta no osshāru tōri dēsū. It is just as you say.
 本当に あなたの おっしゃる通り です.

Idiomatic usage:

Mā, chottō sōzō shītē gorān nasāi. Just fancy! (*chottō* just a little,
 まあ, 一寸そうぞうしてごらん なさい. *sōzō surū* to imagine, fancy)

Sūgu itashimāsū. すぐいたします. I will do it just now.

***last, after all others (collog.) *ichibān owari-ni* 一番終りに, (Lit.) *sāigo-ni* 最後に; most lately *sāikū* 最近, *sāigo-ni* 最後に

Kāre wa ichibān owari-ni (sāigo-ni) kimāshita. He came last.
 彼は 一番 終りに (最後に) 来ました.

Yōroppa e saikū (sāigo-ni) irasshāta no wa itsu dēshita ka.
 ヨーロッパへ 最近 (最後に) いらっしゃったのは いつ でした か.

When did you last go to Europe? (lit. To Europe lastly, your having gone, when was?—*irasshāta no wa* is here used as a noun)

***little, a little (See Lesson 10, page 56)

***likewise, as well *yaháři* やはり, (*familiar speech*) *yappári* やっぱり; also *matá* 又; similarly *onájiku* 同じく; equally *dōyō-ni* 同ように

***means, by all means, surely *kanarazú* 必ず, at any cost *dō-shitē mo* どうしても; without fail *zéhi* ぜひ; in any way *nanibún* 何ぶん

by means of....., with the help of..... *ni yotté*によって
by no means *kesshitē.....de wa náí* 決して.....ではない

Káre wa tsúkiáite kesshitē yukai-na hito de wa náí.
彼 はつき合って決して ゆかいな 人 で は ない。

He is **by no means** a pleasant man to deal with. (*tsúkiáu* つき合う to deal with)

***more.—See Lesson 39, page 299 and Lesson 41, page 328

***moreover, again *matá* 又; on top of it *sonó ué* その上; (*emphatic*) *sonó ué matá* その上又

***namely (*colloq.*) *ii-káereba* 云いかえれば, (*Lit.*) *sunáwachi* 即ち

Fútari no chiisái onnanokó, sunáwachi Hanakó to Kikukó.
二人 の 小さい 女の子, 即ち 花子 と 菊子。

Two little girls, **namely**, Hanako and Kikuko.

***naturally, of course *mochíron* 勿論; needless to say *murón* 無論; as a matter of fact *tōzen*, (*Lit.*) 当然; automatically, spontaneously *shizén-ni* 自然に; by nature *umaretsúki* 生れつき; without concealment *arí-no-mamá-ni* ありのままに; without affectation *kidorazú-ni* 気取らずに; with ease *rakú-rakú-to* らくらくと; unaffectedly *shizén-ni* 自然に

Kánojo wa shizén ni utaimásū. She sings **naturally**.
彼女 は 自然 に 歌います。

***no (See **Yes**, Lesson 14 and this lesson, page 527)

***nothing (always with negative verbs): (*colloq.*) *sūkóshi-mo* 少しも; (*slang*) *chittó-mo* ちっとも

Soré wa sūkóshi-mo yakú ni tatánai. That helps **nothing**.
それ は 少しも 役 に 立たない。

(*yakú ni tátsu* 役に立つ to be useful, *yakú ni tatánai* to be useless)

Chittó-mo kamawánai. I (you, we, etc.) care **nothing**.
ちっとも かまわない。

Táishita kotó de wa náí. It is **nothing** much.
大した 事 で は ない。

***notwithstanding, all the same, still *yaháři* やはり, (*colloq.*) *yappári* やっぱり; in spite of *ni-mo kakawarazú* にもかかわらず; nevertheless *soré démo* それでも

***off—See Lesson 60, page 554.

***only—The following representative examples will show the various ways in which this adverb may be translated. See also Lesson 19, page 110.

Dempō wa kinō utta bākari desū. I sent the telegram **only** yesterday.
電報 はきのう打ったばかり です。

Watashi wa ichi-do daké sono hito ni aimashita. **Only** once I met
私 は 一度 だけ その 人 に会いました。 that person.

Kāre koso sonō chū ni tekishita jimbutsu desū. He is the **only** man
彼こそ その地位に 適した 人物 です。 for that position.

(*chū* a position, office, post; *tekisuru* 適する to be fit, to suit, as for service, for a given purpose, etc.; *jimbutsu* a person, a man, a man of worth, etc.)

<i>hitotsu kirī</i>	一つきり	only one
<i>hitōri kirī</i>	一人きり	only one person
<i>Mita kirī desū.</i>	見たきりです。	I only saw him (it).
<i>hitorikko</i>	一人っ子	an only child
<i>tāda hitōri no itōko</i>	ただ一人のいとこ	an only cousin

Nihōn no kănēshon wa utsūkushū ga, tāda oshū kotō ni kaori ga arimasen.
日本 のカーネーションは美しいが、ただおいしい事 に 香りがありません。

Japanese carnations are lovely; **only**, they have no fragrance.
(*oshū kotō ni* it is a pity, it is regrettable; *kaori* smell, fragrance)

In more colloquial speech, instead of *tāda* one may use *tattā* たった, which expression seems to be more emphatic.

Tattā ima sorē wo kikimashita. **Only** now I heard of it.
たった 今 それ を 聞きました。

To give more emphasis, both *tattā* and *kirī* may be used in the same sentence:

Tattā ichi-do mita kirī desū. I have **only** seen him (it) once.
たった 一度 見た きり です。

bākari de naku.....mo ばかりでなく.....も } **not only.....but**
daké de naku.....mo だけでなく.....も

Sorē wo mita bākari de naku, tābe mo shimashita yo.
それ を 見た ばかり で なく, 食べ も しました よ。

I **not only** saw it **but** ate it. (*yo* colloquial emphatic particle)

Tāda Nihōn-go wo hanasu bākari de naku kaku kotō mo dekimasu.
ただ 日本語 を 話す ばかり で なく 書く 事 も 出来ます。

I **not only** can speak Japanese, **but** I can also write it.

Only preceded by the subjunctive may be translated by *sāe* さえ.

Jūbun kanē sāe āeba. **If I only** had enough money.
充分 金 さえ あれば。

Soré wo shiri sáe suréba. それを知りさえすれば. **If I only** knew it.

Súkoshi namakéru koto sáe nákereba, kare wa ii untenshú desū.
少し なまける 事 さえ なければ, 彼 は いい 運転手 です.

He is a good driver, **only** that he is a little lazy.
(*namakéru* to be idle, lazy; *untenshú* driver, motorman)

Wakatte sáe itára. わかってさえいたら. **If I had only** known!

O-machi kudasari sáe suréba, shiháinin wa mairimásū.
お待ち 下さり さえ すれば, 支配人 は 参ります.

Our manager is coming, **if** you will **only** wait.
Note that the verb before *sáe* is used in its *i*-stem.

Mā, kangáete mo gorán nasái. **Only** fancy! or Just fancy!
まあ, 考えて も ごらん下さい.

After the figure of a sum of money, **only** is translated by *nári* 也.

Kin go-man yen nári. 金五万円也. Fifty thousand yen **only**.

The word *kin* 金, which means *money*, is generally put before a figure indicating a sum of money, to prevent possible alterations.

*****originally**, formerly *móto* 元; from the first, by origin *hónrai* 本来; at first *saishō wa* 最初は; primarily *gánrai* 元来 (Lit.); from the beginning *hajimé kara* 始めから, *móto kara* 元から; creatively *dokusōteki-ni* 独創的に

*****part**, partly *ikubūn no* いく分の; in part *ichi-būn* 一部分; to some extent *aru téido* ある程度

Ikubūn no shinjitsu wo fukamu uwasá. A rumour that is **part** truth.
いく分 の 真実 を ふくむ うわさ.

(*shinjitsu* truth; *fukamu* to contain, hold, have; *uwasá* rumour)

Soré wa ichi-būn ki de ichi-būn wa ishi de dekite imasu.
それは 一部分 木 で 一部分 は 石 で 出来ています.

It is made **part** of wood and **part** of stone.

*****passably**, tolerably *kánari* かなり; moderately *futsū-ni* 普通に

*****perhaps**, probably *tābun* 多分; possibly *osōraku* おそらく; maybe *hyottō surū-to* ひょっとすると (colloq.); might be *kotonī-yorū-to* 事によると (colloq.); possibly, probably *arūwa* あるいは (Lit.)

*****plenty**, abundantly *takusan* 沢山 (colloq.), *hōfu-ni* 豊富に (Lit.); fully *jūbunni* 十分に

*****positively**, surely *kanarazū* 必ず; certainly *tashika-ni* たしかに; decisively *danzēn-to* 断然と; firmly *katakū* かたく

*****presently**, soon, pretty soon *jiki-ni* じきに (colloq.), *yagate* やがて (Lit.);

before long *hodónaku* 程なく; at present *génzai* 現在: at the present moment, now *mókka* 目下 (Lit.)

***probably, perhaps *tábun* 多分; most likely *taitéi* 大抵; likely *osóraku-wa* おそらくは; maybe *arúwa* あるいは

***quite, entirely *sukkári* すっかり; completely *mattakú* 全く (colloq.), *kanzén-ni* 完全に (Lit.); actually *jissái* 実際, practically *jijitsú-jō* 事実上; almost, very nearly *hotondo* 殆ど; very *taihén* 大変 (colloq.), *hijō-ni* 非常に (Lit.)

Watashí wa taihén génki désū. I am quite well.
私 は 大変 元気 です。

totemó takúsán とても沢山 quite a lot

Mattakú sō désū. 全くそうです。 Quite so.

Yoroshū désū. よろしいです。 Quite right (All right.)

***rate, at all events, at any rate *tómokaku* とも角; at least *sūkúnaku tómo* 少なくとも; in that case, at that rate *sonná wáke náraba* そんなわけならば; in this way, at this rate *konná-fū-ni* こんな風に

***scarcely, with difficulty, hardly *yattó* やっと (colloq.), *karōjite* 辛うじて (Lit.); probably not *osóraku.....nái* おそらく.....ない; certainly not *hotondo.....nái* 殆ど.....ない

Byōnin wa yattó (karōjite) hanásu kotō ga dekimáshita.
病人 は やっと (辛うじて) 話す 事 が 出来ました。
The patient could scarcely speak.

Osóraku kare ga sonná kotō wo ittá hazū ga nái.
おそらく 彼 が そんな 事 を 云った 筈 が ない。
He can scarcely have said such a thing.

Watashí wa kare wo hotondo shiranái. I scarcely know him.
私 は 彼 を 殆ど 知らない。

***somewhat, in some degree *yáya* やゝ; to some extent *ikubún-ka* 幾分か; a little *sūkóshi* 少し (colloq.), *shōshō* 少々 (Lit.); more or less *tashō* 多少

Kánojo wa yáya (ikubún-ka, sūkóshi, shōshō, tashō) tameratte hanáshita.
彼女 は やゝ (幾分か, 少し, 少々, 多少) ためらって 話した。
She spoke somewhat hesitantly. (*tameráu* ためらう to hesitate)

***still, yet, at present *máda* まだ; even now *íma (de) mo* 今 (で) も; as previously *jūzen dōri* 従前通り (Lit.); more *motto* もっと (colloq.), *sáraní* 更に (Lit.); nevertheless *soré ni-mo kakawarazú* それにもかかわらず; after that *yahári* やはり; for all that *soré-démo* それでも

Konó kikái wa máda tsúkaemāsū. This machine is still usable.
この 機械 は まだ 使えます。 (*tsukaerú* to be of service)

Anáta wa sei ga takái ga, o-niisan wa motto (sára-ni) takái désū.
貴方 は 背 が 高い が, お兄さんは もっと (更に) 高い です。
You are tall but your elder brother is still taller.

Káre wa kanemochi dēsū ga soré ni-mo kakawarazú (yahári, soré-
彼は金持ですがそれにもかかわらず (やはり, soré-
demo) mōtto hoshigatte imāsū. He is rich (and) still he craves for more.
でも) もっと欲しがっています. (hoshigáru to desire strongly, etc.)

***that, to that extent *sonná-ni* そんなに; so much *soré daké* それだけ

Watashi wa sonná-ni tōku máde wa arukemasén dēshita.

私はそんなに遠くまでは歩けませんでした。

I could not walk that far. (*arukeru* 歩ける to be able to walk)

Káre wa soré daké kiri shimasén dēshita. He has done only that

彼はそれだけきりしませんでした. much.

***then, Well, then.....*Sáte* さて; about that time *sonó-kóro* その頃 (colloq.),
tōji 当時 (Lit.); on the spot *sonó-ba-de* その場で; next *kóndo wa* こんど
は; directly after that *soré kará* それから; moreover, besides *sonó ué* その上;
in that case *soré-déwa* それでは or *déwa* では

Sonó kóro (tōji) wa bukká ga amari sagatte imasén dēshita.

その頃 (当時) は物価があまり下がっていませんでした。

Prices were not so low then. (*sagaru* to drop; *bukká* prices of commodities)

Atsui gyūnyū wo ippai nōnde, soré kará nemáshita.

熱い牛乳を一杯飲んで, それから寝ました。

I drank a glass of hot milk and then I went to bed.

Sonó ué watashi wa ginkō e ikanákereba narimasén.

その上私は銀行へ行かなければなりません。

Then I have to go to the bank.

Soré-déwa kimi no sūki-na yō ni nasái. Take your own way then.

それでは君の好きなようになさい。

Déwa yoroshii dēsū, anata wa sokó e kyō ikú hitsuyō ga arimasén.

ではよろしいです, 貴方はそこへきょう行く必要がありません。

All right then, you need not go there to-day. (*hitsuyō* necessity)

***up—There is no Japanese word corresponding to this adverbial particle, used to
qualify many verbs. The combination of an English verb and the particle **up** is
generally translated into Japanese by a single word. A few of such combinations
are given below:

Motion upward.

to come up	<i>agarú</i>	上がる
to fly up	<i>tobi-agarú</i>	飛び上がる
to stand up	<i>tachi-agarú</i>	立ち上がる
to throw up	<i>nage-agerú</i>	投げ上げる
high up in the air	<i>sōra tákaku</i>	空高く

Kokó e agatté irasshái. ここへ上がっていらっしゃい. Come up here.

Indicating or approaching completion, totality, finality, etc.

to bring up (a child)	(<i>kodomó wo</i>) <i>sodatēru</i>	(子供を) 育てる
to catch up (to overtake)	<i>oitsuku</i>	追いつく
to stay up (awake)	<i>ókite irú</i>	起きている
to stay up all night	<i>hitobán-jū okite irú</i>	一晩中おきている
to get up (from bed)	<i>okiru</i>	起きる
to get up (from chair)	<i>tachi-agarú</i>	立ち上がる

Késa háyaku okimáshita. I was up early this morning.

けさ 早く 起きました。

Taiyō wa mō agatté imásu. The sun is up already.

太陽 は もう上がっています。

to bring up	<i>Toránu wo mótte kité kudasái.</i>	Bring up my
<i>mótte káru</i>	トランク を 持って 来て 下さい。	trunk.
to cut up	<i>Nikú wo kizamú yō-ni ryōrinin ni itte kudasái.</i>	Tell the cook to
<i>kizamú</i>	肉 を きざむ ように 料理人 に 云って 下さい。	cut up the meat.
to give up	<i>Oji wa sakunén shōbai wo yamemáshita.</i>	My uncle gave up his
<i>yamerú</i>	伯父 は 昨年 商売 を やめました。	business last year.
to put up	<i>Konó e wo kabé ni kákete kudasái.</i>	Put up this picture on
<i>kakéru</i>	この 絵 を かべ に かけて 下さい。	the wall.
to take up	<i>Kodomó wo dakiágete kudasái.</i>	Take up the child.
<i>dakiageru</i>	子供 を 抱き上げて 下さい。	

As synonym of certain English expressions.

(above)	<i>ni-sen yen ijō</i> 二千円以上	from 2,000 yen up
(dear)	<i>Sakaná no nedán wa takái desū.</i>	The price of fish is up.
	魚 の 値段 は 高い です。	
(from.....to)	<i>Jimūin kará shachō máde.</i>	From a clerk up to president.
	事務員 から 社長 まで。	
(increase)	<i>Saikin bukká ga agarimáshita.</i>	Prices have gone up lately.
	最近 物価 が 上がりました。	(bukká prices of commodities)
(since)	<i>kodomó jidai kará</i> 子供時代から	from childhood up
up-to-date	(until to-day) <i>kyō máde</i> きょう迄	
	(modern) <i>gendai-fū-no</i> 現代風の	
	(latest, newest) <i>saishin no</i> 最新の	

***usually, generally *daitai* 大体; as a rule *taitēi* 大抵; at all times *tsūne-ni* 常に (Lit.); always *itsumo* いつも (colloq.); *heizēi* 平生 (Lit.); commonly *tsūjō wa* 通常は (Lit.); *totemō* とても (slang); ordinarily *tsūrei wa* 通例は

***very, exceedingly *taihén* 大変 (colloq.); *hijō-ni* 非常に (Lit.); extremely *kiwámete* 極めて (Lit.); awfully *hidoku* ひどく; quite *shigokú* 至極 (Lit.) very, very much *dōmo* どうも (slang); not very *amarí* あまり or *sahodō* さほど followed by a negative verb

Koré wa taihén (*hijō-ni, kiwámete, totemō, shigokú*) *bēnni desū.*
これは 大変 (非常に, 極めて, とても, 至極) 便利 です。

This is very convenient.

Dōmo arigatō. どうもありがとうございます。 Thank you very much.

Dōmo sumimasén. I am very sorry. or Please excuse me.

どうも すみません。

Kyō wa, dōmo atsui desū. きょうは どうも 暑いです。 It's very hot to-day.

Nihōn-go wa dōmo muzukashii desū. The Japanese language is very
日本語 は どうも むずかしい です。 difficult.

Kánojo wa amarí yōku utaimasén dēshita. She did not sing very
彼女 は あまり よく 歌いませんでした。 well.

Kyō, kare wa amari genki de wa nai. He is **not very** well to-day.
 きょう、彼 は あまり 元気 ではない。

Sono kodomo wa sahōdō byōki de wa arimasen. The child is **not**
 その 子供 は さほど 病気 ではありません。 **very** sick.

***way, in some way, in one way or another *dō-nikā* どうか; in a way=more
 or less, in some measure *chottō* 一寸 (colloq.), *ikubūn* 幾分 (Lit.);

Anō e wo chottō (ikubūn) sukki desū. I like that picture in a way.
 あの 絵 を 一寸 (幾分) 好き です。

to have one's own way *omōi-dōri ni surū* 思い通りにする

Hito wa nan-demo omōi-dōri ni surū koto wa dekinai.
 人 は 何んでも 思い通り に する 事 は 出来ない。

One cannot have one's own way in everything.

***well, generally translated by *yōku*

The adverb *yōku* よく well, from *yōi* よい good, is very often
 used in ordinary conversation, and corresponds to rather many
 English words, as shown below. The underlying meaning of *yōku*
 よく however, corresponds, in most cases, to well.

well, nicely, right(ly), truly

Yōku dekimashita. よく出来ました。 It is well done.

Yōku kakete imasu. よく書けています。 It is nicely written.

thoroughly, fully, quite

Yōku shirabemashita. よく調べました。 I examined it thoroughly.

Anata wa sorē wo yōku shittē imasu ne. You know it quite
 貴方 は それ を よく 知っていますね。 well.

skilfully, carefully

Yōku chūi shitte kudasai. Please do it carefully.

よく 注意 して 下さい。 (*chūi surū* to pay attention, etc.)

closely, exactly

Kono mondai ni tsūte watashi wa yōku shirimasen.

この 問題 について 私 は よく 知りません。

I do not know exactly about this matter.

idiomatic usage

<i>yōku kangāeru</i>	よく考える	to consider well
<i>yōku miru</i>	よく見る	to look at a thing closely
<i>hitō ni yōku surū</i>	人によくする	to be kind (good) to a person
<i>hitō wo yōku iu</i>	人をよく云う	to speak well of a person
<i>yōku hatarakū</i>	よく働く	to work faithfully
<i>yōku nemurū</i>	よくねむる	to sleep soundly (well)
<i>yōku aru koto</i>	よくある事	a common affair
(<i>kenkō ga</i>) <i>yōku nai</i>	(健康が)よくない	to be unwell (<i>kenkō</i> health)
(<i>kenkō ga</i>) <i>yōku naru</i>	(健康が)よくなる	to become better (in health)

yōku áu

よく合う

to fit well

Watashí no atarashí kutsú wa yōku aimásū. My new shoes fit **well**.
 私 の 新しい 靴 は よく 合います。

Yamadá-kun wa yōku gakkō wo yasumimásū. Mr. Yamada **often** stays
 山田君 は よく 学校 を 休みます。 away from school.

Nisan nichí yasúmeba yōku narimásū. A few days rest will **put** me
 二三 日 休めば よく なります。 **right**.

Ikkágetsu go-sen yen de yōku kuraserú monó desū ne. (*kuraserú* to be able
 一ヵ月 五千 円 で よく 暮らせる もの です ね。 to live, subsist)
 I wonder **how** he can manage to live on 5,000 yen a month.

Watashitachí wa éiga e yōku ikimásū. We **often** go to the cinema.
 私達 は 映画 へ よく 行きます。

Sakunén wa taifū ga yōku arimáshita. Last year we had **often** (or
 昨年 は 台風 が よく ありました。 many) typhoons.

Soré wa káre no yōku tsūkaú kōjitsu desū. It was his **usual** excuse.
 それは 彼の よく 使う 口実 です。 (*kōjitsu* excuse)

Kodomó wa yōku tabemásū. 子供はよく食べます。 Children eat **much**.

Konó amé-furi ni yōku oidé kudasaimáshita.
 この 雨降り に よく お出で 下さいました。 (*amé-furi* a rainfall)
 It is **very kind of you** to have come in such a rainy day.
 (*oidé kudasáru* to favour the speaker with a visit—polite speech)

Anó jiko de káre wa yōku shinanákatta monó desū.
 あの 事故 で 彼は よく 死ななかつた もの です。
 It is a miracle that he was not killed in that accident.
 (*shinanákatta* negative past of *shinú* to die)

Yūbe yōku nemurimasén deshita. I didn't sleep **well** last night.
 ゆうべ よく ねむりません でした。 (*nemurú* to sleep)

Sonó mendō-na mondai ni tsúite yōku kangaemáshita. (*kangáeru* to
 そのめんどろな 問題 について よく 考えました think, consider)
 I have considered **well** that troublesome matter.

Hito ni yōku shinái to hito mo yōku shité kuré-nái monó desū.
 人 に よく しなないと 人 も よく してくれない もの です。
 If you are not kind to people they will not be good to you.

*****while**, once in a while *tamá-ni-wa* たまには。 See also Lesson 31, page 214
Tamá-ni-wa, asokó e itté mo watashí wa kamaimasén.
 たまには、あそこへ行っても 私 は かまいません。
 Once in a **while** I don't mind to go there.

*****why**, (interrogation) *náze* なぜ (*colloq.*), *dōshite* どうして (*slang*); for what
 reason *dō-iú wáke de* どういう訳で; what for, for what *nán-no-tamé ni* 何
 んのために。 See also Lesson 17.

*****within**, On the inside, internally *uchigawá* 内側, *náibu* 内部. *Uchigawá*
 refers to material things, *náibu* to both material and abstract things.—See also Lesson
 31, page 214

- Sonó hakó no uchigawá wa mekkí shíté arimásü.* That box is gilded
 その 箱 の 内側 は めっき して あります。 within.
 (mekki surá めっきする to plate, to gild)
- Sonó mádo wa uchigawá kará akimásü.* The window opens from
 その 窓 は 内側 から 開きます。 within.
- To wa uchigawá kará kagi ga kakátte imásü.* The doors are locked
 戸 は 内側 から 鍵 が かかっています。 within.
- Reikán wa náibu kara dēte kimásü.* Inspirations come from within.
 靈感 は 内部 から 出て 来ます。 (reikán inspiration)
- (indoors) *okúnai-ni* 屋内に, *okúnai-ni háiru* 屋内に入る to go within
Okúnai-ni dāre mo imasēn dēshita. There was nobody within.
 屋内に 誰 も いませんでした。

Idiomatic Usage

- within hearing *kikoeru tokoró* 聞こえる所
 within law *hōritsu no han-inái* 法律の範囲内 (*han-i* 範囲 the limits, bounds, extent,
 etc.; *nái* 内=*inái* within)
 to keep within the law *hōritsu kará hazurenái¹ yō-ni suru*
 法律 から はづれない ように する
 within one's income *jibū no shūnyū no han-inái* 自分の収入の範囲内
 within sight of.....*miēru tokoró* 見える所
 a task well within one's powers *rikiryō² de jūbun dekūru shigotō*
 力量 で 充分 出来る 仕事

***yes, See Lesson 14, page 74 and Lesson 62, page 599.

In formal and very polite speech, *yes* is translated by *Sayō de gozaimásü* 左様でございます and *Sō de gozaimásü* そうでございます is used in less polite speech.

In still less polite speech *Sayō desū* 左様です may be used, while *Sō desū* そうです is used in ordinary speech.

Note that the single word *Sayō* 左様 for *yes* may be used by men, but such usage is considered of a rather old style of speech.

Okakurá San wa anáta no sensēi desū ka. Is Mr. Okakura your teacher?

岡倉 さんは 貴方 の 先生 ですか。

Sayō de gozaimásü.

Yes, he is.

左様 で ございます。

Sayō de wa gozaimasēn.

No, he is not.

左様 で は ございません。

Both *hai* はい and *iié* いゝえ may be used concurrently with the above expressions; in this case, however, the expressions acquire emphatic force, as in the following examples.

Anáta wa Hirota San de gozaimásü ka. Are you Mr. Hirota?

貴方 は 広田 さん で ございますか。

Hai, sayō de gozaimásü.

Yes, I am.

はい 左様 で ございます。

Ié sayō de wa gozaimasēn.

No, I am not.

いゝえ左様 で は ございません

***yet, see page 596

- 1 *hazurenái* negative of *hazureru* はづれる to be contrary to, to deviate from.
 2 *rikiryō* capacity, ability

Fifty-eighth Lesson 第五十八課

Adverbs (continued) Fukushi 副詞

In this lesson are given Japanese adverbs used in ordinary conversation, divided into groups according to their characteristics.

Adverbs formed by means of the postposition *ni* に.

<i>betsudán-ni</i> 別段に	exceptionally	<i>jiki-ni</i> じきに	immediately
<i>betsú-ni</i> 別に	particularly	<i>jissái-ni</i> 実際に	actually
<i>bûrei-ni</i> 無礼に	impolitely	<i>jitsú-ni</i> 実に	really
<i>chokûsetsú-ni</i> 直接に	directly	<i>kakabetsú-ni</i> 格別に	exceptionally
<i>dandán-ni</i> だんだんに	gradually	<i>kakujitsú-ni</i> 確実に	certainly
<i>fuchûi-ni</i> 不注意に	carelessly	<i>kansetsú-ni</i> 間接に	indirectly
<i>fuséi-ni</i> 不正に	unjustly	<i>karí-ni</i> かりに	temporarily
<i>fushigí-ni</i> 不思議に	strangely	<i>keisotsú-ni</i> 軽卒に	recklessly
<i>futsú-ni</i> 普通に	commonly	<i>ketteiteki-ni</i> 決定的に	definitely
<i>gehín-ni</i> 下品に	vulgarly	<i>kíi-ni</i> 奇異に	queerly
<i>hen-ni</i> 変に	strangely	<i>kōfuku-ni</i> 幸福に	happily
<i>higoto-ni</i> 日毎に	day by day	<i>kóto-ni</i> 殊に	especially
<i>hiyō-ni</i> 非常に	unusually	<i>makotó-ni</i> 誠に	actually
<i>hi-mashí-ni</i> 日ましに	day by day	<i>maré-ni</i> 稀に	rarely
<i>hōgai-ni</i> 法外に	unreasonably	<i>meikakú-ni</i> 明確に	distinctly
<i>hontō-ni</i> 本当に	actually	<i>métta-ni</i> めったに	seldom
<i>ippán-ni</i> 一般に	generally	<i>mukōmizu-ni</i> 向う見ずに	recklessly
<i>izen-ni</i> 以前に	formerly	<i>múri-ni</i> 無理に	forcibly

<i>máyami-ni</i> むやみに	blindly	<i>shízuka-ni</i> 静かに	quietly
<i>nóbetu-ni</i> のべつに	continually	<i>sōgo-ni</i> 相互に	mutually
<i>ói-ói-ni</i> おいおいに	gradually	<i>sonó ué-ni</i> その上に	besides
<i>o-maké-ni</i> おまけに	into the bargain	<i>sūgu-ni</i> すぐに	at once
<i>ombín-ni</i> おんびんに	peaceably	<i>tádachi-ni</i> 直ちに	immediately
<i>reigai-ni</i> 例外に	exceptionally	<i>tagai-ni</i> 互いに	mutually
<i>rinji-ni</i> 臨時に	temporarily	<i>tamá-ni</i> たまに	occasionally
<i>saiwai-ni</i> 幸いに	fortunately	<i>táshika-ni</i> 確かに	certainly
<i>sáki-ni</i> 先に	formerly	<i>ténei-ni</i> 丁寧に	politely
<i>shiawasé-ni</i> 幸せに	happily	<i>tóku-ni</i> 特に	especially
<i>shidai-ni</i> 次第に	gradually	<i>tsugi-ni</i> 次に	next
<i>shikiri-ni</i> しきりに	frequently	<i>tsú-ni</i> 遂に	finally
<i>shitsūrei-ni</i> 失礼に	impolitely	<i>tsúne-ni</i> 常に	ordinarily
<i>shizen-ni</i> 自然に	spontaneously	<i>yōi-ni</i> 容易に	easily
<i>yatará-ni</i> やたらに recklessly			

Adverbs characterized by their ending syllable *ri* り.

Adverbs belonging to this class may be followed by the postposition *to* と, in which case they are emphatic.

****bikkúri* びっくり ; *bikkúri suru* びっくりする to get frightened

Inú ga hóeta nóde dorobō wa bikkúri shite nigemáshita.
犬 が 吠えた ので 泥棒 は びっくり して 逃げました。

The burglar was frightened away by the barking of the dog.

(*hoeru* to bark, *nigeru* run away)

****bon-yári* (to) ぼんやり (と) dimly, vacantly

Kasumí no náka ni shimá ga bon-yári (to) mieta. (*kasumí* haze, mist;
かすみ の 中 に 島 が ぼんやり (と) 見えた. *mieta* was seen)

The island was seen dimly through the haze.

****chirári* (to) ちらり (と) with one glance, cursorily

Kinō, anō katá wo chirári (to) mimáshita. I glanced at him
きのう、あの 方 を ちらり (と) 見ました. yesterday

****dosári* (to) どさり (と) with a thud

Káre wa omói fukuró wo yuká ni dosári (to) otóshita.

彼は重い袋を床にどさり(と)おとした。

He dropped the heavy bag on the floor **with a thud**. (*otósu* to drop *fukuró* bag; *yuká* floor)

****hakkíri* (to) はっきり (と) clearly, exactly

Káre wa soré wo hakkíri (to) iimáshita. He said it **clearly**.

彼はそれをはっきり(と)云いました。

Watashi wa hakkíri (to) wakarimáshita. I understood **exactly**.

私ははっきり(と)わかりました。

****hirári* (to) ひらり (と) with alacrity

Kishú ga umá kará hirári (to) órita. (*kishú* jockey)

騎手が馬からひらり(と)降りた。

The jockey sprang off his horse. (*órita* past of *oriru* to alight)

****honnóri* (to) ほんのり (と) slightly, faintly

Sóra ga honnóri (to) akarukú nátta. The sky became **faintly** light.

空がほんのり(と)あかるくなった。(*akarukú náru* to become light)

Kánojo no hō ga honnóri (to) akakú nátta. Her cheeks got **slightly**

彼女のほおがほんのり(と)赤くなった。red. (*hō* cheek)

****kitchíri* (to) きっちり (と) to a T, perfectly, tightly

Sonó tebukuro wa kitchíri (to) átte irá. Those gloves fit **to a T**.

その手袋はきっちり(と)合っている。(*átte* from *áu* 合う to fit)

Dōzo, sonó hakó ni fūtá wo kitchíri (to) shítē kudasái. Please cover that

どうぞ、その箱にふたをきっちり(と)して下さい。box **tightly**.

****kossóri* (to) こっそり (と) stealthily

Káre wa kossóri (to) heyá kará dēte ittá. He **sneaked out of**

彼はこっそり(と)へやから出て行った。his room.

****kossóri* (to) arúku こっそり (と) 歩く to walk **stealthily**

****mekkíri* (to) めっきり (と) noticeably, remarkably

Byōnin wa konogoró mekkíri (to) yowarimáshita. (*yowáru* よわる

病人はこの頃めっきり(と)よわかりました。to grow weak)

The patient has become **noticeably** weak of late.

Atsusa wa mekkíri (to) tsūyoku nátta. The heat has become

暑さはめっきり(と)強くなった。remarkably severe.

****nikkóri* (to) にっこりと (said of smile)

nikkóri (to) waraú にっこり (と) 笑う to break into a smile

****nossóri* (to) のっそり (と) unwieldily, sluggishly

nossóri (to) heyá ni háitte kuru のっそり (と) へやに入ってくる to hulk into a room

****patchíri* (to) ぱっちり (と) (said of large, bright eyes)

me wo patchíri (to) akerú 目をぱっちりと開ける to open one's eyes **wide**

patchíri (to) shítá me ぱっちり (と) した目 bright, clear eyes

****sappári* (to) さっぱり (と) cleanly, entirely, not the least, at all

O-furo ni háitte karadá ga sappári shimashita. After taking a bath my
お風呂に入ってからだ が さっぱり しました。 body felt refreshed.
(*o-furo ni háiru* to take a bath—*lit.* to enter a bath)

Watashi wa sonná kotó wo sappári (to) shirimasén.

私 は そんな 事 を さっぱり (と) 知りません。

I am entirely in the dark about such a matter.

Kare wa sappári (to) Nihón-go wo shiranái. He has not the least
彼 は さっぱり (と) 日本語 を 知らない。 knowledge of Japanese.

sappári (to) shitá fukusô wo shitê irú さっぱり (と) した服そうをしている
to be cleanly (neatly) dressed (*fukusô* style of dress, attire)

Anô katá wa konô-gorô sappári (to) kimasén. He has not been coming
あ の 方 は この 頃 さっぱり (と) 来ません。 here lately at all.

****sarári (to)* さらり (と) entirely, without regret

tabakô wo sarári (to) yamerú たばこをさらり (と) やめる to give up
smoking entirely

nozomi wo sarári (to) sūterú 望みをさらり (と) すてる to give up one's hope
entirely (without regret)

****shikkári (to)* しっかり (と) firmly, strongly

shikkári (to) mōtte irú しっかり (と) 持っている to hold firmly

shikkári (to) musubú しっかり (と) むすぶ to tie strongly

****sukkári (to)* すっかり (と) entirely, quite, right to the end

Anô musūmé wa sukkári (to) otoná ni nátta. That girl has quite-
あ の 娘 は すっかり (と) おとな になった。 grown up.

Watashi wa konô hon wo sukkári (to) yomimashita.

私 は この 本 を すっかり (と) 読みました。

I have read this book right to the end.

sukkári (to) damé ni naru すっかり (と) だめになる to get entirely rotten.

****tappuri (to)* たっぷり (と) full, fully, plentifully, abundantly

kyōmi tappuri 興味たっぷり to be full of interest

tappuri ichi-nichi たっぷり一日 a full day

Dōzo, gyūnyū wo tappuri (to) kākete kudasai. Please put milk
どうぞ, 牛乳 を たっぷり (と) かけて 下さい。 abundantly.

****ukkári (to)* うっかり (と) absentmindedly, unconsciously

Kanojo wa sonô himitsū wo ukkári (to) shabétta. She told that secret
彼女 は その 秘密 を うっかり (と) しやべった。 unconsciously.

ukkári (to) shitê irú うっかり (と) している to be absentminded

****yukkuri (to)* ゆっくり (と) slowly

yukkuri (to) aruku ゆっくり (と) 歩く to walk slowly

yukkuri (to) nemuru ゆっくり (と) ねむる to have a good sleep

yukkuri (to) kangāeru ゆっくり (と) 考える to take time to think

The particle **to** と is used at the end of certain short words with which it forms another class of adverbs. In this case the particle **to** と is not omitted and often coalesces with the word to which it is attached.

*****chantô** ちゃんと exactly, precisely, properly, just, right

Keisân wa chantô atte imâsû. The accounts tally **exactly**.

計算 は ちゃんと合っています。

Watashî wa shuppatsu no yôï ga chantô dekite imâsû. (yôï 用意

私 は 出発 の 用意 が ちゃんと 出来ています。 preparations)

I am quite ready for departure. (shuppatsu departure)

Sonô kaikêi-gakari wa shiharai wo chantô shimâsû. (shiharai payment)

その 会計係 は 支払 を ちゃんと します。

The accountant makes the payments **punctually**.

Sonô heyâ wa chantô katazûite imâsû. The room is in **perfect** order.

その へや は ちゃんと 片づいて います。 (katazûku to be put in order)

*****chottô** ちょっと (一寸) briefly, just a moment

Chottô o-machî kudasâi. ちょっと(一寸)お待ち下さい。 } Please wait a
Dôzo, chottô mâtte kudasâi. どうぞ、一寸待って下さい。 } moment.

Konô pen wo chottô tamêshite-mite kudasâi. Just try on this pen.

この ペン を ちょっと ためして見て 下さい。 (tamêshite miru to try)

Chottô miru to, soré wa yosasô dêsû. At **first** sight it looks good.

一寸 見る と、それ は よさそうです。

Kânôjo wa chottô utâ ga jôzu dêsû. She is **something** of a singer.

彼女 は ちょっと 歌 が 上手 です。

Kâre wa chottô shîtâ zaisân wo tsûkûtta. He made a **snug** fortune.

彼 は 一寸 した 財産 を つくった。

chottô shîtâ kazé 一寸した風邪 a **slight** cold

chottô shîtâ yadôyâ 一寸した宿屋 a **decent-looking** inn

*****gyottô** ぎよっと, said of a state of consternation

gyottô surû ぎよっとする to be frightened, to be startled

gyottô shîté ぎよっとして frightened, struck with terror

Sonô jîko no arisama wo mite gyottô shimâshita.

その 事故 の ありさま を 見て ぎよっと しました。

I was frightened at the sight of that accident.

*****hattô** はっと, said of surprise

hattô surû はっとする to be taken aback

hattô shîté はっとして in surprise

*****hottô surû** ほっとする to give a sigh of relief

Soré wo kiitê hottô shimâshita. I **felt relieved** upon hearing that.

それを 聞いて ほっと しました。

*****hyoi-to** ひよいと accidentally, suddenly

hyoi-to mi wo kawasû ひよいと身をかwas to **dodge** oneself

Ii kangáe ga hyói-to atamá ni ukandá. A good idea (suddenly) flashed
いい考え が ひよいと 頭 にうかんだ。 across my mind.
(*ukabú* うかぶ to come across one's mind, to occur to a person, etc.)

****hyottó* ひよっと by chance, possibly

Hyottó anó katá ni deaimáshita. I came across him by chance.

ひよっとあの 方 に会いました。 (*ni deai* to happen to meet)

Senséi wa hyottó shítára o-dekaké ka-mo shirenái.

先生 は ひよっとしたら お出かけ かも知れない。

The teacher may possibly have gone out.

****jittó* じっと firmly, steadily, with concentration

jittó mitsumerú じっと見つめる to gaze at, to look fixedly at

jittó shíté irú じっとしている to remain motionless, keep still

Konó kodomó wa keshitè jittó shíté imasén. This child never keeps
この 子供 は 決してじっと して いません。 quiet.

****kichín-to* きちんと exactly, to a T, good, straight, precisely, neatly

kichín-to haráu きちんと払う to pay exactly

kutsá ga kichín-to áu 靴がきちんと合う shoes fit to a T

kichín-to shíté irú きちんとしている to be in good order

kichín-to suwarú きちんと坐る to sit straight

kichín-to ni-ji ni きちんと二時に precisely at two o'clock

Kánojo wa kichín-to shítá fukusô wo shíté irú. She is neatly
彼女 は きちんと した 服そう を して いる。 dressed.

****kittó* きっと surely, never fail, certainly

Káre wa kittó shikén ni gôkaku surú deshô. He will be sure of success
彼 は きっと 試験 に 合格 するでしょう。 in the examinations.

Kittó anó otokó wa dorobô ni chigainái. Undoubtedly, that man is
きっとあの 男 は 泥棒 にちがいない。 a thief.

Kittó irasshái yo! きっといらっしゃいよ。 Never fail to come.

Kittó kimásû. きっと来ます。 Certainly I will come.

****móttö* もっと more, some more

Móttö kudasái. もっと下さい。 Give me some more.

Móttö tábete kudasái. もっと食べて下さい。 Eat more. or Have some more.

Móttö kaitái desû. もっと買いたいです。 I want to buy some more.

Móttö arukimashô. もっと歩きましょう。 Let's walk farther.

Móttö ii. もっといい。 Better.

Móttö warái. もっと悪い。 Worse.

****páppa-to* ぱっぱと—*páppa-to tabakó wo fukásu* ぱっぱとたばこを吹かす
to puff away at one's pipe

Kané wo páppa-to tsúkaú 金をぱっぱと使う to spend money wantonly

****patán-to* ぱたんと with a snap, with a bang (of a little explosion, etc.)

To ga patáu-to shimatta. The door snapped to.
戸 が ぱたんと しまった。 The door shut with a bang.

****pishári-to* ぴしやりと with a slam

pishári-to mádo wo shiméru to shut a window with a slam
ぴしやりと 窓 を しめる

pishári-to utsu ぴしやりと 打つ to slap

****pitári-to* ぴたりと happening unexpectedly, tightly

pitári-to tomarú ぴたりと 止る to stop suddenly

pitári-to to wo shiméru ぴたりと 戸をしめる to shut the door tightly

pitári-to tsúkú ぴたりと つく to stick closely

****pon-to* ぽんと said of a little explosion, of a little blow

pon-to káta wo tatáku ぽんと 肩をたたく to tap on the shoulder

pon-to hizá wo utsu ぽんと ひざを打つ to smack one's knees

inú ni bisükétto wo pon-to nágete yarú to throw a biscuit to a dog

犬 に ビスケットを ぽんと 投げて やる

(*nagéru* 投げる to throw, hurl, cast; *yarú* to give to an inferior)

****tóbotobo-to* とぼとぼと totteringly

Sonó rōjin wa heyá kará tóbotobo-to dēte itta.

その 老人 は へや から とぼとぼと 出て行った。

The old man went out **trudgily** from the room.

****ton-to* とんと absolutely, at all, clean

Soré wo surú jikán ga ton-to arimasén. I have absolutely no
それ を する 時間 が とんと ありません。 time to do it.

Káre wa watashí wo ton-to obóete imasén dēshita.

彼 は 私 を とんと 覚えていませんでした。

He didn't remember me **at all**.

Sóre wo ton-to wasureté imáshita. I have clean forgotten it.

それ を とんと 忘れて いました。

Iwamotó San wa dóko de umaretá ka ton-to shirimasén.

岩元 さんは どこ で 生れた か とんと 知りません。

I haven't the **least** idea where Mr. Iwamoto was born.

****zuttó* ずっと all the way, all through, very much

Watashí wa natsú yasumi-jū zuttó Karuizawá ni imáshita.

私 は 夏 休中 ずっと 軽井沢 に いました。

I stayed at Karuizawa **all through** the summer vacation.

By reduplicating certain nouns, the stems of adjectives and the present tense of verbs, another class of adverbs is formed. Some of these adverbs are followed by *ni* or *to*, while some others are used without any postposition.

chikái 近い near; *chikajiká ni* 近々に within a few days, after a short time

dan 段 a step; *dandán (ni or to)* 段々 (に, と) step by step, gradually,

by and by

iró 色 colour, sort; *iroiró* 色々 variously, in various ways
kasanéru 重ねる to pile up; *kasanegásane* 重ね重ね repeatedly
kowái 怖い frightful; *kowagowá* 怖々 timidly, with fear
míru 見る to see; *míru-míru* 見る見る while looking at, visibly, in an instant
nakú 泣く to cry; *nakú-nakú* 泣く泣く with tears
orí 折 occasion; *orí-orí* 折々 from time to time
osoréru 恐れる to fear; *osorú-osorú* 恐る恐る timidly, trembling with fear

Watashi wa dandán Nihón-go ga wakátte kimásu.

私は段々日本語が解ってきます。

Gradually I am beginning to understand Japanese.

*Fune wa míru-míru uchi ni shizumimáshita.*¹ The boat sank in an instant.
 舟は見る見る内に沈みました。

The subordinate, especially in the negative, often corresponds to an adverbial expression. The following subordinates are constantly used as adverbs:

awateté 慌てて in a hurry, in confusion, frightened, from *awaterú* to be flurried, to be in a hurry, to be confused, to be frightened
hajímete 初めて for the first time, at first
hikitsuzúite 引続いて in succession, (*hikitsuzúku* 引続く to continue)
isandé 勇んで boldly, courageously, (from *isamú* 勇む to be emboldened)
káette 却って on the contrary, rather, even
kamáwazu 構わず carelessly (from *kamáu* 構う to care for, to mind)
kasaneté 重ねて again, repeatedly (from *kasanéru* 重ねる to pile up)
kawatté 代って instead (from *kawarú* 代る to change)
kiwámete 極めて positively (from *kiwaméru* 極める to determine)
kokoróete 心得て deliberately, knowingly (from *kokoroéru* 心得る to know)
kokorozúkazu 心付かず without perceiving (from *kokorozúku* 心付く to pay attention to)
mukómizu ni 向う見ずに rashly, heedlessly (from *mukō wo míru* 向うを見る to see what is before one)
ochitsuité 落ち着いて with composure, calmly (from *ochitsúku* 落ち着く to be tranquil, quiet)
oshité 押して by force, compulsively (from *osú* 押す to push, to press)
sadámete 定めて surely, no doubt (from *sadaméru* 定める to fix, to settle)
shiíte 強いて with violence, urgently (from *shiúru* 強いる to force)
tsutsushinde 謹んで respectfully (from *tsutsushimu* 謹しむ to be cautious, discreet)

*Awateté resshá wo nori machigaemáshita.*² In my hurry I took the wrong train.
 慌てて列車を乗り間違えました。

¹ *shizumú* to sink ² *machigáeru* to mistake, to make a mistake; *nori* from *noré* to get on, into (train, motor-car, etc.)

Kanemochi wa kanarazushimô kôfuku de wa naku kôette toki-doki bimbônin
 金持 は 必ずしも 幸福 ではなく 却って 時々 貧乏人
no kôfuku wo urayamimásu. The rich are not always happy; **on the contrary**
 の 幸福 を うらやみます. they sometimes envy the happiness of the poor.
 (*kanemochi wa the rich, kanarazushimô...naku not always*)

Adverbial expressions are frequently formed by combining *naku* with substantives. Some of these expressions have the particle *mo* invariably placed before *naku*, some are always without it, while others may have it only when they are to be made emphatic.

ma-mo-naku 間もなく immediately, from *ma* interval
wake-mo-naku 訳もなく unreasonably, without any reason, from *wake*
 reason (*mo* always used)—*wake-naku* 訳なく (without *mo* も) easily
 (*go*) *enryô-naku* (御) 遠慮なく without reserve (*mo* always omitted)
hodô (mo) naku 程(も)なく in no time, from *hodô* quantity
machigai (mo) naku 間違い(も)なく } without fail, surely
sô-i (mo) naku 相違(も)なく }
omoigaké (mo) naku 思いがけ(も)なく unexpectedly
oshigé-(mo) naku 惜気(も)なく ungrudgingly, from *oshii* grudge and *ke*
 indication, symptom
taema (mo) naku 絶え間(も)なく uninterruptedly, from *taema* cessation
zôsa (mo) naku 造作(も)なく without trouble, easily

Fifty-ninth Lesson 第五十九課

Prepositions Zenchishi 前置詞

In previous lessons it has been shown how to translate English prepositions in their commonest uses.

In this and next lessons, besides giving examples showing how to translate the prepositions that have not been illustrated yet, we shall give examples showing how to translate the prepositions already illustrated in this book in their new applications.

Note that in various cases a preposition is not translated into Japanese, especially when placed after a verb, as it may be seen from some of the following examples.

About

Kono katakake¹ wo anata no kubi no mawari ni o-kake nasai.

この 肩掛 を 貴方 の くび の まわり にお掛けなさい.

Put this shawl **about** your neck. (*lit.* This shawl, your neck around, put)

Ôzei no hito ga watashi no mawari ni oshiyosemashita.²

大勢 の 人 が 私 の まわり に 押しよせました.

Many people crowded **about** me.

1 shawl 2 *oshiyoseru* to press, to crowd

Heyá no achi-kóchi¹ ni hon ga arimáshita. There were books all
部屋のあちこちに本がありました。 about the room.

Anó fujintachi wa anáta no kotó wo hanáshite imásu.
あの婦人達は貴方の事を話しています。

Those ladies are speaking **about** you.

(lit. Those ladies, your things are talking.)

Inaká útari wo umá de nori-mawashimashō.² Let us take a ride **about**
田舎あたりを馬で乗りまわしましょう。 the country.

(lit. Country environs, by horse, let's ride about.)

Anáta no kodomosán-gatá wa uchi no niwá no hen de asondé imásu.
貴方の子供さん方はうちの庭の辺で遊んでいます。

Your children are playing **about** my garden.

(lit. Your children, my house's garden's vicinity in, playing are.)

Otôto wa kekkón surú tokoró désu. or *Otôto wa jikí ni kekkón shimásu.*
弟は結婚する所です。弟はじきに結婚します。

My younger brother is **about** to be married.

Anó jiken³ ni tsúite anáta no go-iken⁴ wa dô désu ka.
あの事件について貴方の御意見はどうですか。

What is your opinion **about** that matter?

(lit. That matter regarding, your opinion how is?)

Anó dai-kasai ni tsúite okiki ni narimáshita ka.
あの大火災についてお聞きになりましたか。

Have you heard **about** the great fire?

Soré ni tsúite nan-ni mo kikimasén deshita. I have heard nothing
それについて何んにも聞きませんでした。 about it.

Watashi ga ryōkai⁵ surú kotó no dekinai nanimonó ka⁶ ga anó otokó ni
私が了解する事の出来ない何物かがあの男に
arimásu. There is something **about** that man that I cannot make out.
あります。 (lit. I, understand thing that cannot, something in that man there is.)

Minná ga homéru sonó e ni wa nani ga áru no désu ka.
みんながほめるその絵には何があるのですか。

What is there **about** that picture that everybody admires?

Anáta wa nani wo shité imásu ka. What are you **about**?

貴方は何をしていますか。 (lit. What are you doing?)

Watashi wa jibun ga nani wo shité itá no ka shirimasén deshita.
私は自分が何をしていたのか知りませんでした。

I did not know what I was **about**.

(lit. I myself, what doing was?, didn't know.)

Sonó jiken wa kō iū fū ni okorimáshita.⁷ The matter came **about** in
その事件はこういう風に起こりました。 this way.

Ikuraka mochi-awase ga arimásu ka. Have you any money **about** you?
幾らか持ち合わせがありますか。

¹ *achi-kóchi* here and there ² *norimawasu* to ride about ³ matter ⁴ opinion
⁵ *ryōkai suru* to understand ⁶ *nanimonó ka* something ⁷ *okoru* to happen, to
come about

(lit. Some things on hand have you?—*mochi-awaseru* 持ち合わせる to have with one, to happen to have, *mochi-awasé* things on hand)

Sokô e jû-ji-gôro ni tsukimásû. I shall arrive there at **about**
そこへ十時頃に着きます。 ten o'clock.

Above

Ima wa hyôten¹ ijô jû-go-do désû. It is now fifteen degrees **above**
今は氷点以上十五度です。 freezing-point.
(lit. Now, freezing point more than fifteen degrees is.)

Koré wa watashî ga nani yôri mo suki-na monô désû.
これは私が何よりも好きな物です。
This is what I prefer **above** all.
(lit. This, I, anything more than, being fond of thing is.)

Kimi no okonai² wa hînan no ten³ ga arimasén. Your behaviour is
君の行いは非難の点がありません。 **above** reproach.

Yôji hyôban⁴ wa tômi⁵ ijô désû. A good name is **above** wealth.
よい評判は富以上です。 (Good name, wealth more than, is.)

Anata no gakûsetsû⁶ wo watashî wa ryôkai⁷ dekimasén.
貴方の学説を私は了解できません。
Your theory is **above** my comprehension.
(lit. Your theory, I comprehension cannot.)

Watashî no yûjin wa sonna hîretsû⁸ de wa arimasén.
私の友人はそんな卑劣ではありません。
My friend is **above** any such meanness. (My friend so mean is not.)

Sano San no ôkûsan wa keiyakû⁹ ijô ni ichi-man-yen yokêi ni kudasaimashita.
佐野さんの奥さんは契約以上に一万円余計に下さいました。
Mrs. Sano gave me 10,000 yen **over and above** what we had agreed upon.
(lit. Mr. Sano's wife, agreement more than, ten thousand yen in excess gave me.)

Nani wa sate-okî shôjiki de âre. **Above** all be honest.
何はさておき正直であれ。 (lit. Anything setting aside be honest.)
(*sate-okû* さておく to let alone, to set aside)

Kâre wa yon-jissai ijô ni chigai nai. He must be **above** forty.
彼は四十才以上に違いない。 (*sai* numerative for years of age)
(lit. He forty years more than, there is no mistake.)

Kânôjo wa mibun fusôo ni kurashitê imasû. She lives **above** her means.
彼女は身分不相応に暮らしています。
(lit. She, social standing, disproportionately living is.)

Kaibatsû ni-sen mêtôru. Two thousand metres **above** sea-level.
海拔二千メートル。 (*kaibatsû* above sea-level)

above mentioned *jôki no* 上記の, **above** stated *jôjutsu no* 上述の, as mentioned *above jôki no gôtoku* 上記の如く

1 freezing point 2 behaviour 3 *hînan no ten* point of reproach; *hînan* reproach,
ten point 4 name 5 wealth 6 theory 7 comprehension 8 *hîretsû* meanness
9 agreement

After

Ishii San ga anata no anpi¹ wo tazunemashita. Mr. Ishii asked me
石井さんが貴方の安否を尋ねました。 after your health.
(lit. Mr. Ishii, your health made inquiry for.—*tazuneru* 尋ねる to make inquiry for)

Raineru San wa saishin² ryūkō³ no yōfuku wo kite imashita.
ライネルさんは最新流行の洋服を着ていました。
Mrs. Reinel was dressed after the newest fashion.

Watashi ga kaimono wo suru aida akachan ni ki wo tsukete kudasai.
私が買物をする間赤ちゃんに気をつけて下さい。
Look after the baby while I am shopping.
(lit. I, shopping make while, to the baby be very attentive.—*ki wo tsukeru* to be very attentive to, to rivet one's attention upon)

Watashi wa ano kata ni tegami wo ato-kara-ato-kara kakimashita
私はあの方に手紙を後から後から書きました
ga henji wo hitotsu mo uketorimasen deshita. I wrote him letter after letter,
が返事を一つも受取りませんでした。 but received no answer.
(lit. I, to that person, letters one after the other wrote, but answers, one even did not receive.—*ato-kara-ato-kara* one after the other)

Osaka wa Tōkyō ni tsugū dai-tokai desu. Osaka is the largest city
大阪は東京に次ぐ大都会です。 after Tokyo.
(lit. Osaka, to Tokyo next, big city is.—*tsugū* 次ぐ to come after=next)

Kanojo wa obasan no na wo totte Hanako to nazukerareta.
彼女はおばさんの名をとって花子と名づけられた。
She was called Hanako after her aunt.
(lit. She, aunt's name taking, Hanako, so was named.—*nazukeru* 名づける to name, christen, *nazukerareru* to be christen, to be named)

Kare wa watashi ga tsuite kara kimashita. He arrived after me.
彼は私が着いてから来ました。
(He, I having arrived after, came.)

Idioms:

After you, please. *Dōzo, o-saki e.* どうぞ、お先へ。
day after day (Lit.) *hibi* 日々; (colloq.) *kūru-hi mo kuru-hi mo* 来る日も来る日も
time after time (Lit.) *ikutabi mo* 幾度も; (colloq.) *nan-do mo* 何度も
wave after wave *nami mata nami* 波又波
a picture after Picasso *Pikāso-ryū no e* ピカソ流の絵
after all (Lit.) *kekkyoku* 結局, (colloq.) *yahari* やはり, (slang) *yappari* やっぱり
After all is said and done. *Tōya-kaku itte mo kekkyoku.* とやかく云っても結局。

Against

Ano kabé ni yorikakatte⁴ wa ikemasen. Don't lean against that wall.
あの壁によりかかってはいけません。

1 health, well-being 2 latest 3 fashion 4 *yorikakaru* to lean against

Fune wa iwá¹ ni shōtotsu² shimáshita. The ship struck **against** a rock.
船 は 岩 に 衝突 しました。

*Kandá San wa o-tōsan no ishi³ ni hōnshite (somáite) gaikoku e
ikimáshita.* Mr. Kanda went abroad **against** his father's will.
行きました。 (lit. Mr. Kanda father's will **against** abroad went.)

*Sumikurá San no jinkaku⁴ ni táishite wa náni mo mōshiageru⁵ kotó
ga arimasén.* I have nothing to say **against** Mr. Sumikura's character.
がありません。

Chōshū wa enzetsusha no hatsugén⁶ ni táishite kōgi shimáshita.⁷
聴衆 は 演説者 の 発言 に 対して 抗議 しました。

The audience protested **against** the speaker's utterances.

Sonó kiken⁸ ni táishite anó hito ni keikoku shimáshita.⁹
その 危険 に 対して あの 人 に 警告 しました。

I warned him **against** the danger.

Along

Watashi wa kawa no doté¹⁰ ni sotté aruite imáshita.

私 は 川 の 土手 に そって 歩いて いました。

I was walking **along** the river bank.

Anó hito wa itsumo watashi wo damasō¹¹ to shité¹² imáshita.
あの 人 は いつも 私 を だまそう と して いました。

He was all **along** trying to deceive me.

(lit. That person, always me will deceive, so trying was.)

Amid, Amidst

Watashi wa mukōmizu no¹³ otokotachi no náka ni iru kotó wo shitté

私 は 向う見ず の 男達 の 中 に いる 事 を 知って
imáshita. I knew I was **amid** unscrupulous men.
いました。

Among, Amongst

Múchi no¹⁴ hitōbito no aidá (náka or uchí) de meishtn¹⁵ wa ryūkō shimásū.¹⁶
無知 の 人々 の 間 (中, うち) で 迷信 は 流行 します。

Among ignorant people superstition prevails.

Bōku no hon no náka (uchí) ni kudaranái monó wa arimasén.

僕 の 本 の 中 (うち) に 下らない 物 は ありません。

Among my books you will not find any that are frivolous.

*Sonó kodomotachi no aida ni (or Sonó kodomotachi ni) konó o-káshi
その 子供達 の 間 に (その 子供達 に) この お菓子
wo wáketē¹⁷ yari nasái. Divide this cake **among** those children.
を 分けて やりなさい。*

1 rock 2 shōtotsu suru to strike against 3 will 4 character 5 to say (pol.)
6 utterance 7 kōgi suru to protest 8 danger 9 keikoku suru to warn 10 bank
(of a river) 11 damasu to deceive 12 to suru after a verb means to try to do
(something) 13 mukōmizu no unscrupulous 14 múchi no ignorant 15 superstition
16 ryūkō suru to prevail 17 wakēru to divide

Yonin kyōdai no uchi de sōryō ga ichiban kashikoi desū.
四人 兄弟 の うち で 総領 が 一番 かしこい です

Around or Round

1 *unkō surū* to move round (of celestial bodies) **2** musician

At

Anáta no okāsan wa mádo no sóba ni suwatté imáshita.
 貴方のお母さんは 窓のそばに 坐っていました。

Your mother was sitting **at** the window. (*sóba ni* near)

Takūsán no hitó ga sonó kaigō¹ ni imáshita. Many people were **at**
 沢山の人がその会合にいました。 the meeting.

Hanadá San ga irasshátta tokí ni watashí wa shokují wo shíté imáshita.
 花田さんがいらっしやった時に 私は 食事をしていました。

When Mr. Hanada came I was **at** dinner. (*shokují wo surú* to dine)

Anó misé de mugiwará-bōshi wo gohyakū-yen de utté imásū.
 あの店で 麦わら帽子を 五百円で売っています。

In that store they are selling straw hats **at** 500 yen each.

Konó ié wa sambyakū man yen ni hyōka sareté² imásū.
 この家は 三百万円に 評価されています。

This house is valued **at** 3,000,000 yen.

Bōku ga anó rōjin wo warattá nōde anó hitó wa bōku ni nigái kaō
 僕があの人を笑ったのであの人には 僕に 苦い顔
*wo shimáshita.*³ The old man frowned **at** me for laughing **at** him.
 をしました。

(lit. I, that old man laughed because, that man at me bitter face made.)

*Watashitachi wa kippō⁴ ni kyōki shimáshita.*⁵ We were rejoiced **at** the
 私達は 吉報に 狂喜しました。 good news.

*Ikattā⁶ torā wo mite watashitachi wa furuemáshita.*⁷
 怒った虎を見て 私達は ふるえました。

We trembled **at** the sight of the enraged tiger.

Totsuzēn⁸ no bakuhatsū ni minna odorokimáshita. Everybody was alarmed **at**
 突然の爆発にみんなおどろきました。 the sudden explosion.
 (*odorōku* おどろく to be alarmed, astonished, surprised, impressed, etc.)

Kimi no shitsūrei-na⁹ furumai¹⁰ ni odorokimásū. I am astonished **at** your
 君の失礼な振舞いにおどろきます。 disrespectful behaviour.

Sonó inu wa bōku ga yobū to kimáshita. The dog came **at** my call.
 その犬は僕が呼ぶと来ました。

(lit. The dog, I called when, came.)

Watashí wa anáta no otōsan ni ojī no tokoró de o-mé ni kakarimáshita.
 私はあなたのお父さんに伯父のところで お目にかかりました。

I met your father **at** my uncle's. (*ojī no tokoró de* at my uncle's place)

Nāni wo mite imásū ka. 何を見えていますか。 What are you looking **at**?

Common verbs followed by *at*

to aim at a target *mató wo neraú* 的をねらう

1 meeting 2 *hyōka surú* to value 3 *nigái kaō wo surú* to frown at 4 good news
 5 *kyōki surú* to rejoice at 6 *ikarú* to be, get angry 7 *furuérú* to tremble
 8 sudden 9 *shitsūrei-na* disrespectful 10 behaviour

to frown **at** a person *hito ni máyu wo hisomeru* 人に眉をひそめる
 to glance **at** a person *hito wo chirári-to miru* 人をちらりと見る
 to grumble **at** a person *hito ni guchi wo iu* 人にぐちを云う
 to hint **at** a thing *kotô wo honomekasu* 事をほのめかす
 to jeer **at** a person *hito wo hayashi-tateru* 人をはやし立てる
 to jump **at** a proposal *môshikomi ni tobisaku* 申込みにとびつく
 to knock **at** the door *to wo tataku* 戸をたたく
 to laugh **at** a person *hito wo azawarau* 人をあざ笑う
 to look carefully **at** a person *hito wo yoku miru* 人をよく見る
 to stare **at** a person *hito wo mitsumeru* 人を見つめる
 to throw a stone **at** a bird *tori ni ishi wo nageru* 鳥に石を投げる

Beneath

Hiyoké no shitá de yasumimashô. Let us rest **beneath** the shade.

日除けの下で休みましょう。

Anata no okonai wa anata no igén wo sonjimashita. Your conduct was **be-**
 貴方の行いは貴方の威厳を損じました. **neath** your dignity.
 (*igén* dignity; *sonjiru* to harm, damage, mar)

Beside

Shinâ fujin ga watashi no sôba ni suwatté imashita.

支那婦人が私のそばに坐っていました。

A Chinese lady was sitting **beside** me.

Besides (See page 279)

Anô hito wa monô wo nusumareta¹ bakari de náku ôda saremashita.²
 あの人は物を盗まれたばかりで無く、殴打されました。

Besides being robbed he was beaten.

Chichî wa anata ni konô tegami no hokâ ni kozâtsumi wo watashimasén³
 父は貴方にこの手紙の外に小包を渡しません
deshita ka. Didn't my father give you a parcel **besides** this letter?
 でしたか。

Between (See also Lesson 19)

Between is generally translated by *no aidâ* の間, but sometimes it is omitted in the translation.

Sonô mondai wo watashitachi no aidâ de kaiketsu shimashita.

その問題を私達の間で解決しました。

We settled the matter **between** ourselves. (*kaiketsu suru* to settle)

Sonô mondai wa chichioyâ to musukô no aidâ de kaiketsu saremashita.

その問題は父親と息子の間で解決されました。

The matter was settled **between** father and son.

¹ *monô wo nusumareru* to be robbed of something ² *ôda suru* to assail with blows, to beat ³ *watasu* to hand (over), to deliver, to give

fūtarī no aidā wo saku to come **between** two persons
二人の間をさく (*saku* to split, to sever)
ryōkyokutan no aidā wo tōru to take **between** the two extremes
両極端の間をとる (*ryōkyokutan* both extremes)

Watashidōmo no ensoku ni shi-go-jū-nin no hito ga orimashita.
私共の遠足に四五十人の人がおりました。

There were **between** forty and fifty people at our picnic.

Watashitachi daké no aidā no hanashi désū ga Káneda San wa
私達だけの間の話ですが金田さんは

watashi ga shittā uchi de ichibān no usotsūki désū.

私が知ったうちで一番のうそつきです。

Between ourselves, Mr. Kaneda is the greatest liar I have ever known.

(*lit. Between* ourselves only the talk is, but Mr. Kaneda I have-known among first liar is.)

Beyond or Past

Watashi no uchi wa sorēra no okā no kánata (mukō) ni arimásū.
私の家はそれ等の丘の彼方(向う)にあります。

My house is **beyond** those hills.

Anata no okonāi wa shōsan¹ ijō désū. Your deed is **beyond** praise.

貴方の行いは賞讃以上です。

But

Hitori wo nozoitē zēmbu no monō ga watashi no mōshiide² wo shōchi³
一人を除いて全部の者が私の申出でを承知
shimashita. All **but** one accepted my proposal.

しました。 (*nozoitē* except, save, but, exclusive of)

Watashi no hokā wa minā ikimashita. They are all gone **but** me.

私の外は皆行きました。 (*no hokā* except, but)

Anō mise no hokā de wa dōko dēmo sorē wo kaemasēn.

あの店の外ではどこでもそれを買えません。

You can't buy it anywhere **but** in that shop. (*dōko dēmo* anywhere)

Kāre wa ayamāru yōri hokā nākatta. What could he do **but** apologize.

彼はあやまるより外なかった。 (*ayamāru* to apologize)

(*lit. He, to apologize than, other thing there was not.*)

Sorē daké wa iyā désū. Anything **but** that. (*lit. That only, distasteful,*

それだけはいやです。 *undesirable, hateful, etc., is.*)

Tāda ichi-do kiri. ただ一度きり。 Never **but** once.

Owarī karā ni-bammē. 終りから二番目。 The last **but** one.

By (See passive voice, page 436)

Sonō shōsetsu wa wakāi fujin ni yottē kakaremashita.

その小説は若い婦人によって書かれました。

That novel was written **by** a young lady. (*kakarēru* to be written)

Watashitachi wa minā hi no sōba ni suwattē imashita. We were all sitting

私達は皆火のそばに坐っていました。 **by** the fire.

Nihōn de satō wa kin de uraremasū. In Japan sugar is sold **by** the kin.

日本で砂糖は斤で売られます。 (one *kin*=1.32 lbs.)

1 praise 2 proposal 3 *shōchi surū* to accept, to consent to, to agree to

Anáta no o-koé de anáta wo sugu ni wakarimáshita. I soon recognized you
貴方 の お声 で 貴方 を 直ぐに わかりました。 by your voice.

Anó shōnen wa kimi yōri mo zuttō rikō dēsū. That boy is cleverer than
あの 少年 は 君 より も ずっと 利口 です。 you by a good deal.

Keikán wa sonó dorobō no udē wo tsūkamaemáshita.

警官 は その 泥棒 の うで を つかまえました。

The policeman caught the thief by the arm. (*tsūkamaeru* to catch, seize)

For (See pages 103 and 213)

Sonó rōfujin wa kanashimi no tamē ni kuchi ga kikemasen dēshita.

その 老婦人 は 悲しみの ために 口 が 利けませんでした。

The old lady could not speak for grief. (*kikeru* to be able to operate)

(lit. The old lady, grief on account of, the mouth couldn't operate. *kanashimi* grief)

Satō San no musūkosan wa toshi no warī ni sei ga takai dēsū.

佐藤さんの 息子さんは 年の 割 に 背 が 高い です。

Mr. Satō's son is tall for his age. (*no warī ni* in proportion to)

Watashi jishin no tamē ni wa shimpai wa arimasen ga anáta no

私 自身 の ために は 心配 は ありませんが 貴方 の

tamē ni watashi wa yūryo shimásū. As for myself I have no anxiety,
ために 私 は 憂慮 します。 but for you I have apprehension.

(*yūryo suru* to have apprehension, to be anxious)

*Konó bōshi wo go-hyakū yen de motomemáshita.*¹ I bought this hat for

この 帽子 を 五百 円 で 求めました。 five hundred yen.

Watashi wa anó nōfu ni anó hito no umā ippiki ni táishite jipu

私 は あの 農夫 に あの 人の 馬 一匹 に 対して ジープ

ichi-dai yarimáshita. I gave that farmer a jeep for his horse.

一台 やりました。

Konó bunsō wo ichi-go ichi-go eiyaku shi-nasai.

この 文章 を 一語 一語 英訳 しなさい。

Translate this sentence into English word for word.

(*ichi-go ichi-go* word for word; *eiyaku* English translation)

Nimán yen no kogitte. A cheque for 20,000 yen.

貳万 円 の 小切手。 (*kogitte* cheque)

Kare wa sonó kawaisō-na shōjo no yōbō wo azakerimáshita.

彼 は その 可愛相な 少女 の 容ぼうを あざけりました。

He derided that poor girl for her appearance. (*yōbō* looks, countenance)

(lit. He, that poor girl's appearance derided.—*azakeru* to deride)

"Jinrui ga tsukurareta sōzōdekiuru mokuteki wa nan no tamē de ātta

“人類 が 造られた 想像できうる 目的 は 何んの ためであつた

ka, mōshi jinrui ga kōfuku de āru tamē de nai nāraba.” to Kārairū

か、若し 人類 が 幸福 である ため で ないならば”とカーライル

wa tōta. “For what imaginable purpose was man made if not to be happy?”

は 問うた。 asked Carlyle. (*jinrui* man, human being; *tsukurareru* 造られる

to be made; *sōzōdekiuru* imaginable; *mokuteki* purpose; *kōfuku*

happiness; *tōta* past of *tōu* 問う to ask)

¹ *motomeru* to obtain, to purchase, polite expression for to buy

From (See pages 95 and 288)

Watashí no nakamá¹ wa jibún no mokuteki² wo watashí ni kakūshimáshita.³

私の仲間 は 自分の 目的 を 私 に かくしました。

My comrade concealed his intention **from** me.

Anó hitó wa ippán no⁴ shūkan⁵ kará hanárete⁶ imáshita.

あの 人 は 一般 の 習慣 から はなれて いました。

He departed **from** the general custom.

Ōarashi no tamé ni gakkō e ikaremasén dēshita. (Great storm on account

大嵐 の ために 学校 へ行かれませんでした。 of to school couldn't go.)

I was kept **from** going to school on account of the great storm.

Keikán wa watashitachi no tsūkō⁷ wo tomemáshita. A policeman prevented

警官 は 私達 の 通行 を 止めました。 us **from** passing.

Kinō watashí wa gakkō wo yasumimáshita.⁸ Yesterday I was absent

きのう 私 は 学校 を 休みました。 **from** school.

Warui kaze ni nayánde imásū. I am suffering **from** a bad cold.

悪い 風邪 に 悩んで います。

(*kazé* a cold; *nayámu* to suffer from—*lit.* Bad cold **from**, suffering am.)

Konó oká kará shítá no umi ga miemásū. **From** this hill we can see

この 丘 から 下 の 海 が 見えます。 the ocean below.

Chichí wa jigyō kará intai shítai no dēsū. My father wishes to retire

父 は 事業 から 引退したいのです。 **from** business.

Go-setsumei⁹ kará mīreba sonó fujin wa hijō ni kanemochi ni chigai

御説明 から 見れば その 婦人は 非常に 金持 に 違い

arimasén ne. **From** your description that lady must be extraordinarily rich.

ありませんね。

Konó mondai ni tsūite no watashí no iken wa anata no to hijō ni chigaimásū.

この 問題 についての 私 の 意見 は 貴方 の と 非常に 違います。

My opinion on this subject is very different **from** yours.

Anata no gimu wa watashí no to zenzén chigaimásū. Your duty is distinct

貴方 の 義務 は 私 の と 全然 違います。 **from** mine.

(*lit.* Your duty and mine entirely differ.)

Wareware wa jinsei¹⁰ ni ōite nayami kará kanzen ni nogarēru koto

我々 は 人生 に 於て 悩み から 完全 に 逃れる 事

wa dekinai. We cannot be completely free **from** trouble in life.

は 出来ない。 (*lit.* We in life from trouble entirely to escape cannot.)

Korera no shinamonō wa zeikin wo mēnjo¹¹ sareté imásū.

これ等 の 品物 は 税金 を 免除 されています。

These goods are exempted **from** taxation.

1 comrade 2 intention 3 *kakusu* to conceal, to hide 4 *ippán no* general 5 custom
6 *hanarēru* to depart from 7 the passing (of a street) 8 *yasūmu* to be absent,
miss (school) 9 description 10 *jinsei* life; *jinsei ni ōite* in life 11 *mēnjo suru* to
exempt from; *mēnjo sarerū* to be exempted from

This last sentence may be translated as follows:

Konó shinamonó wa menzeihin desū. (*menzeihin* articles exempt from
この 品物 は 免税品 です。 taxation)

Vocabulary

Nouns					
ability	<i>rikiryō</i>	力 ^{リキ} 量 ^{リョウ}	thought	<i>shisō</i>	思 ^シ 想 ^{ソウ}
	<i>sainō</i>	才 ^{サイ} 能 ^{ノウ}	tradition	<i>densetsū</i>	伝 ^{デン} 説 ^{セツ}
barrier	<i>kyōkai</i>	境 ^{キョウ} 界 ^{カイ}	width	<i>haba</i>	幅 ^{ハブ}
basis	<i>kisō</i>	基 ^キ 礎 ^ソ	wireless	<i>musen</i>	無 ^ム 線 ^{セン}
branch	<i>bun-ya</i>	分 ^{ブン} 野 ^ヤ	Adjectives		
celebration	<i>o-iwai</i>	オ祝 ^{イワイ}	artistic	<i>geijitsuteki</i>	芸 ^{ゲイ} 術 ^{ジュツ} 的 ^{テキ}
ceremony	<i>gishiki</i>	儀 ^ギ 式 ^{シキ}	intellectual	<i>chitekī</i>	知 ^チ 的 ^{テキ}
cleanliness	<i>seiketsū</i>	清 ^{セイ} 潔 ^{ケツ}	natural	<i>tennēn no</i>	天 ^{テン} 然 ^{ゼン} ノ
cost	<i>kēihi</i>	経 ^{ケイ} 費 ^ヒ	scientific	<i>kagakuteki</i>	科 ^カ 学 ^{ガク} 的 ^{テキ}
currency	<i>tsūka</i>	通 ^{ツウ} 貨 ^カ	universal	<i>sekaiteki</i>	世 ^セ 界 ^{カイ} 的 ^{テキ}
delight	<i>yorokobi</i>	喜 ^{ヨロコビ}	Verbs		
feather	<i>hané</i>	羽 ^{ハネ}	to achieve	<i>tassu-ru</i>	達 ^{タス} スル
greatness	<i>idaisa</i>	偉 ^イ 大 ^{ダイ} サ	to broaden	<i>hiroge-ru</i>	拡 ^{ヒロ} ゲル
health	<i>kenkō</i>	健 ^{ケン} 康 ^{コウ}	to complete	<i>shunkō surū</i>	竣 ^{ジュン} 工 ^{コウ} スル
land	<i>rikū</i>	陸 ^{リク}	to discover	<i>hakkēn surū</i>	発 ^{ハツ} 見 ^{ケン} スル
language	<i>gengo</i>	言 ^{ゲン} 語 ^ゴ	to express	<i>arawasu</i>	表 ^{アワ} ス
learning	<i>gakujitsū</i>	学 ^{ガク} 術 ^{ジュツ}	to found	<i>kensetsū surū</i>	建 ^{ケン} 設 ^{セツ} スル
name	<i>na</i>	名 ^ナ	to get cool	<i>samē-ru</i>	冷 ^{サメ} メル
navy	<i>kaigun</i>	海 ^{カイ} 軍 ^{グン}	to get warm	<i>atatamaru</i>	温 ^{アタマ} マル
ornament	<i>kyōyō</i>	教 ^{キョウ} 養 ^{ヨウ}	to serve	<i>yakū ni tātsu</i>	役 ^{ヤク} ニ立 ^{タツ} ツ
phase	<i>hōmen</i>	方 ^{ホウ} 面 ^{メン}	to spoil	<i>sonji-ru</i>	損 ^{ソン} ジル
rank	<i>kaikyū</i>	階 ^{カイ} 級 ^{キョク}	to surpass	<i>ryōga surū</i>	凌 ^{リョウ} 駕 ^カ スル
riding	<i>jōyō</i>	乗 ^{ジョウ} 用 ^{ヨウ}	to tell	<i>kataru</i>	語 ^{カタル}
sacredness	<i>shinsēi</i>	神 ^{シン} 聖 ^{セイ}	Adverbs		
study	<i>bengaku</i>	勉 ^{ベン} 学 ^{ガク}	ceaselessly	<i>kandān-nāku</i>	間 ^{カン} 断 ^{ダン} ナク
tail	<i>o</i>	尾 ^オ	commercially	<i>shōgyōjō (ni)</i>	商 ^{ショウ} 業 ^{ギョウ} 上 ^{ジョウ} (ニ)
telegraph	<i>denshin</i>	電 ^{デン} 信 ^{シン}	in succession	<i>tsuzuitē</i>	続 ^{ツズ} イテ

to support, to hold *sasaeru*; to observe (a festival) *okonaū*; to be crowded (of people) *nigiwāu*; to revolve one time *issū surū*; to level *heitān ni surū*; open air *kōgai*; wireless telegraphy *musen-denshin*; great scientist *dai-kagakūshā*; captain (navy) *kaigūn-tāisa*; rear-admiral *kaigūn-shōshō*; vice-admiral *kaigūn-chūjō*; admiral *kaigūn-taishō*; admiral of the fleet *gensui*; above the sea *kaibatsū*; basin (of river) *ryūiki*; commerce of the world *sekai shōgyō*; bathing, taking a bath *nyūyoku*; to have a bath *nyūyoku surū*

Exercise *Renshū* 練習

1. Nihón ni wa "onagadorí" to yobarerú o no jū-ni fīto¹ guraí nagái torí ga imásū. Konó torí ga kógai wo arúku tokí ni wa hītó ga torí no hané wo sonjínai tamé ni² sonó o wo sasaemásū. 2. Musén-dénshin wa Itarí no dái-kagakūshá Gurierumó Marukoní ni yotté sen happyakú hachí-jū-ku nen ni hakkén saremáshīta, ga soré wa honnó³ jū-nen guraí nochí ni wa shōgyōjō ni mochií hajimeraremáshīta⁴. 3. Káigun ni óite kaigún-táisa íjō no kaikyū wa kaigún-shōshō, kaigún-chūjō, kaigún-taishō oyobí⁵ génsui de arimásū. 4. Fújisan wa kaibatsú ichí-man-ni-sen-sámbyaku-hachí-jū-naná fīto arimásū. 5. Arekisandā Daiō⁶ wa jībún no na ni chinánda⁷ tokoró no Ejipútó no Arekisandoriyá wo kensetsú shimáshīta. 6. Nihón de wa ichí-gatsú no tsūki wa tsugí kará tsugí e to⁸ tsuzuité okonawarerú⁹ iró-iró no gíshiki ya o-iwái de nigiwaimásū. 7. Nambéi Taiheiyō kaigán ittái ni watatté¹⁰ Andesú to yobarerú takái sammyakú ga hashítte imásū. 8. Chikyū wa sámbyaku roku-jū-go-nichí rokú jīkan de táiyō no mawarí wo issū shimásū. 9. Tōkyō no ima no Uenó-éki wa issén-kyū-hyakú-san-jū-ni nen sán-gatsú ni kéihi ni-hyakú-shichi-jū-man yen de shunkō shimáshīta. 10. Kawá wa kandán náku sonó ryūiki wo hirogé matá heitán ni surú hatarakí wo shíté imásū.¹¹ 11. Kásen wa rikú no okuchí to úmi to no aidá no tennén no michí de arimásū. 12. Sangakú wa shíba-shíba ni-ka-kokú¹² no áida ni kyōkai wo tsūkuru. 13. Géngo wa kotobá ni yotté shisō wo arawashimásū. 14. Rikú wa úmi yōri mo hirú háyaku atatámari yōru háyaku samemásū. 15. Reonarudó da Vínchi wa sekaiteki no tensái de átta soshíté chiteki, kagakuteki, geijitsuteki katsudōryoku no arayūru hōmen ni¹³ óite idái-sa wo kachiéta. Ikánaru¹⁴ gaku-jitsú no bun-ya mo káre ga rikái dekinu monó wa náí yō ni mieta.¹⁵ 16. Kin to gin wa sekái shōgyōjō ni óite tsūka no kisó to shíté tsūkawarerú kotó ni yotté¹⁶ jūdai-na yakuwarí¹⁷ wo enjité¹⁸ imásū. 17. Indo de sáru wa shinseishí sareté imásū¹⁹ názenaraba furúi densetsú ga sáru no kamí ga Indo kokumín

1 Several words indicating European measures are used in Japan, with some phonetic alteration. The most common of these are: *fīto* 呔 for foot or feet, *yādo* 碼 for yard, *máiru* 哩 for mile, *pōndo* 封度 unit of weight; *pōndo* 磅 pound, monetary unit; *mētoru* 米 metre; *kiromētoru* 浬 kilometre; *gúramu* 瓦 gram; *kirogúramu* 𪛗 kilogram. 2 *sonjī-nái tamé ni* in order not to spoil 3 only 4 *mochií hajiméru* to begin to use 5 *oyobí* and, in formal speech 6 *Arekisandā Daiō* Alexander the Great; *daiō* great sovereign 7 *jībún no na ni chinánda* after his own name 8 *tsugí kará tsugí e to* one after the other 9 *okonawarerú* to be observed 10 *ittái ni watatté* along 11 *hatarakí wo shíté irú* to be at work 12 *ni-ka kokú* two countries 13 *arayūru hōmen ni óite* in every phase; *arayūru* every, in formal style 14 *ikánaru* any; with negative verb: not any; *ikánaru gaku-jitsú no bun-ya* any branch of learning 15 *káre ga rikái dekinu monó wa náí yō ni mieta* no branch of learning seemed to surpass his ability (*lit.* he understanding that could not thing there is not it seemed.) 16 *tsūkawarerú kotó ni yotté* for the purpose of being used, to be used 17 *jūdai-na yakuwarí* important part 18 *enjitru* to play, to take part 19 *shinseishí sareté imásū* is considered sacred

no tamé ni idainá shigotó wo surú no wo tasúkéta to katatté imásū nóde.
 18. Arabiyá de rakudá wa jōyō to nímotsu umpán¹ ni híroku shiyōsareté imásū.
 19. Afuriká wa kitá kará minamí e go-sen máiru nágasa ga ári nishí kará
 higashí e yon-sen máiru habá ga arimásū. 20. Seiketsujō to kenkōjō² to
 kará mite² nyūyoku wa hitsuyō désū. 21. Bengakú wa yorokobí to kyōyō to
 sainō to no tamé ni yakú ni tachimásū.

1. 日本には「尾長鶏」と呼ばれる尾の十二呎位長い鶏がいます。この
 鶏が戸外を歩く時には人が鶏の羽を損じないためにその尾を支えます。
 2. 無線電信はイタリーの大科学者グリエルモ・マルコニによって
 千八百八十九年に発見されましたがそれはほんの十年位のちには商業
 上に用い始められました。3. 海軍に於て海軍大佐以上の階級は海軍
 少将、海軍中将、海軍大将及び元帥であります。4. 富士山は海拔一万
 二千三百八十七呎あります。5. アレキサンダー大王は自分の名に因
 んだところの埃及(ギ)のアレキサンドリヤを建設しました。6. 日本
 では一月の月は次から次へと続いて行われる色々の儀式やお祝いで賑
 わいます。7. 南米太平洋海岸一帯にわたってアンデスと呼ばれる高
 い山脈が走っています。8. 地球は三百六十五日六時間で太陽の周り
 を一周します。9. 東京の今の上野駅は一千九百卅二年三月に経費貳
 百七拾万円で竣工しました。10. 川は間断なくその流域を拡げ又平坦
 にする働きをしています。11. 河川は陸の奥地と海との間の天然の道
 であります。12. 山岳はしばしば二ヵ国の間に境界をつくる。13. 言
 語は言葉によって思想を現わします。14. 陸は海よりも昼はやく温
 まり夜はやく冷めます。15. レオナルド・ダ・ヴィンチは世界的の天
 才であったそして知的、科学的、芸術的活動力のあらゆる方面に於て
 偉大さを勝ち得た。如何なる学術の分野も彼が理解出来ぬものはない
 ように見えた。16. 金と銀は世界商業上に於て通貨の基礎として使わ
 れる事によって重大な役割を演じています。17. 印度で猿は神聖視さ
 れています、なぜならば古い伝説が猿の神が印度国民のために偉大な
 仕事をするのを助けたと語っていますので。18. アラビアで駱駝は乗
 用と荷物運搬に広く使用されています。19. アフリカは北から南へ五
 千哩長さがあり西から東へ四千哩幅があります。20. 清潔上と健康上
 とから見て入浴は必要です。21. 勉学は喜びと教養と才能とのために
 役に立ちます。

1 *nímotsu umpán* carrying loads 2 *jō* or *jō kará* affixed to a word means *from the point of view of*; *mite* seeing; *Seiketsujō to kenkōjō to kará mite* seen from the point of view of cleanliness and health

1. In Japan there are birds called *onagadori*, whose tails are as much as twelve feet long. When these birds walk about in the open air, train-bearers¹ support their tails, so that the feathers may not be spoiled. 2. Wireless telegraphy was invented by the great Italian scientist Guglielmo Marconi, in 1889, but it was only about ten years later that it began to be in commercial use. 3. In the navy, above the captain the ranks are: rear-admiral, vice-admiral, admiral, and admiral of the fleet. 4. Mount Fuji rises 12,387 feet above the level of the sea. 5. Alexander the Great founded the city of Alexandria in Egypt, which he called after his own name. 6. In Japan the month of January is crowded with all sorts of ceremonies and celebrations which are observed one after another in succession. 7. Along the whole length of the Pacific coast of South America runs a continuous belt of high mountains called the Andes. 8. The earth revolves round the sun once in 365 days and six hours. 9. The present Ueno station in Tokyo was completed in March 1932 at a cost of ¥2,700,000.² 10. A river is ceaselessly at work broadening and levelling its basin. 11. Rivers are natural roads between the sea and the interior of a country. 12. Mountains frequently form a barrier between two countries. 13. Language is the expressing of thoughts by means of words. 14. Land heats more rapidly by day and cools more rapidly by night than sea. 15. Leonardo da Vinci was a universal genius and achieved greatness in every phase of intellectual, scientific, and artistic activity. No branch of learning seemed to be beyond his reach. 16. Gold and silver play an important part in the commerce of the world by serving as the basis of the currency. 17. In India the monkey is sacred because an old tradition tells that a monkey god helped to do a great work for the people of the country. 18. In Arabia camels are widely used both for riding and carrying loads. 19. Africa is 5,000 miles long from North to South, and 4,000 miles broad from west to east. 20. From the point of view of cleanliness and health, a bath is a necessity. 21. Studies serve for delight, for ornament, and for ability.

¹ I translate *hito* (person) ² In 1932 the Japanese currency was gold standard.

Sixtieth Lesson 第六十課

Prepositions (continued) *Zenchishi* 前置詞 (続)

In (See also Lesson 11 and 17)

Onorāto San wa watashi no shin no yūjin desū. I found a true friend
オノラートさんは 私の 真の 友人 です。 in Mr. Onorato.
(lit. Mr. Onorato my true friend is.)

Zen sekai no bummēi wa hibi¹ shūmpo shītē imāsū.
全世界の 文明 は 日々 進歩 しています。
The whole world is advancing in civilization.
(lit. The civilization of the whole world is advancing day by day.)

Anō kunī no jinkō wa genshō shitsūtsu² arimāsū. That country is decreas-
あの 国 の 人口 は 減少 しつつ あります。 ing in population.
(lit. The population of that country is decreasing.)

Bōku no gakuyū³ wa sūgaku⁴ ga hiidete⁵ imāsū. My schoolmate excels
僕の 学友 は 数学 が 秀でて います。 in mathematics.
(lit. My schoolmate mathematics excelling is.)

Korera no yōfuku wa tāda ōkisa ga chigaū dakē desū. These suits differ
これ等の 洋服 は ただ大きさが 違う だけです。 only in size.
(lit. These suits only the size is different.)

Watashī wa Nihōn-go ga taihēn shūmpo shimāshita. I have greatly improved
私は 日本語 が 大変 進歩 しました。 in Japanese.
(lit. I the Japanese language much have improved.)

Sorera no ni-ken no iē wa katachī ga nitē imāsū.
それ等の 二軒 の 家 は 形 が 似て います。
Those two houses resemble each other in style.
(lit. Those two houses the styles resemble.)

Watashī no itōko wa watashī yōri mo chishiki⁶ ga sugurete⁷ imāsū.
私の いとは 私 よりも 知識 が すぐれて います。
My cousin surpasses me in knowledge.
(lit. My cousin more than I knowledge surpasses.)

Watashī wa shosai⁸ de jibūn no hon wa seitōn shūtē⁹ imāshita.
私は 書齋 で 自分 の 本 を 整頓 して いました。
I was engaged arranging my books in the library.
(lit. I, in the library my own books was arranging.)

Mānshū wa kōbutsu¹⁰ no shigēn¹¹ ni tōnde imāsū.¹²
満洲 は 鉱物 の 資源 に 富んで います。
Manchuria is fertile in mineral resources.
(lit. Manchuria in mineral resources is fertile.)

1 *hibi* day by day 2 *genshō* decrease; *genshō surū* to decrease, *genshō shitsūtsu* is decreasing 3 schoolmate 4 mathematics 5 *hiideru* to excel 6 knowledge
7 *sugureru* to surpass 8 private library 9 *seitōn surū* to arrange, to put in good order 10 mineral 11 resources 12 *tōnde iru* to be fertile, rich

Watashí wa séiji¹ ni kyōmi² ga arimasén. I am not interested in
 私 は 政治 に 興味 ありません。 politics.
 (lit. I in politics interest have not.)

Fujikake San wa shikén ni seikō shimáshita. Mr. Fujikake was successful
 藤掛 さんは 試験 に 成功 しました。 in his examination.
 (Mr. Fujikake in examination succeeded.)

Emason San no okūsan wa Nihón-go wo hanásu no ga taihén jōzu desū.
 エマソンさんの 奥さんは 日本語 を 話す の が 大変 上手 です。
 Mrs. Emerson is very skilful in speaking Japanese.
 (Mr. Emmerson's wife the Japanese language to speak very skilful is.)

Idioms

<i>busō³ shité irú</i>	武装している	to be in arms
<i>kikén no náka ni irú</i>	危険の中にいる	to be in danger
<i>kenkō⁴ de áru</i>	健康である	to be in good health
<i>jōkigen⁵ de áru</i>	上機嫌である	to be in good humour
<i>komátte irú</i>	困っている	to be in trouble
<i>kōbutsu ni toboshii</i>	鉱物に乏しい	to be poor in minerals
<i>atamá ga tarinái</i>	頭が足りない	to be poor in intellect
<i>sūgaku no atamá ga amari nai</i>	数学の頭があまりない	to be poor in mathematics
<i>Hachí ga kodomó no kaó wo sashimáshita.</i>	A wasp stung the child in	
蜂 が 子供 の 顔 を さしました。	the face. (sásu to sting)	
<i>tori ga sora wo tobú</i>	鳥が空を飛ぶ	birds fly in the sky
<i>búnsho de</i>	文書で	in writing
<i>himitsú ni</i>	秘密に	in secret
<i>hisōka ni</i>	密かに	in private
<i>naishō de (ni)</i>	内証で (に)	in confidence

Into

Mizu wa netsū⁶ ni yottē jōki⁷ ni kawarimásū.⁸ Water is changed into
 水 は 熱 によって 蒸気 に 変ります。 steam by heat.
 (lit. Water by heat into steam is changed.)

Ikutsu ka no chiisai nagarē⁹ ga Sumidá-gawá e nagarekomimásū.¹⁰
 幾つ かの 小さい 流れ が 隅田川 へ 流れ込みます。
 Several small streams flow into the Sumida river.
 (lit. Several small streams into the Sumida river flow.)

yottsú no bubún ni wakéru 四つの部分に分ける to divide into four parts
dōsatsu¹¹ surú 洞察する to see into a subject

1 politics 2 interest 3 armament 4 good health 5 good humour 6 heat
 7 steam 8 kavarú to be changed 9 stream 10 nagarekomá to flow (into)
 11 insight, penetration

*kotobá de arawásu*¹
*machigái*² *wo surú*

言葉で表わす
 間違いをする

to put a thought **into** language
 to be led **into** error

Of (See also Possessive Case, Lesson 13)

Konó shínshi wa furú buké³ no de⁴ desū. This gentleman comes **of** an
 この 紳士 は 古い 武家 の 出 です。 ancient samurai family.
 (lit. This gentleman old samurai family's origin is.)

Anó toshitóttá⁵ konáya wa haién⁶ de shinimáshita. The old miller died
 あの 年取った 粉屋 は 肺炎 で 死にました。 **of** pneumonia.
 (lit. The old miller of pneumonia died.)

Watanabé San wa tsuyói ishi⁷ no hitó desū. Mr. Watanabe is a man
 渡辺 さんは 強い 意志 の 人 です。 **of** strong will.
 (lit. Mr. Watanabe strong will man is.)

Watashí wa chokorēto hitó-hakó wo tomodachí ni okurimáshita.
 私 は チョコレート 一箱 を 友達 に 送りました。
 I sent my friend a box **of** chocolate.
 (lit. I chocolate one-box to my friend sent.)

Konó hakó wa tetsú de dékite imásū. This box is made **of** iron.
 この 箱 は 鉄 で 出来ています。 (This box with iron is made.)

Watashí no umá wa ashí ga íppon bíkko⁸ desū. My horse is lame **of**
 私 の 馬 は 足 が 一本 びっこ です。 one leg.
 (My horse one leg lame is.)

Ima watashí wa o-kané ni fusokú⁹ shité imásū. I am now short **of**
 今 私 は お金 に 不足 しています。 money.
 (lit. Now in money short I am.)

Konó chihō wa shokúbutsu ga háete¹⁰ imasén. This region is bare **of**
 この 地方 は 植物 が 生えていません。 vegetation.
 (lit. This region vegetation growing is not.)

hitó wo wáruku iú 人を悪く云う to speak ill **of** a person

Out of

Sonó ijín wa mazushí ié no de déshita. That great man came **out of**
 その 偉人 は 貧しい 家 の 出 でした。 a poor family.
 (lit. That great man poor family's origin was.—*de* origin, birth, stock)

Dánte no sakuhín kará nítá issetsú. A passage **out of** Dante.
 ダンテ の 作品 から 抜いた 一節。 (sakuhín literary work)
 (nítá past of nukú 抜く to extract; issetsú a literary passage)

Káre wa soré wo karabakó de tsúkurimáshita. He made it **out of**
 彼 は それ を 空箱 で つくりました。 an empty box.

Sonó gasú tánku no bakhatsú wa sonó shi no sóto de okorimáshita.
 その ガス タンク の 爆発 は その 市 の 外 で 起こりました。
 The gas tank exploded **out of** the city. (bakhatsú *surú* to explode)

1 to show 2 error 3 samurai (warrior) family 4 *de* origin, birth, stock 5 old
 6 pneumonia 7 will 8 lame 9 *fusokú surú* to be short of; *fusokú* shortage
 10 *háeru* to grow

Tōkyō kará go-máiru gurai deta tokoró (or *de* で, as the case may be).
東京 から 五哩 ぐらい 出た ところ。

Some five miles **out of** Tokyo. (*deta* from *dēru* to go out of)

Sakaná wa mizu náshi de wa ikirarenai. Fish cannot live **out of** the
魚 は 水 無し で は 生きられない。 water.

(*lit.* Fish without water cannot live.)

Ki wa tochi kará haemáshū. Trees grow **out of** the earth.

木 は 土地 から 生えます。 (Trees from the ground grow.)

Bōku wa kesshōten¹ ni iki wo kittē² tōchaku shimáshita.

僕は 決勝点 に 息 を 切って 到着 しました。

I arrived at the finish **out of** breath.

(*lit.* I at the finish breath panting I arrived.)

Ima takūsán no hito ga shitsugyō³ shité imáshū. Many people are now

今 沢山 の 人 が 失業 しています。 **out of** work.

Konō yōfuku wa ryūkō⁴ okure⁵ desū. This dress is **out of** fashion.

この 洋服 は 流行 後れ です。 (This dress fashion is behind.)

Kimi no yashin⁶ wa tasserarendai.⁷ Your ambition is **out of** reach.

君 の 野心 は 達せられない。 (Your ambition cannot be reached.)

Jibō-jiki⁸ kará⁹ anō hito wa suishi¹⁰ shiyō to kuwadatemáshita.¹¹

自暴自棄 から あの 人 は 水死 しようと 企てました。

Out of desperation he attempted to drown himself.

(Desperation out of, he, I will drown myself, so trying attempted.)

kōkishin kará (or *de*) 好奇心から (で) **out of** curiosity

jidai okure no 時代おくれの **out of** date

utagai mo náku うたがいもなく **out of** doubt

kikoenai tokoró ni 聞こえない所に **out of** hearing

hitsuyō kará (colloq.) 必要から **out of** necessity

hitsuyōjō (Lit.) 必要上 **out of** necessity

te no todokanai tokoró ni 手のとどかない所に **out of** reach

hōgai na 法外な **out of** reason

shinagiré 品切れ **out of** stock

mondai-gai de 問題外で **out of** the question

shio ga kirete iru 塩が切れている to be **out of** salt

Sāru monó wa hibi-ni útoshi. (prov.) **Out of** sight, **out of** mind.

去る 者 は 日々に うとし。 (*hibi* day by day, *sāru* to leave)

(*lit.* Goes away person, day by day is estranged.)

Off

Watashitachi no fūne wa Yokohamā-kō-gai ni teihakū¹² shimáshita.

私達 の 船 は 横浜港外 に 碇泊 しました。

Our ship anchored **off** Yokohama harbour.

(*lit.* Our ship, Yokohama harbour outside at, anchored.)

1 the goal, the finish line 2 *iki wo kīru* to pant, to gasp 3 *shitsugyō suru* to be out of work 4 fashion 5 *okureru* to be behind 6 ambition 7 *tassuru* to reach 8 desperation 9 out of 10 to drown oneself 11 *kuwadateru* to attempt 12 *teihakū suru* to anchor

*Bōshi ga fukitobasaremāshita.*¹ My hat was blown **off** my head.
帽子 が 吹きとばされました。

Kishu² wa umā karā ochimāshita. The jockey fell **off** his horse.
騎手 は 馬 から 落ちました。

Ato tattā issshūkan de fuyū-yasumi. Winter vacation is only a week **off**.
あとたった一週間で冬休み。

(lit. In another week, winter-rest.—*fuyū* winter; *yasumi* rest)

To no hāndoru ga toremāshita. The handle of the door came **off**.
戸 の ハンドル が とれました (toreru to come off)

Botan ga toremāshita. ボタンがとれました。 A button has come **off**.

Dōno kurai hedatatte imāsū ka. How far **off** is it? (*hedatatte* from
どの位へだたっていますか。 *hedataru* to be separated from)

Go mairu hedatatte (or hanarete) imāsū. It is five mile **off**.
五哩へだたて (はなれて) います。

Hijō-ni tōku desū. 非常に遠くです。 It is a great way **off**.

to be **off** *dekakeru* 出かける

Mō dekakeru jikan desū. もう出かける時間です。 It is time to be **off**.

to bite **off** *kamikiru* かみきる

to cool **off** *sameru* さめる

to cut **off** *kiritoru* 切りとる

to cut **off** on the telephone *denwa wo kiru* 電話をきる

to cut **off** one's connections *kankai wo tatsu* 関係をたつ

to fly **off** *tobi-saru* 飛びさる

to get **off** a car *kuruma kara oriru* 車から降りる

to put **off** *nobasu* のばす

to put **off** one's departure *shuppatsu wo nobasu* 出発をのばす

to put **off** one's hat *boshi wo toru* 帽子をとる

to put **off** one's shoes *kutsu wo nugu* 靴をぬぐ

to run **off** *hashiri saru* 走り去る

to see **off** *miokuru* 見送る

to see a friend **off** on a journey *ryoko ni iku tomodachi wo miokuru* 旅行に行く
友達を見送る

to wear **off** *surikireru* すりきれる

ten per cent **off** *ichi waribiki* 一割引

off limits *tachiiri kinshi* 立入禁止

off duty *hiban* 非番

On, Upon

(See Lesson 11, page 63 and Lesson 42, page 338)

Rōma wa Tībā-gawā ni nozondé³ imāsū. Rome is **on** the Tiber.
ローマ は ティーバー河 に のぞんで います。

¹ *fukitobasareru* to be blown off; *fukitobasu* to blow off ² jockey ³ *ni nozondé*
on; *nozomu* to border on.

Watashí no obāsan wa itsu-dēmo onaji kotō ni tsūite¹ hanashimāsū.
私のおばあさんはいつでも同じ事について話します。

My grandmother always speaks **on** the same subject.

Anō fujin wa koyubi² ni daiyamōndo no yubirwā wo hametē³ imāshita.
あの婦人は小指にダイヤモンドの指輪をはめていました。

That lady had a diamond ring **on** her little finger.

Watashí wa taisetsū-na jiken ni tazusawattē⁴ imāsū. I am engaged **upon** an
私は大切な事件に携わっています。important affair.

Watashí wa anāta ni tayorimāsū.⁵ I shall depend **upon** you.
私は貴方にたよります。

Dāre dēmo jibun jishin ni tayorubēki desū. Every man should depend
誰でも自分自身にたよる可きです。 **upon** himself.

Anāta wa tashika-ni⁶ sūgu watashí karā no taylori⁷ wo kiku deshō.
貴方は確かにすぐ私からの便りを聞くでしょう。

You may depend **upon** soon hearing from me.

(lit. You surely soon from me news will hear.)

Tāda konō jōken⁸ de nōmi⁹ anāta no o-mōshiide¹⁰ wo o-hikiukē¹¹ shimashō.
ただこの条件でのみ貴方のお申出でをお引受けしましょう。

Only **upon** this condition shall I accept your offer.

(lit. Only this condition upon only your offer I shall accept.)

Watashí wa yasai wo tābete seikatsū¹² shitā monō desū.
私は野菜を食べて生活したものです。

I used to live **on** vegetables. (I vegetables eating lived the thing is.)

Imōto wa baiorin wo taihēn jōzu ni hikimāsū.¹³ My younger sister plays
妹はバイオリンを大変上手に弾きます。very well **on** the violin.

(My younger sister the violin very well plays.)

Anō okā no ue ni chiūsai koyā ga arimāsū. There is a small hut **on**
あの丘の上に小さい小屋があります。that hill.

Konō shigotō wo anāta no tamē ni shimāsū. I will do this work **on**
この仕事を貴方のためにします。your account.

(This work for you I do.)

Kāre wa shirōi kinuji ni Fūjisan wo kakimāshita.
彼は白い絹地に富士山をかきました。

He drew Mount Fuji **on** white silk cloth. (*kinuji* silk cloth)

Anō hito wa watashí no senakā wo uchimāshita. He gave me a blow
あの人は私の背中を打ちました。 **on** the back.

(lit. That man my back struck.—*utsu* 打つ to strike, hit, beat)

Sonnā genshukū-na¹⁴ badai¹⁵ ni oitē¹⁶ hitōbito wa utattāri odottāri subēki
そんな厳しゅうな場合に於て人々は歌ったり踊ったりすべき
de wa nai. **On** such solemn occasions people should not sing and dance.
ではない。

1 about 2 little finger 3 *hametē irū* to wear 4 *tazusawarū* to be engaged upon
5 *tayōru* to depend upon 6 *tashika-ni* surely 7 a letter; news 8 condition 9 *tāda*
.....*de nōmi* only upon (emphatic and formal) 10 offer 11 *o-hikiukē surū* = *hikiukeru*
to accept 12 *seikatsū surū* to live 13 *hiku* to play 14 *genshukū-na* solemn
15 occasion 16 *ni oite* on

Over (See page 64)

Watashi wa yon-jū-sai ijō desū. I am **over** forty years old.
 私 は 四十才 以上 です。

Watashi wa migi no me no ue ni chiisai kizu-atō¹ ga arimasū.
 私 は 右 の 眼 の 上 に 小さい 傷あと があります。
 I have a small scar **over** my right eye.

Watashi no ie wa kawā no mukō ni arimasū. My house is **over**
 私 の 家 は 川 の 向こう に あります。 the river.

Onaji tegami wo ni-do taipuraitā de utāeba² narimasen deshita.
 同じ 手紙 を 二度タイプライターで打たねば なりません でした。
 I had to type the same letters **over** again.

Bōku wa kakine³ wo tobi-koemashita. I jumped **over** the fence.
 僕 は 垣根 を 飛び越えました

Kaigi⁴ wa Inoue Shi⁵ ni yotte shikaisaremashita.⁶
 会議 は 井上 氏 によって 司会されました。
 The conference was presided **over** by Mr. Inoue.

Asokō no chiisai ie ga miemasu ka. Do you see a small house **over**
 あそこ の 小さい 家 が 見えます か。 there?
 (lit. That small house do you see?—*Asokō no* that there.)

Nomi-nagara sonō mondai ni tsuite giron shimashō.
 飲みながら その 問題 について 議論 しましょう。

Let us discuss the matter **over** a glass of wine. (*nomi-nagara* while drinking;
mondai matter; *giron* argument, discussion; *giron suru* to discuss)

Korera no ringō wa fuyū-jū motanai deshō. These apples will not keep
 これら の りんご は 冬中 もたないでしょう。 **over** the winter.
 (*fuyū* winter, *fuyū-jū* through all winter; *motanai* do not keep)

Isōi-de shimbūn ni zattō me wo tōshimashita. I hastily ran **over**
 急いで 新聞 に ざっと 目 を 通しました。 the newspaper.
 (*zattō* briefly, roughly; *me wo tōsu* 目を通す to read roughly)

Tōkyō Hōteru ni ippakū shimashita. I stayed at Tokyo Hotel **overnight**.
 東京 ホテル に 一泊 しました。 (*ippakū suru* to stay overnight.)

Sonō kodomo wa jidōsha de hiki-korosareta. The child was run **over**
 その 子供 は 自動車 で ひき殺された by a motorcar.
 (*hiki-korosareru* passive of *hiki-korōsu* to kill by running over)

Watashi wa ūmi wo miwatasu no ga sukī desū. (*miwatasu* to look out
 私 は 海 を 見渡す の が 好き です。 over, as the sea, etc.)
 I never get tired of looking out **over** the sea.

yamā no chōjō ni kumo ga kakāru clouds hang **over** the summit of
 山 の 頂上 に 雲 が かかる mountains

karadā-jū 体中 all **over** the body

shindā-ko no toshi wo kazōeru to cry **over** split milk

死んだ子 の 年 を かぞえる

(lit. dead child's age to count=useless thing to do)

1 *kizu-atō* scar 2 *taipuraitā de ūtsu* to type 3 fence 4 conference 5 *Shi*
 used instead of *San* in formal speech 6 *shikaisareru* to be presided over

Ningen wa bambutsu¹ wo osamemasu. Man rules **over** all other creatures.
人間は万物を治めます。 (*lit.* Man all creatures rules over.)

Through (See Lesson 53, page 471)

Watashi wa natsu-jū inaka de kurashimashita.

私は夏中田舎で暮らしました。

I lived in the country **through** the whole summer.

Ano hito wa zenshōgai² wo tsūjite hijō ni shōjiki-na shōnin deshita.

あの人は全生涯を通じて非常に正直な商人でした。

He was a very honest merchant **through** life.

Hanamura San ga shiken ni seikō shinakatta no wa taiman³ no tamé

花村さんが試験に成功しなかったのは怠慢のため

deshita. It was **through** negligence that Mr. Hanamura did not succeed in his examination.

Watashi wa gaimudaijin ni tsūyaku⁴ wo tōshite hanashimashita.

私は外務大臣に通訳を通して話しました。

I spoke to the Foreign Minister **through** an interpreter.

Rikoteki yokubō karā no kaihō ni yotte erareru tokorō no nyūwa,

利己的欲望からの解放によって得られるところの柔和、

ochitsuki, awaremi wa Tōyō no idai-na shūkyō Bukkyō no komponente

落つき、憐みは東洋の偉大な宗教仏教の根本的

oshié de aru. Gentleness, serenity, compassion, **through** liberation from selfish

教である。craving—these are the fundamental teachings of the great Oriental religion of Buddhism.

(*lit.* Selfish craving from liberation through to be obtained, **which** gentleness, serenity, compassion Oriental great religion Buddhism fundamental teachings **are**.—*rikoteki* selfish, *yokubō* craving, *karā no* from, *kaihō* liberation, *ni yotte* through, *erareru* to be obtained, *tokorō no* which, *nyūwa* gentleness, *ochitsuki* serenity, *awaremi* compassion, *Tōyō* Oriental, *idai-na* great, *shūkyō* religion, *Bukkyō* Buddhism, *komponente* fundamental, *oshié* teachings, *de aru* are)

Throughout

Mokujōya San wa ichi-nen-jū Kamakura ni sūnde imasu.

黙城谷さんは一年中鎌倉に住んでいます。

Mr. Mockjoya lives in Kamakura **throughout** the year.

Sono hōdō⁵ wa tādachi ni zēnkoku⁶ ni hiromarimashita.⁷

その報道は直ちに全国に広まりました。

The news soon spread **throughout** the country.

To (See Lesson 17, page 95)

Issen yen wa fugō⁸ ni wa nan-demō arimasen.

一千円は富豪には何んでもありません。

One thousand yen is nothing **to** a millionaire.

¹ *bambutsu* all creatures ² all life ³ negligence ⁴ interpreter ⁵ news ⁶ *zēnkoku* *ni* throughout the country; *zēnkoku* the whole country ⁷ *hiromaru* to spread ⁸ millionaire.

Sonná hon wá dâre ni mo yûeki¹ de wa arimasén.
 そんな 本 は 誰 にも 有益 で は ありません。
 Such books are not useful **to** anybody.

Kodomó wa tabitabi ryōshin no chūkoku ni mimi wo kashimasén.²
 子供 は 度々 両親 の 忠告 に 耳 を 貸しません。
 Children are often deaf **to** their parents' advices.
 (lit. Children often to parents' advices do not listen.)

Anáta no kotobá wa kyozeisú³ ni hitoshí⁴ désū. Your words are equivalent **to** a refusal.
 貴方 の 言葉 は 拒絶 に 等しい です。

Go-sen yen no bakkin⁵ ni shoseraremashta.⁶ We were sentenced **to** a fine of 5,000 yen.
 五千 円 の 罰金 に 処せられました。

San ga ku ni taisūru⁷ gōtoku⁸ san-jū ga kyū-jū ni taishite imasu.
 三 が 九 に 対する 如く 三十 が 九十 に 対して います。
 As three is **to** nine so is thirty **to** ninety.
 (lit. Three to nine against as thirty to ninety against is.)

Anó otokó wa anáta no tamé ni bōshi wo tōtta⁹ to omoimasū.
 あの 男 は 貴方 の ため に 帽子 を とった と 思います。
 I believe that man took off his hat **to** you.
 (lit. That man for you hat took off I think.)

Anáta wa anó go-fujin to donna go-kankai¹⁰ desū ka.
 貴方 は あの 御婦人 と どのな 御関係 です か。
 What relation are you **to** that lady?
 (lit. You and that lady what relations are?)

Watashi wa kanojo no ottō desū. I am her husband.
 私 は 彼女の 夫 です。

Koré wa aré to tōtei hikaku¹¹ ga dekimasén. This can hardly be compared **to** that.
 これは あれ と 到底 比較 が 出来ません。
 (lit. This and that hardly comparison can't be made.)

Durante San wa Itari Taishikan no ittō shokikan desū. (ittō shokikan first secretary)
 デュランテさんはイタリー大使館 の 一等 書記官 です。
 Mr. Durante is first secretary **to** the Italian Embassy.

Komatsu San wa Ōsaka shichō no hishō¹² desū.
 小松 さんは 大阪 市長 の 秘書 です。
 Mr. Komatsu is private secretary **to** the mayor of Osaka.
 (lit. Mr. Komatsu of Osaka mayor the secretary is.)

Anō yō-na hitōbito wa kōkka¹³ no idai-na meiyō¹⁴ desū.
 あのような 人々 は 国家 の 偉大な 名譽 です。
 Such men are a great honour **to** their country.

Tsuyōi ishi wa daijigyo no yōso¹⁵ desū. Strong will is essential **to** great achievement.
 強い 意志 は 大事業 の 要素 です。
 (lit. Strong will an essential of great achievement is.)

1 useful 2 *mimi wo kasu* to listen to, lit. to lend one's ears 3 refusal 4 equivalent
 5 fine 6 *bakkin ni shoserareru* to be fined 7 against 8 as 9 *tōru* to take off
 10 *kankai* connection 11 comparison 12 private secretary 13 country 14 *meiyō*
 honour; *idai-na* great 15 an essential element, an important factor, a requisite

Waga rentai¹ wa Sapporô yuki wo meizeraremashita.²

わが 連隊 は 札幌 行 を 命ぜられました。

Our regiment has been ordered to Sapporo.

(lit. Our regiment Sapporo going was ordered.)

Anata no yokin gaku³ wa yon-jû man yen desû. Your saving account

貴方の 預金 額 は 四十 万 円 です。 amounts to 400,000 yen.

(lit. Your deposit account is 400,000 yen.)

Konô shokumotsu wa mazui desû. This food is disagreeable to the taste.

この 食物 は まづい です。 (This food is tasteless.)

Anata no go-shinsetsu-na go-enjo wo jitsû-ni arigataku zonjimassû.

貴方 の 御親切 な 御援助 を 実に ありがたく 存じます。

I feel very grateful to you for your kind assistance.

(lit. Your kind assistance indeed thankful I feel.)

Towards (See Lesson 45, page 381)

Meue⁴ ni taishite wa ingin ni⁵ furumawaneba⁶ narimasen.

目上 に 対して はいんぎんに 振舞わねば なりません。

One must behave respectfully towards one's superiors.

Ota San no okusan wa go-kinyo no mazushii-hitobito⁷ ni taishite

太田 さん の 奥さん は 御近所 の 貧しい人々 に 対して

taihen nasake-bukai⁸ deshita. Mrs. Ota was very charitable towards the poor

大変 情深い でした。 in her neighbourhood.

Shizen-kai⁹ ni okeru¹⁰ subete no mono wa kansai¹¹ ni mukau¹² keiko¹³

自然界 に 於ける すべての 物 は 完成 に 向かう 傾向

ga arimassû. In everything in nature there is a tendency towards perfection.

があります。 (keiko tendency)

Yûga goro¹⁴ hidô arashi ga okorimashita. Towards the evening a severe

夕方 頃 ひどい 嵐 が 起こりました。 storm broke out.

(lit. About evening severe storm occurred.)

Yûjin ga watashi ni o-kané wo kashite kure to tanônda toki ni

友人 が 私 に お金 を 貸してくれ と 頼んだ 時 に

wareware no hanashi wa owari ni chikazuite¹⁵ imashita.

我々 の 話 は 終りに 近づいて いました。

It was towards the end of our conversation that my friend asked me for

money. (My friend to me "Please lend me money" so, when he asked our

conversation towards the end getting near was.)

Rashi San wa mō-gakkō¹⁶ wo kōen suru¹⁷ tamé ni jū-man yen kifu

ラーシ さん は 盲学校 を 後援 する ために 十 万 円 寄附

shimashita.¹⁸ Mr. Larsh contributed 100,000 yen towards the support of the

しました。 school for the blind.

1 regiment 2 meizuru to order 3 yokin deposit; gaku amount; yokin gaku saving amount 4 superiors 5 ingin ni respectfully 6 furumau to behave 7 mazushii-hitobito poor people 8 charitable 9 shizen-kai nature 10 ni okeru in, (literary speech) 11 perfection 12 ni mukau towards, (literary speech) 13 keiko inclination 14 about 15 chikazuku to approach 16 mō-gakkō school for the blind 17 kōen suru to support 18 kifu suru to contribute

Under (See Lesson 11, page 64)

Nihón de fujin wa nijissai ika¹ de wa ryōshin no shōdaku² nashi
 日本で婦人は二十才以下では両親の承諾なし
de kekkōn ga dekimasen. In Japan women **under** 20 years of age cannot
 で結婚が出来ません。 marry without their parents' consent.

Anō otokō wa gimēi no motō ni³ ni-jū nen ikimashita.

あの男は偽名の下に二十年生きました。

That man lived **under** a false name for twenty years. (*gimēi* false name)

Nihōn no gakkō wa zēmbu Mombushō⁴ no kantoku⁵ no motō ni arimasu.
 日本の学校は全部文部省の監督の下にあります。

All Japanese schools are **under** the control of the Department of Education.

Tomodachi to iu kōjitsu⁶ no motō ni anō hito wa watashi wo
 友達という口実の下にあの人は私を
uragirimashita.⁷ **Under** the pretext of being my friend, that man betrayed me.
 裏切りました。

Korera no kodomotachi wa watashi no sewā⁸ ni nātte⁹ imasu.

これ等の子供達は私の世話になっています。

These children are **under** my care.

Watashi no mōkka no jōtai¹⁰ de wa sonō yakusoku¹¹ wo hatasu¹¹ kotō
 私の目下の状態ではその約束を果たす事
ga dekimasen. **Under** my present circumstances I am unable to fulfil that
 が出来ません。 promise.

Kutsu¹² aruiwa fukō¹³ no tokī ni wa shimbō¹⁴ seneba narimasen.

苦痛或は不幸の時には辛抱せねばなりません。

Under pain or misfortune we must have patience.

Uchi wa ima shūzenchū¹⁵ desu. My house is now **under** repairs.

家は今修繕中です。

Konō kaisha wa gaikoku no keiei¹⁶ desu. This firm is **under** foreign
 この会社は外国の経営です。 administration.

Up (See Lesson 57, page 523)

Motion Upward

yama ni noborū 山に登る to go **up** a mountain

nagaré wo kōgi-noborū¹⁷ 流れを漕ぎ上る to row **up** a stream

With (See Lesson 14, page 79)

Anō otokō to¹⁸ wa nan no kankai¹⁹ mo arimasen.

あの男とは何んの関係もありません。 } I have no connection
 whatever **with** that
Anō otokō to wa sukōshi mo kankai¹⁹ ga arimasen. man.

あの男とは少しも関係がありません。 }

(That man and I even a little connection there is not.)

1 under 2 consent 3 *motō ni* under 4 Department of Education 5 control
 6 pretext 7 *uragiru* to betray 8 care 9 *sewā ni naru* to be under the care of
 someone 10 *mōkka no* present, *jōtai* circumstances 11 to fulfil 12 pain 13 mis-
 fortune 14 *shimbō suru* to be patient 15 *shūzen* repairs; *chū* affixed to a noun is
 used to translate **under** in the meaning of *undergoing*. 16 administration 17 *nagaré*
 stream; *kōgi-noborū* to row, to sail up 18 *watashi* after *to* is here omitted; this
 omission occurs sometimes in similar phrases 19 connection

Watashitachi wa tomodachi no omoshirōi hanashi ni tāmashii wo
私達 は 友達 の 面白い 話 に 魂 を
*ubawaremashita.*¹ We were charmed **with** our friend's interesting story.
うばわれました。 (lit. We our friend's interesting story by, our soul was snatched.)

*Anata no go-iken ni wa dōi² deki-kanemāsū.*³ I do not agree **with** your
貴方 の 御意見 に は 同意 出来かねます。 opinion.

Aburā wa mizu ni mazarānai. Oil does not mix **with** water.
油 は 水 に まざらない。 (mazaru to get mixed)

Kawaisō-na kodomotachi wa sāmusa ni furuetē⁴ imashita.
かわいそうな 子供達 は 寒さ に ふるえて いました。
The poor children were shivering **with** cold.

Anata wa taihēn rakū ni⁵ Nihōn-go wo manandē irū yō ni miemāsū.
貴方 は 大変 楽 に 日本語 を 学んで いる ように 見えます。
You seem to be learning the Japanese language **with** great facility.

Shōjiki ni ieba⁶ watashi wa kimi no chikāgoro no⁷ shigotō-buri⁸ ga
正直 に 云えば 私 は 君 の 近頃 の 仕事ぶり が
*ki ni irimasen.*⁹ To be frank **with** you, I do not like the way you have been
気に入りません。 working lately.

*Sonō hihō¹⁰ de hitōbito wa kanashimi¹¹ ni utaremashita.*¹²
その 悲報 で 人々 は 悲しみ に 打たれました。
At the sad news all people were overcome **with** grief.

Go-irai¹³ ni ōjite¹⁴ watakūshidōmo no shinamonō no mihōn¹⁵ hitōkumi¹⁶
御依頼 に 応じて 私共 の 品物 の 見本 一組
*wo go-sōfu mōshiagemashita.*¹⁷ In compliance **with** your request we have sent
を 御送附 申上げました。 you a set of samples of our goods.

Anata no nisan ga tsutsumi¹⁸ wo wakī no shitā¹⁹ ni kakaetē²⁰ purattōhōmu²¹
貴方 の 兄さんが 包み を 脇 の 下 に 抱えてプラットホーム
ni tatte imashita. Your brother was standing on the platform **with** a bundle
に 立っていました。 under his arm.

Kazoku zentāi wa kyōki²² shimashita. The whole family were mad **with**
家族 全体 は 狂喜 しました。 joy.

Kojiki wa ryō-te²³ wo hizā²⁴ no ue ni oitē²⁵ bēnchi ni koshī wo kakete²⁶
乞食 は 両手 を 膝 の 上 においてベンチに 腰 を かけて
imashita. The beggar was seated on a bench **with** his hands resting on his knees.
いました。 (The beggar both hands on knees resting, on bench was sitting.)

1 *tāmashii wo ubāu* to charm; *tāmashii* soul; *ubāu* to snatch 2 agreement
3 *dekikanerū* to be unable, not to be possible 4 *furuerū* to shiver 5 *rakū ni* easily
6 *shōjiki ni ieba* honestly if I say=to be frank with you 7 *chikāgoro no* lately
8 the way of working 9 *ki ni irū* to like 10 sad news 11 grief 12 *utsu* to strike;
13 *utareru* to be struck 14 your request 15 in compliance with 16 samples 17 a set
of 18 *go-sōfu mōshiageru=sōfu surū* to send 19 *tsutsumi* bundle 20 *wakī* arm;
21 *wakī no shitā ni* under the arm 22 *kakaeru* to carry 23 *ryō-te* both hands 24 knees
25 *okū* to put, to rest 26 *koshī wo kakēru* to sit; *bēnchi* bench

Waga shōkai wa táezu¹ ōkina chūmon wo ukemāsū.²
わが 商会 は 絶えず 大きな 注文 を 受けます。

Large orders are continually placed **with** our firm.

(lit. Our firm continually large orders receives.)

jidōsha ni gasorin wo irerū to feed a motocar **with** gasolin
自動車 に ガソリン を 入れる

Seijitsū to chōwa shinai sūbete no kōdō wa, fūwa, sonshitsū soshitē
誠実 と 調和 しない すべての 行動 は, 不和, 損失 そして
kōnran nádo ni itarū. Every act not in harmony **with** truth leads to discord,
混乱 など に 至る. loss and confusion.

(seijitsū truth, to with, chōwa harmony, shinai does not, sūbete every, kōdō act, fūwa discord, sonshitsū loss, soshitē and, kōnran confusion, nádo ni etcetera, itarū to lead—Note that in the above sentence, the use of nádo is pleonastic but may suggest the idea that there might be some other bad effect.)

Within

(See Adverbs, Lesson 57, page 526)

(not beyond) han-i nai de 範囲内で

hōritsu no han-i nai de 法律の範囲内で **within** the law

shūnyū no han-i nai de 収入の範囲内で **within** one's income

(in the limits of) inai 以内, followed or not by ni に or de で as the case may be

Watashi no uchi wa eki kará ni máiru inai desū.

私 の うち は 駅 から 二 哩 以内 です

My house is **within** two miles of the station.

Ichí-ji-kan inai de konō shigotō wo oemāsū. I'll finish this work **within**:

一 時間 以内 で この 仕事 を おえます. an hour.

Ichí-ji-kan inai ni modorimāsū.³ I shall be back **within** an hour.

一 時間 以内 に 戻ります。

Referring to abstract things only ni に may be used:

Konō shigotō wa kimi no chikará ni oyobimasen.⁴ This work is not **within**:
この 仕事 は 君 の 力 に 及びません. your power.

(lit. This work in your power does not reach.)

within hearing of kikoeru tokorō de 聞こえるところで

Without

(See Lesson 25, page 167 and Lesson 39, page 310)

Ōzei no hito ga kyūjō⁵ no mon no soto ni tatte imashita.

大勢 の 人 が 宮城 の 門 の 外 に 立っていました。

Many people stood **without** the gate of the Imperial Palace.

Waga gen⁶-naikaku⁷ kakuryōtachi⁸ wa reigai⁹ náku⁹ erai¹⁰ seijika¹⁰ desū.

わが 現 内閣 閣僚達 は 例外 なく 偉い 政治家 です。

The ministers of our present government are, **without exception**, clever statesmen.

1 continually 2 ukēru to receive 3 modōru to return, to be back 4 oyobū to reach, to attain to, to come to 5 Imperial Palace 6 present 7 government 8 kakuryō minister 9 without exception 10 seijika statesman; erai clever

Uchi no jimusho no futari no jimuin ga kyō yokokū¹ nashi ni
 うちの事務所の二人の事務員がきょう予告なしに
káiko saremashita.² Two employees of our office were dismissed to-day without
 解雇されました。notice.

Kōndo no getsuyōbi ni kittō³ (or machigái³ náku) mō ichi-do o-tazuné
 今度の月曜日にきつと (間違いなく) もう一度お訪ね
shimásū. We shall come and visit you again next Monday, without fail.
 します。

Kimi no ato wo tsukéta⁴ hito wa tashika-ni tantēi deshita.

君の後をつけた人は確かに探偵でした。

The man who followed you was a detective, without doubt.

(lit. Your back followed man surely detective was.)

Vocabulary

Nouns			Adjectives		
colonel	<i>rikugūn-tāisa</i>	陸軍大佐	excessive	<i>kādo no</i>	過か度ドノ
depth	<i>fukāsa</i>	深フサ	muscular	<i>kinniku</i>	筋チ肉ヲ
diver	<i>sensūfu</i>	潜水夫フ	violent	<i>monosugoi</i>	物チ凄イ
freshness	<i>shinsensā</i>	新鮮サ		<i>mōretsu-na</i>	猛烈ナ
gambling	<i>tobakū</i>	賭博	wealthy	<i>monomochi</i>	物チ持チ
heart	<i>shinzō</i>	心臓	Verbs		
impression	<i>inshō</i>	印象	to increase	<i>kuwawarū</i>	加ワル
instinct	<i>honmō</i>	本能	to leave	<i>nokōsu</i>	残ス
intercourse	<i>kōsai</i>	交際	to look for	<i>motomēru</i>	求メル
islands	<i>shotō</i>	諸島	to lose	<i>ushinau</i>	失ナウ
land	<i>rikuchī</i>	陸地	to love	<i>aisuru</i>	愛スル
living	<i>seikatsu</i>	生活	to spin	<i>tsumūgu</i>	紡グ
origin	<i>kigen</i>	起源	to spread	<i>hiromāru</i>	広マル
pressure	<i>atsuryokū</i>	圧力	to stick	<i>shūchaku surū</i>	執着スル
puppy	<i>koinū</i>	仔犬	Adverbs		
ruled (the)	<i>hitōchisha</i>	被統治者	easily	<i>tayāsuku</i>	タヤスク
ruler	<i>tōchisha</i>	統治者	especially	<i>tōku-ni</i>	特ニ
rumour	<i>uwasa</i>	噂	largely	<i>ōi-ni</i>	大イニ
spirit	<i>seishin</i>	精神	only	<i>wázuka-ni</i>	僅カニ
strain	<i>kinchō</i>	緊張	really	<i>itsu-ni</i>	実ニ
strength	<i>kiryokū</i>	気力			

to show, to appear, to come out *arawāsu*; to take care of, to look after, to be in charge of *sewá surū*; to attack, to strike *osoū*; to be helpless, to be at a loss *komāru*; a little girl *osanāi shōjo*; summer *kāri* (in literary style)

1 *yokokū* notice, previous notice 2 *káiko surū* to dismiss 3 *kittō* surely; *machigái náku* without mistake=without fail 4 *ato wo tsūkēru* to follow

independent country *dokuritsú-kokú*; legend *mukashi-bánashi*; iron chain *tetsú no kusari*; suspension bridge *tsuri-bashí*; raw cotton *watá*; way, manner, method *hōhō*; entrance (to a place) *nyūjō*; free of charge *muryō*; all property *zenzáisan*; Philippine Islands *Hirippin Guntō*; outlook on life *jinséikan*; diver's dress *sensúifuku*; summer *káki* (Lit.)

Exercise *Renshū* 練習

1. Ningyō wo aisuru kotō wa¹ jitsū ni boséi no honnō de átte soré wa osanái shōjo no jibun kará² súde-ni arawárete imásū. 2. Inú wo yōku sewá surú monó³ wa inú wa koinú no jidái ni⁴ shínsetsu-ni shíté yarú⁵ to soré ga inú no seishitsú-ni ōki-na hénka⁶ wo ataerú⁷ to iú kotō wo shítte imásū. 3. Hígai wo tomonáu⁸ áraishi ga tōku-ni káki tabitabí Nihón no minamí kaigán wo osoimásū. 4. Higashí Himarayá no dokuritsú-kokú Bútan ni mukashi-bánashi no náka ni mo sonó kigen ga wakaránai hijō ni furúi tetsú no kusarí no tsuri-bashí ga arimásū. 5. Dénki ga ningén ni shiyō sarerú⁹ yō-ni nátta no¹⁰ wa yattō¹¹ hyakú nen guraí máe désū. 6. Watá wa tayásuku íto ni tsumugemásū. 7. Sáru wo toraéru nōni¹² iró-iró no hōhō ga arimásū. Sáru wa naká-naká no dorobō désū kará tabemonō ga toréru tokorō e wa dōko e démo yukimásū kara. 8. Chikyū no hyōmen no wázuka naná-bun no ni¹³ ga rikuchí désū. 9. Konó rōjin wa itsu-démo tabakó no niói ga shimásū. 10. Anó bimbō-na onná wa hītorí-musukō wo nakushīta kanashimí no tamé ni shinimáshīta. 11. Nichiyōbi ni wa anō hakubutsukán wa nyūjō muryō désū. 12. Anó otokó wa monomochí no ié¹⁴ ni umaremáshīta ga tobakú de zenzáisan wo ushinatté shimaimáshīta. 13. Taiheiyō de ichibán fukái tokorō wa Nihón no hokú-tō¹⁵ oki¹⁶ to Mariyán Shotō oki to soshíté Hirippin Guntō no náka no ōkina shimá de áru Mindanaō no higashí de arimásū. 14. Séishin no chikará to shinsensá to wa ōi-ni kákuji no¹⁷ jinseikán ni yorimásū.¹⁸ 15. Séifu no seikō to iú monó wa mattakú sonó tōchisha to hitōchisha no seishitsú to nōryoku ni yorú. 16. Yamá no ué de hitsují no ban wo surú hitsujikái wa inú náshi de wa komarimásū. 17. Mōretsu-na arú wa kádo no kinnikú undō wa shinzō no omoí fután désū.¹⁹ 18. Monosugói káji ga Hakodaté wo osotté²⁰ irú to iú uwasá ga shichū ni²¹ hiromarimáshīta. 19. Kaigún-táisa wa rikugún-táisa to onají désū. 20. Noruwējin ga motoméru seikatsú wa rikú de náku²² úmi de arimásū. 21. Ichíji ni²³ shūchaku shíté soré wo yōku surú monó wa²⁴ tabitabí seikō shimásū. 22. Sensúifuku wa ichí-ji ni²⁵ go-rokú

1 *ningyō wo aisuru kotō wa* to love dolls=the love of dolls 2 *osanái shōjo no jibun kará* in little girls 3 *monó* people, persons; *inú wo yōku sewá surú monó wa* people who have much to do with dogs 4 *jidái ni* at the time; *koinú no jidái ni* in their puppy days 5 *shínsetsu ni shíté yarú* (used when speaking to, or of inferiors) = *shínsetsu ni surú* to do a kindness, to treat kindly 6 *ōki-na hénka* what a difference, a big difference 7 *ataerú* makes 8 *hígai wo tomonáu* destructive; *hígai* damage; *tomonáu* to cause 9 *shiyō sarerú* to be used 10 *yō ni nátta no wa* that has become 11 *only* 12 *toraéru nōni* in order to catch 13 *naná-bun no ni* two sevenths 14 *monomochí no ié* rich family 15 *hokú-tō* north-east 16 *off* 17 *kákuji no his*; *kákuji* each person, each one, every individual 18 *ni yorimásū* to be conditioned by 19 *omoí fután* heavy burden=a strain of the heart (lit. heart strain) 20 *osóu* to rage 21 *shichū ni* in the city 22 *rikú de náku* not to the land 23 *ichíji ni* to one thing 24 *soré wo yōku surú monó wa* a man who does it well; *shūchaku surú* to adhere, cling to 25 *ichí-ji ni* at a time

jikán kaitéi ni irarerú yō ni dékite imásū. 23. Mizú no atsuruyokú wa mizú no fukása ni yotté kuwawarimásū. 24. Ippán ni, Nihón-jin to no kōsai wa sonó shakaitekí tokushitsú¹ de gaijín ni taihén yói inshō wo nokósu to iwareté imásū.²

1. 人形を愛する事は実に母性の本能であってそれは幼い少女の時分からすでに現われています。 2. 犬をよく世話する者は犬は仔犬の時代に親切にしてやるとそれが犬の性質に大きな変化を与えるという事を知っています。 3. 被害を伴う嵐が特に夏季度々日本の南海岸をおそいます。 4. 東ヒマラヤの独立国ブータンに昔話の中にもその起源が判らない非常に古い鉄の鎖の吊橋があります。 5. 電気が人間に使用されるようになったのはやっと百年ぐらい前です。 6. 綿はたやすく糸に紡げます。 7. 猿を捕えるのに色々な方法があります。 猿はなかなかの泥棒で食物が取れる所へはどこへでも行きますから。 8. 地球の表面の僅か七分の二が陸地です。 9. この老人はいつでもたばこの臭いがします。 10. あの貧乏な女は一人息子をなくした悲しみのために死にました。 11. 日曜日にはあの博物館は入場無料です。 12. あの男は物持の家に生れましたが賭博で全財産を失ってしまいました。 13. 太平洋で一番深い所は日本の北東沖とマリヤン諸島沖とそしてヒリッピン群島の中の大きな島であるミンダナオの東であります。 14. 精神の力と新鮮さとは大いに各自の人生観によります。 15. 政府の成功というものは全くその統治者と被統治者の性質と能力による。 16. 山の上で羊の番をする羊飼いは犬なしでは困ります。 17. 猛烈な或は過度の筋肉運動は心臓の重い負担です。 18. 物すごい火事が函館をおそっているという噂が市中に広まりました。 19. 海軍大佐は陸軍大佐と同じです。 20. ノルウェー人が求める生活は陸でなく海であります。 21. 一事に執着してそれをよくするものは度々成功します。 22. 潜水服は一時に五六時間海底にいられるようにできています。 23. 水の圧力は水の深さによって加わります。 24. 一般に日本人との交際はその社会的特質で外人に大変よい印象を残すと云われています。

3

1. The love of dolls is really the mother-instinct showing itself already in little girls. 2. Everyone who has much to do with dogs knows what a difference kindness shown to them in their puppy days makes in their dispositions. 3. Destructive storms frequently visit the southern coast of Japan, especially in summer. 4. In Bhutan, an independent kingdom in the Eastern Himalayas, there is a suspension bridge with iron chains of such antiquity that its origin is lost in legends. 5. The introduction of electricity into the service of man dates back barely one hundred years. 6. Raw cotton is easily spun into yarn.

1 *shakaitekí tokushitsú* social qualities 2 *iwareté imásū* it is stated

7. There are all sorts of ways of catching monkeys, for they are great thieves, and will go wherever food is to be got. 8. Only two sevenths of the earth's surface consists of land. 9. This old man always smells of tobacco. 10. That poor woman died of sorrow for the loss of her only son. 11. On Sundays you may enter the Museum free of charge. 12. That man was born of a wealthy family, but he lost all his property in gambling. 13. In the Pacific the greatest depths are off the north-east of Japan, off the Mariann Islands and east of Mindanao, one of the largest of the Philippine Islands. 14. The strength and freshness of a man's spirit are largely conditioned by his outlook on life. 15. The success of any government entirely depends on the character and ability of the rulers and the ruled. 16. The shepherd who watches his flock upon the mountain would be helpless without his dog. 17. Violent or excessive muscular exercise is a strain upon the heart. 18. A rumour has spread through the city that a violent fire is raging in Hakodate. 19. A captain in the navy is equivalent to a colonel in the army. 20. It is to the sea and not to the land that the Norwegians look for a living. 21. Success often comes to a man who sticks to one thing and does it well. 22. The diver's dress enables a man to keep under water for five or six hours at a time. 23. The pressure of water increases with the depth. 24. As a general rule, it may be stated that intercourse with the people of Japan leaves Western people very favorably impressed with the social qualities of the inhabitants of the island empire.

Sixty-first Lesson 第六十一課

Conjunctions *Setsuzokushi* 接し続詞

The Japanese translation of most of the English conjunctions has been given already in their usual applications. In this lesson, besides presenting them again in new applications, we shall treat those conjunctions still to be illustrated.

N. B. See index for the conjunctions not included in this lesson.

Also (see only)

The most usual translation of **also** is *mo*. (See Lesson 20, page 121)

Anāta no yūjin wa hōbi wo morau¹ deshō soshite anāta mo.

貴方の友人はほおびを貰うでしょうそして貴方も。

Your friend shall be rewarded, and you **also**.

This conjunction is made emphatic by the addition of the word *matā* 亦.

¹ *hōbi wo morau* to be rewarded, *hōbi* reward, *morau* to receive

Watashi mo maté mōtte imāsū. I also have it.

私 も 亦 持っています。

In formal speech **also** may be translated by *yahāri* やはり. *Yahāri*, however, is used in ordinary conversation as well, especially by men, and is altered into *yappāri* やっぱり in familiar speech by both men and women. *Yahāri* is generally accompanied by *mo*.

Yahāri anāta mo dekimāsū. やはり貴方も出来ます。 You also can do it.

Also is, moreover, translated by the expressions *dēmo* でも, *sāe* さえ, and *dātte* だって, all used in ordinary conversation.

Note that words preceding the expressions corresponding to *also* reject the case-particle.

Anāta dēmo dekimāsū. 貴方でも出来ます。

Anāta sāe dekimāsū. 貴方さえ出来ます。

Anāta dātte dekimāsū. 貴方だって出来ます。

} You also can do it.

To render the conjunction **also** more emphatic, *dātte* may be used concurrently with *yahāri*.

Wareware dātte yahāri sō desū. That is also the case with us.

我々 だって やはり そうです。 (lit. Even with us also so is.)

As a synonym of *moreover*, **also** may be translated by *sonó ué* その上 (=on top of that).

Sensēi wa bōku ni konō hon to sonó ué mannenhitsū wo kudasaimāshita.

先生は僕にこの本とその上万年筆を下しました。

The teacher gave me this book and also a fountain pen.

Although

(See **though**, page 589, also Lesson 26 page 173
and Lesson 47, page 406)

As an adversative conjunction, **although** is translated by *ga* が.

Yattōi tsūki wa agarimāshita² ga hotōndo kumo³ ni kakusarete⁴ imāshita.

やっと月 は 上がりましたが 殆ど 雲 にかくされていました。

At last the moon arose, although it was almost hidden by clouds.

And (See index)

When joining a series of nouns, pronouns, or numerals given as a complete list, the conjunction **and** is translated by *to* と, repeated after each word. (See Lessons 1, 3 and 8, page 48) After the last word *to* may be omitted, but when used, it precedes the case-particle or preposition.

1 at last 2 *agaru* to rise 3 cloud 4 *kakusu* to hide

Kinō depāto¹ de kutsu issokū to bōshi to shātsu (to) wo kaimāshita.
きのうデパートで 靴 一足 と 帽子 と シャツ (と) を 買いました。

Yesterday, at a department store, I bought a pair of shoes, a hat, and some shirts.

Anāta to watashi (to) wa ii tomodachi desū. You and I are good friends.
貴方 と 私 (と) は いい 友達 です。

To is also used to join substantivized infinitives and gerunds, but not finite verbs, which are joined by the alternative form (Lesson 37, page 280), or by the subordinate (See Lesson 26).

Bansān² no āto de o-kyakūsamatachi wa nōndari odottari shi-hajime-māshita. After dinner the guests began to drink and dance.
晩餐 の 後 で お客様達 は 飲んだり 踊ったり し始めました。
(*nōmu* 飲む to drink, *odoru* 踊る to dance)

When the list of objects is not given as a complete one, *ya* や instead of *to* is used except after the last word. (See Lesson 10, page 58)

Dāno だの, which, as already stated (Lesson 10, page 58), may be used in place of *ya*, corresponds also to the expressions *etcetera*, and the like, and so forth, and what not.

Soko ni wa barā dāno tsūbaki³ dāno yuri⁴ dāno ga kirei ni saite⁵
そこには ばら だの 椿 だの 百合 だの がきれいに咲いて
imāshita. In that place, roses, camellias, lilies and so forth were blooming
いました。 beautifully.

Often in ordinary conversation the enumeration is followed up by *nādo* 等, which also means *and so forth*. Both words are used to make a statement more emphatic. In literary style, the Chinese character corresponding to *nādo* is generally pronounced *tō*.

Ano mise de wa hōki⁶ ya (or dāno) hataki⁷ ya (or dāno) hake⁸
あの 店 では ほうき や (だの) はたき や (だの) はけ
nādo wo utte imasu. In that shop they sell brooms, dusters, brushes and
等 を 売っています。 so forth.

In some cases, *to* or *nādo* is used in sentences which, translated into English, have not the idea expressed by *and so forth*, as in the following example:

Aru hitōbito wa seikō, kénryoku,⁹ tōmi,¹⁰ gakūshiki¹¹ tō (nādo)
或 人々 は 成功, 権力, 富, 学識 等 (等)
wo amari doryoku¹² sézu ni¹³ hikiyoseru¹⁴ ka no kan ga¹⁵ aru ni hikikāete¹⁶
を 余り 努力 せずに 引きよせる かの 観 があるに引きかえて

1 department store; in large cities a department store is generally called *depāto*
2 formal dinner taken in the evening 3 camellia 4 lily 5 *saku* to bloom 6 broom
7 duster 8 brush 9 power 10 wealth 11 attainment 12 effort 13 *sézu ni*
without doing 14 to attract 15 *kan ga aru* to seem 16 *ni hikikāete* while

ta no¹ hitōbito ni wa sorē wo wāga monō ni surū² tamē ni zetsudai³
 他の人々にはそれをわが物にするために絶大
na kōnnan³ ga tomonāu. Some men seem to attract success, power, wealth,
 な困難が伴う。 attainments with very little effort, while others
 conquer them with great difficulty.

(lit. Some people success, power, wealth, attainments and so forth, too much efforts without doing attract, the fact seems, while to other people, those things to make their own great difficulties go with.—*ka* か after *hikiyosēru* corresponds to a question mark, and *no* の stands for *the fact*)

And may be translated by *shi* し, placed after adjectives or the present, past and future of verbs. *Shi*, which is often in combination with *mo*.....*mo*....., marks the translation from one to another of two coordinated clauses.

Kyōto ni mo ikimashita shi Nara ni mo ikimashita.
 京都にも行きましたし奈良にも行きました。
 I went to Kyōto and Nara, too.

Sonō kimono wa iro mo yoi shi garā mo yoi desū.
 その着物は色もよいし柄もよいです。
 The colour and design of that kimono are nice.
 (*yoi shi*, or *ii shi* may be contracted into *yōshi*.)

And is further translated by the expressions printed in heavy type in the following representative examples:

Ato de ippai nomasēru⁴ karā yōku hataraki nasai.
 あとで一杯飲ませるからよく働きなさい。
 Work hard and I shall treat you to a drink afterwards.

Annā ni kanemochi de aru nimo kakawarazu⁵ kojiki no yō-na⁶
 あんなに金持であるにもかかわらず乞食のような
seikatsū wo shitte imasu. So rich, and lives like a beggar.
 生活をしています。(lit. So rich is notwithstanding, poor like life does.)

Go-ryōshin narabi ni minasama ni dōzo yoroshiku.
 御両親並びに皆様にごどうぞよろしく。
 Please give my best regards to your parents and all.

Nihon san-kēi⁵ wa Matsushimā, Miyajimā oyobi⁶ Ama-no-hashidatē de
 日本三景は松島、宮島及び天の橋立で
arimasū. The three famous beauty spots in Japan are Matsushima, Miyajima
 あります。 and Ama-no-hashidate.

Sorē wa Eigō de kaite aru shikāmo hetā-na Eigō de.⁷
 それは英語で書いてある而も下手な英語で。
 It is written in English, and poor English at that.

1 *ta no* other (adj.) 2 *wāga monō ni surū* to make something one's own, to conquer 3 *zetsudai-na* great, *kōnnan* difficulty 4 to offer a drink 5 *kēi* scenery, scene 6 *oyobi* lit. expression 7 *Kaite aru* after *de* is here omitted for not repeating the same verb. In similar sentences omissions of this kind are grammatically correct.

Anó hitó wa anó tokí sô omôí *shikáshite*¹ ima mo sô omótte imásû.
あの人はあの時そう思い 而して 今もそう思っています。
He thought so then, **and** thinks so now.

Iku máiru mo iku máiru mo sabakú wo arukimáshita.
幾哩も幾哩も 沙漠を歩きました。

We walked miles **and** miles through the desert.

Hiratá Shi wa shibáráku² no aidá sōridaijin³ ken gaimudaijin⁴ deshita.
平田氏は暫くの間 総理大臣 兼 外務大臣 でした。

For sometime Mr. Hirata was the Premier **and** Minister of Foreign Affairs.

Sonó hon wa omoshiroku *kátsu* kyōkunteki⁵ de arimásû.
その本は面白く 且つ 教訓的 であります。

That book is interesting **and** instructive. (*lit.* That book interestingly, besides, instructive is.—*kátsu* is an expression of the literary style corresponding to besides, moreover, furthermore, etc.)

Two or more adjectives qualifying a noun may be used in their original form or may be used in the subordinate except the last one that remains unaltered.

ōkii tsuyōi inú 大きい強い犬 } a large **and** strong dog
ōkikute tsuyōi inú 大きくて強い犬 }

Samūi kurái ban deshita. 寒い暗い晩でした。 } It was a cold **and**
Sámukute kurái ban deshita. 寒くて暗い晩でした。 } dark night.

When a noun is qualified by both true adjectives and quasi-adjectives, the subordinate is not used.

kirei-na chiúsai inú きれいな小さい犬 a pretty **and** small dog

As

See Lesson 39, page 301 for the use of **as** in its comparative applications.

When this conjunction indicates the way or manner, it may be translated by the word *tōri* 通り instead of the expression *yō-ni* ように.

Naze watashí ga itta *tōri* ni (or *yō-ni*) shimasén ka.
なぜ 私が云った通りに (ように) しません か。
Why don't you do **as** I told you?

Note that the particle *ni* may follow *tōri*, as in the above example; or be omitted; however, when *désū* or *deshita* follows *tōri* the particle *ni* is invariably omitted.

Mae ni mōshita *tōri* désū. It is just **as** I said before.
前に 申した 通り です。

Ossháru *tōri* désū. おっしゃる通りです。 It is **as** you say.

Tōri is also used to translate the expression **according to**.

1 *shikáshite* may be replaced by *soshite* (See *soshite* Lesson 3, page 31 and Lesson 8, page 48) 2 for sometime 3 Premier 4 Foreign minister 5 instructive

*chūmon*¹ *no tōri* or *chūmon-dōri* according to order
注文 の 通り, 注文通り
yakūsokū *no tōri* or *yakūsokū-dōri* according to promise
約束 の 通り, 約束通り

Go-chūmon no tōri shinamonō wo o-okuri shimashita.
御注文 の 通り 品物 を お送り しました。
We sent the goods to you according to your order.

In commercial letter-style the above sentence should be written:

Go-chūmon ni ōji shinamonō wo o-okuri mōshimashita.
御注文 に 応じ 品物 を お送り 申しました。

Tōri is used in various common expressions, a few of which are the following:

itsumo no tōri いつもの通り the same as usual (as always)
*migi*² *no tōri* 右の通り as stated above (as on the right)
*sa*² *no tōri* 左の通り as stated below (as on the left)

As is translated by *gōtoku* 如く in formal style.

*heizēi*³ *no gōtoku* 平生の如く as usual
*jōki*⁴ *no gōtoku* 上記の如く as stated above
*ōse*⁵ *no gōtoku* 仰せの如く as you say

As is further translated by the expression in heavy type in the following typical examples:

Anāta no go-seikō wa issō⁶ go-rippā-na⁷ monō desū nāzenaraba sēken
貴方 の 御成功 は 一層 御立派な もの です なぜならば 世間
de wa anāta ga shippai nasāru⁸ to omōtte imashita karā.
では 貴方 が 失敗 なさる と 思っていました から。

Your success is the more creditable as people thought you would fail.
(your success the more fine thing is because people you fail so they thought.)

Mūjaki⁹ sō ni miete mo anō onnā wo shinjite¹⁰ wa ikemasen.
無邪気 そうに見えても あの 女 を 信じて はいけません。

Don't trust that woman, innocent as she looks.

Tokēi ga chōdo jū-ji wo ūta¹¹ toki ni resshā wa tōchaku shimashita.
時計 が 丁度 十時 を 打った 時 に 列車 は 到着 しました。

The train arrived as the clock struck ten.

As if

The expression as if is translated by *yō-ni* ように when placed before a verb, by *yō-na* ような when before a noun, and by *yō* before *dēsū* or *deshita*.

1 order (of goods) 2 When referring to letters, what is above for us, is on the right for Japanese, and what is below is on the left; *migi* right, *sa* left. 3 usually, always 4 above stated 5 command, order, what one says 6 the more. 7 *rippā-na* fine, creditable 8 *sēken* people, the world: *shippai nasāru*=*shippai suru* to fail 9 innocent 10 *shinjiru* to trust 11 *utsu* to strike

When emphasis is to be expressed, the expression *chōdo* 丁度 or *maru-de* まるで may be correlated with *yō-ni*, *yō-na*, or *yō*.

Konō mozō-shinjū¹ no kubikazarī² wa hommonō³ no yō-ni memasū.
この 模造真珠 の くび飾 は 本物 の ように見えます。

This imitation pearl necklace looks as if it were genuine.

Anō hito wa nan de mo shittē iru yō-na kotō wo iimasū.
あの 人 は 何ん でも 知っている ような 事 を 云います。

He speaks as if he knew everything.

Nambū San wa o-rūsu no yō dēsū. It looks as if Miss Nambu were
南部 さん は お留守 の よう です。 not at home.

Anō hito wa maru-de jibun de mite kitā yō-na kotō wo iimasū.
あの 人 は まるで 自分 で 見て 来た ような 事 を 云います。

He talks as if he had been there and had seen it himself.

(That person really himself having seen came like the things says.)

Anāta no go-shūjin wa maru-de (chōdo) kyōjin⁴ no yō dēshita.
貴方 の 御主人 は まるで (丁度) 狂人 の ようでした。

Anāta no go-shūjin wa kyōjin no yō dēshita.

貴方 の 御主人 は 狂人 の ようでした。

Your master looked as if he were mad.

As long as or So long as *aidā wa*

Isshō ni iru aidā wa kōwaku⁵ arimasen. We have nothing to fear, so
一緒に いる 間 は 怖く ありません。 long as we stay together.

(Together we are as long as fear there is not.)

Watashi no ikite iru aidā wa anāta no tomodachi dēsū.

私 の 生きている 間 は 貴方 の 友達 です。

You shall have a friend in me as long as I live.

As soon as

As soon as is translated by *shidai* 次第, *ya-inaya* や否や, to *sūgu-ni* とすぐに (page 587), and by the subjunctive (page 418). *Ya-inaya* indicates almost simultaneous actions, while when using *shidai* or the subjunctive, a short delay may intervene between the two occurrences.

Hayashī San ga kitāra sūgu ni dekakemashō. We shall leave as soon
林 さん が 来たら すぐ に出かけましょう。 as Mr. Hayashi comes.

Takū ga kaeri shidai o-ukagai shimāsū. I shall visit you as soon as
宅 が 帰り 次第 お伺い します。 my husband comes back.

Dempō wo uketori ya-inaya eki e ikimashita.

電報 を 受取る や否や 駅 へ行きました。

I went to the station as soon as I received your telegram.

1 *mozō* imitation, *shinjū* pearl 2 *kubikazarī* necklace 3 genuine article 4 mad person 5 *kōwaku* fearful

Note that *shidai* is placed after the simple stem of verbs of Class I and the *i*-stem of verbs of Class II.

Because

Besides being translated by *kará*, *nóde*, or *názenaraba* (See Lesson 17, page 97), *because of* or *on account of* is translated by *no tamé ni* のために in ordinary speech, and by *yué wo mótte* 故を以って in formal speech.

Ôyama kyôju wa rônén¹ no yué wo mótte taishokú² shimáshita.

大山 教授 は 老年 の 故 を 以って 退転 しました。

Professor Ôyama retired because of his old age.

Kinô ame no tamé ni ensokú ni ikaremasén dëshita.

きのう 雨 の ため に 遠足 に 行かれませんでした。

Yesterday I could not go out on the picnic because of the rain.

(*ensokú ni ikú* to go out on a picnic, *ikarerú* to be able to go)

In familiar speech, *because of*, *owing to* etc., may be translated by *séi* せい, as in the following examples:

Warui tenki no séi de kare no ryômachî ga okorimáshita.

悪い 天気 の せい で 彼 の リョウマチ が おこりました。

Because of the bad weather he had an attack of rheumatism.

(*ryômachî* rheumatism, *ryômachî ga okôru* to have an attack of rheumatism)

Anô katá ga ibyô de kurushîmu no wa amari tabêru séi dêsû.

あの 方 が 胃病 で 苦しむ の は あまり 食べる せい です。

He suffers from stomach trouble because he eats too much.

(*ibyô* stomach trouble, *kurushîmu* to suffer from)

Before

Before is translated by *mâe*, *mâe ni*, *izen ni* and *nai uchi ni*. See pages 95 and 349.

Hi ga denai uchi ni shuppatsû³ shimáshita. We left before the sun

日 が 出ない うち に 出発 しました。 rose.

Takusan arukanai uchi ni tsukaremáshita.⁴ I had not walked far before

沢山 歩かない うち に 疲れました。 I began to feel tired.

(Much before I didn't walk I got tired.)

In some cases *before* is not translated.

Sûgu ni machigái wo mitsûkemáshita.

It was not long before I found

すぐ に 間違い を 見つけました。

my mistake.

(Soon the mistake I found.)

¹ old age ² *taishokú surû* to retire from public service ³ *shuppatsû surû* to leave
⁴ *tsukareru* to get tired

Besides

Besides being translated by *hoká ni*, as shown on page 352, this conjunction may be translated by *soré-ni*, and *o-maké ni*.

Senshū eiga e ikimasén dēshita názenaraba senshū no pūroguramā wo
先週 映画 へ行きませんでした なぜならば 先週 の プログラム を
sūkimasén dēshita, soré-ni himá mo arimasén dēshita kará.
好きませんでした, それに 暇 もありませんでした から。

Last week I did not go to the cinema because I did not like the program;
besides I had no time to go.

Anó hitó wa udé¹ mo áru shi o-maké ni kané mo arimásū.
あの 人 は 腕 も ある し おまけ に 金 も あります。

He has good abilities, and plenty of money besides.

(That person ability also has, besides money also has.)

Both.....and

These correlative conjunctions are translated by *mo.....mo*, by *shi*, which is generally accompanied by *mo*, and by *kátsu*.

Mohidín San wa binwanká² de kátsu seiryokúká³ désū.
モヒディーンさんは 敏腕家 で 且つ 精力家 です。

Miss Mohideen is both capable and energetic.

Horií San wa doitsú-go mo eigó mo wakarimásū.
堀井 さん は ドイツ語 も 英語 も 解ります。

Mr. Horii knows both German and English.

Watashí no uchi ni wa néko mo irú shi inu mo imásū.
私 の うち には 猫 も いる し 犬 も います。

In my house I have both cat and dog.

When both is synonymous of both the two, it may be translated, in colloquial speech, by *fūtarí tomó* 二人とも when referring to people and by *fūtatsú tomó* 二つとも when referring to things. In literary style, *nágara* ながら is used instead of *tomó*.

Sonó fujintachí wa fūtarí tomó (nágara) akai bōshi wo kabutte imáshita.
その 婦人達 は 二人 とも (ながら) 赤い 帽子 を かぶっていました。

Both ladies wore red hats. (*kaburu* かぶる to wear, to put on)

Mádo wa fūtatsú tomó (nágara) shimatte imásū. Both windows are
窓 は 二つ とも (ながら) しまっています。 closed.

When both is used only for emphasis, it may be omitted in the translation, as in the following examples:

Konó kirejī wa yókute yasúi désū. This cloth is (both) good and cheap.
この 切れ地 は よくて 安い です。 (lit. This cloth good cheap is.)

1 *udé* arm; *udé ga áru* to have ability 2 a capable person, a go-getter 3 *seiryoku* energy; *seiryokúká* energetic person

Ani to imōto wa (fūtarī tomō) Nambēi ni imāsū.

兄と妹は(二人とも)南米にいます。

(Both) my elder brother and my younger sister are in South America.

But

It has already been stated that as an adversative conjunction, **but** is translated by *ga*, *kéredomo*, *shikáshi*, or *shikáshi nágara*. See Lesson 14, page 77. This conjunction is also translated in other ways, as shown in the following examples:

Hitotsu kiri (or *shiká*) mōtte imasén. I have **but** one.

一つきり (しか) 持っていません。 (One except I have not.)

Anó hitó wa máda hon-no kodomó desū. He is nothing **but** a child.

あの人はまだほんの子供です。 (That person still mere child is.)

Konó kodomó wa naité bákarī imāsū. This child does nothing **but** cry.

この子供は泣いてばかりいます。 (This child crying only is.)

Anáta no hoká ni tayóru¹ hitó ga arimasén. I have no one **but** you

貴方の外に頼る人がありません。 to turn to for help.

(lit. You, except to rely upon person I have not.)

Hoká no kotó náraba tónikaku² koré dāke wa iyá desū.

外の事ならばとにかくこれだけはイヤです。

I will do anything **but** this.

(Another thing if it is, at all events this only I don't like.)

Sō surū hoká ni shikatá³ ga arimasén deshīta. There was nothing for

そうする外に仕方がありませんでした。 it **but** to do so.

(lit. So to do that except, way there was not.)

Taichō no meirēi⁴ ni shitagáwazu⁵ ni wa iraremasén deshīta.

隊長の命令に従わずにはいられませんでした。

We couldn't **but** obey our captain's orders. (To our captain's orders without obeying we could not.—*irareru* potential form of *irū*, to be able to.)

Anó hitó wa namáke sáe⁶ shinákereba ú hitó desū.

あの人はなまけさえしなければいい人です。

But for his idleness he would be a good man.

(lit. That person idle provided he were not, good person is.)

Wágako⁷ ni hitó-me⁸ ai sáe suréba watashí wa anshin⁹ shimásū.

わが子に一目会いさえすれば私は安心します

If I could **but** see my child my mind would be at ease.

[(To) my child once provided I meet my mind feels at ease.]

Anó hitó ga watashí no iú kotó wo kuité sáe kurerú náraba

あの人が私の云う事を聞いてさえくれるならば

1 *tayóru* to rely upon; *tayóru hitó* a person to rely upon 2 at all events 3 way
4 order 5 *shitagáu* to obey 6 *sáe* followed by the subjunctive means *provided, if
only, if.....but* 7 my child 8 *hitó-me* one glance=once 9 *anshin surū* to be at
ease

watashi no keppaku¹ wo wakatte kureru deshō.

私の潔白を解ってくれるでしょう。

If he would **but** listen to me he would be convinced of my innocence.

(*lit.* That person my said thing if he listens, my innocence would understand.)

But is translated by *nagara* in the following idiomatic expressions:

Go-kurō nagara..... I am sorry to trouble you, **but**..... (*lit.* Your trouble,

御苦労ながら..... **but**=I know it is troublesome for you, **but**.....)

Go-mendō nagara..... 御面倒ながら.....

(*lit.* Your nuisance, annoyance, **but**=I know it is annoying for you, **but**.....)

O-ki-no-dokū nagara..... I am very sorry for you, **but**.....

御気の毒ながら.....

(*ki*, mind, *dokū* poison; *ki+no+dokū*=*ki-no-dokū*,=poison for your mind;

o-ki-no-dokū nagara.....I know it is like poison for your mind, **but**.....)

Shitsūrei nagara..... Pardon me, **but**.....

(Impolite, **but**=I know it is impolite, **but**.....)

Zannēn nagara..... 残念ながら..... I regret **but**.....)

Zannēn nagara kōmban ukagai² kotō ga dekimasen.

残念ながら 今晚 伺う 事が出来ません。

I am sorry, **but** I cannot come to-night.

Go-mendō nagara konō hagaki³ wo dāshite⁴ kudasai.

御面どう。ながら この はがき を 出して 下さい。

I am sorry to trouble you, **but** will you please mail this post-card?

O-ki-no-dokū-samā nagara go-irai⁵ ni wa ōji-kanemāsū.⁶

御気の毒さま ながら 御依頼 には 応じかねます。

I am sorry, **but** I cannot oblige you.

(*lit.* I am very sorry for you, **but** to your request I cannot accept.)

In epistolary style, whether for private or commercial correspondence, the idea expressed in the last example was generally written as follows:

Zannēn nagara go-irai ni wa ōji-kanesōro. 残念ながら御依頼には応じかね候。

Note that *sōro*, as used in the last example, instead of the suffix *māsū*, was common in epistolary style until the end of World War II, especially in official or commercial correspondence, but its usage is now considered obsolete.

Having now made the above remark on epistolary style, it will not be out of place to give here the almost general form of the introduction, beginning of the body, and salutation of Japanese letters.

Haikēi, kika masū-masū go-han-ēi no dan gāshi-tatematsurimāsū.

拝啓、貴下 益々 御繁栄 の 段 賀し奉ります。

Dear Sir, I respectfully offer you my congratulation on your being in great prosperity. (*lit.* Dear Sir, you very much in prosperity I congratulate you.)

1 innocence 2 to visit 3 post-card 4 *dāsu* to mail, to post 5 *irai* request
6 *ōji-kaneru* not to be able to accept

haikēi Dear Sir, [My] Dear Mr.....Dear Madam, Gentleman; *kiká* you; *masú-masú* more and more; *go-han-ēi* prosperity; *dan* in; *han-ēi no dan* in prosperity; *gasúru* to congratulate; *tatematsúru* to present, to offer; *gáshi-tatematsúru* to offer congratulation

It is understood that the idea of prosperity is expressed in the above introduction only for formality's sake.

The Complimentary Close

Sō-Sō tōnshu 匆々頓首 Yours truly

(*sō-sō* in haste; *tōnshu* I bow to you)

Sō-Sō kēigu 匆々敬具 Yours respectfully

(*kēigu* I respectfully finished)

Keihakú 敬白 Yours respectfully, Yours sincerely

(*keihakú* I have said respectfully)

Tōnshu saí-haí 頓首再拝 I am, Sir, your obedient servant

(*tōnshu* to bow, *saí* twice, *haí* to bow) or Yours very respectfully

Note that all the words in the above four expressions of salutation are used only in the epistolary language.

Either (See also Lesson 38, page 291)

Used before a noun, **either** may be translated by *dóchira no* どちらの in positive sentences and by *dóchira-ka no* どちらかの in interrogative sentences.

Anáta wa dóchira no hakó wo tótte mo yoroshíi desū. You may take
あなたは どちら の 箱 をとつても よろしい です。 either box.

Dóchira no hon mo súkimasén. I don't like either book.

どちら の 本 も 好き ません。

Dóchira-ka no e wo kudasaimásū ka. Will you give me either

どちらか の 絵 を 下さいます か。 picture?

Káre wa dóchira no tō e mo tōhyō wo hikaemáshita.

彼 は どちら の 党 へ も 投票 を ひかえました。

He abstained from voting for either party. (*tōhyō* vote, *hikaeru* hold back)

dóchira no baai ni mo どちらの場合にも in either case

Dóchira de mo yoroshíi desū. どちらでも よろしい です。 Either will do.

As a synonym of each of two, **either** may be translated by *ryōhō no* 両方の。

Mon no ryōhō no kawá ni tátte irú ishidōrō.

門 の 両方 の 側 に 立っている 石 とうろう。 (*mon* gate, *ishidōrō*

The stone lanterns standing on either side of the gate. stone lantern)

The expression **not either** may be translated by *mo* も followed by a negative verb.

Káre ga ikanái nará watashí mo ikimasén. If he does not go, I shall

彼 が 行かない なら 私 も 行き ません。 not go either.

Either.....or

These correlative conjunction are translated by *ka.....ka* か.....か, *ka arúwa.....ka* か或は.....か, as already shown in Lesson 38, page 292, or by *mo.....mo*.

Dóchira no bōshi ga watashí ni niáu to omoimásū ka.
どちらの帽子が私に似合うと思いますか。

Which hat do you think will suit me?

Kurói no mo nezumí-iró no mo anáta ni yóku ni aimásū.
黒いのも 鼠色のものも 貴方によく似合います。

I think that either the black one or the grey one will suit you well.

Else

In ordinary conversation, else or or else is translated by *de nákereba* でなければ or *sámo-nákereba* さもなければ, and by *sámo-nákuba* さもなくば in formal speech.

Anó katá wa shin no kanashimí¹ wo mótte irú ni chigái arimasén.
あの方は真の悲しみを持っているにちがいありません。
sámo-nákereba anná ni wa nakanái deshō. (nakú to weep)
さもなければ あんなには泣かないでしょう。

She must have some real sorrow; else she would not weep as she does.

Káre wa fuzákete² irú ni chigainái de nákereba kichigái³ desū.
彼はふざけているに違いないでなければ 気違いです。

He must be joking, or else he is mad.

Even

In Lesson 26, page 173, it has been stated that even if may be translated by the subordinate followed by *mo*. In ordinary conversation, this conjunctive expression is furthermore translated by *tatoé* たとえ, *démo* でも, or *tómo* とも. *Tatoé* is generally used concurrently with *démo* or *tómo*; *démo* may be used after nouns or true adjectives, while *tómo* is used after the simple present of verbs or the adverbial form of true adjectives.

Tatoé anáta ga sūkánai démo shikatá ga arimasén. (sūkánai not to like)
たとえ 貴方が好かない でも 仕方がありません。

Tatoé anáta ga sūkánaku tómó shikatá ga arimasén.
たとえ 貴方が好かなく とも 仕方がありません。

I can't help it even if you do not like it.

Tákaku tómó kaimásū. Even dear I will buy it.
高く とも 買います。 (takái dear)

Ame démo ikimásū. 雨でも行きます。 } I will go even if it rains.
Ame ga fūru tómó ikimásū. 雨が降るとも行きます。 }

1 *shin no* real; *kanashimí* sorrow 2 *fuzakéru* to joke, *fuzákete irú* to be joking
3 mad, crazy

In formal speech **even if** may be translated by *yóshi* よし, *yoshiyá* よしや, or *yoshimba* よしんば. Men, however, may use these words in ordinary conversation as well.

Note that these three expressions are generally used concurrently with *tómo*, while *démo* is preferably used with *tatoé*.

Yoshiyá zen-káin¹ ga sorowanaku² tómó shō³ kúji ni kaikái⁴ shimásū.
よしや 全会員 が そろわなく とも 正 九時に 開会 します。

The meeting will start at 9 o'clock sharp, **even if** all the members are not here.

Idiomatic and emphatic:

even then *sonó toki de sáe (or démo)* その時でさえ (でも)

even now *ima de sáe (or démo)* 今でさえ (でも)

even so *sō to shitē mo* そうとしても

even to the end *owarí máde mo* 終りまでも

Káre wa jijitsu sáe mo hitéi shitá. He denied **even** the facts.

彼は 事実 さえ も 否定 した。 (hitéi surú to deny)

Sō to shitē mo anó hitó wo shinjimasén. **Even so** I don't trust him.

そうと して も あの 人 を 信じません。

For (See pages 103 and 213)

As a conjunction, **for** is translated by *kará* から, the same as *because*.

Seiukéi⁵ ga sagátte⁶ imásū kará áme deshō. It will rain, **for** the baro-
晴雨計 が 下がっています から 雨 でしょう. meter is falling.

Anó hitó wa kowagátte⁷ imásū kará bōken⁸ wa shinái deshō.
あの 人 は こわがっています から 冒険 は しないでしょ。

He will not venture, **for** he is afraid.

Just as

Just as is translated by *totán (ni)* とたん (に), *chōdo.....no toki* 丁度.....の時, or by *tokoró e* ところへ. When referring to a past event, the verb preceding *totán ni* or *tokoró* may be used either in the simple present or in the past. In ordinary conversation, the short form of the past is used with any of the three expressions, while the past with the suffix *máshita* is generally used in formal speech.

Watashí ga háiru (or háitta) totán ni anó hitó wa dēte ikimáshita.

私 が 入る (入った) とたん に あの 人 は 出て行きました。

He went out **just as** I entered.

1 zen all, whole; *káin* members 2 soróu to complete; *sorowanaku* without being complete 3 sharp 4 *kaikái surú* to open a meeting 5 barometer 6 *sagáru* to fall, go down 7 *kowagáru* to be afraid 8 *bōken* venture; *bōken wo surú* to venture; *wa* may be used instead of *wo* in emphatic statements

Dekakeyō to surū (or shītā) tokorō e dempō ga kimāshita.
出かけようとする (した) ところへ電報が来ました。

Just as I was going out a telegram came.

Resshā ga chōdo ugoki-kaketā tōki ni ēki e tōchaku shimāshita.
列車が丁度動きかけた時に駅へ到着しました。

We arrived at the station just as the train began to move.

Neither.....nor, Neither

The alternative conjunctions **neither.....nor** are translated by **mo****mo** も.....も, placed after the words indicating the things taken into consideration, followed by a negative verb.

Watashi wa kanojo no na mo toshi mo shirimasen. (na name, toshi
私は彼女の名も年も知りません。 age)

I know **neither** her name **nor** her age.

Kāre wa kanē mo nakereba atama mo nai. He has no money
彼は金もなければ頭もない。 **nor** brain **neither**.

Anata mo watashi mo sono hito ni ātta kotō ga nai.

貴方も私もその人に出会った事がない。

Neither you **nor** I have met that man.

When **neither** is used without the correlative **nor**, and with the understood meaning of *neither the one nor the other*, it is generally translated by **dōchira no** どちらの。

Dōchira no hanashi mo hontō de wa arimasen. **Neither** story is true.
どちらの話も本当ではありません。

Dōchira no baai demo watashi wa sansēi shimasen. In **neither** case
どちらの場合でも私は賛成しません。 can I agree.

The expression **neither** of them is translated by **dōchira mo** どちらも。

Kāra no dōchira mo watashi wo mi-oboete imasen deshita.

彼等のどちらも私を見覚えていませんでした。

Neither of them recognized me. (*mi-oboeru* to call to mind, etc.)

When **neither** is followed by an auxiliary that takes the place of a verb used in a preceding clause, it is translated by **mo**.

Anata no otōsan ga irassharanai nāba watashi mo mairimasen.

貴方のお父さんがいらっしゃらないならば私もまいりません。

If your father does not go, **neither** shall I.

Nevertheless

This conjunction may be translated by **nimo kakawarazu** にもかかわらず, **ga** が, **shikāshi** 併し, or **shikāshi nāgara** 併しながら. **Ga** and **nimo kakawarazu** are the most colloquial of the four expressions.

1 *ugoki-kakeru* to begin to move

Ano e ni wa ikuraka kettē¹ ga arimāsu shikāshi nāgara (or
あの絵には幾らか欠点があります 併し ながら (shikāshi, ga) are wa konō tenrankai ni shuppin² saretā uchi de ichibān
併し, が) あれはこの展覧会に出品されたうちで一番
is dēsū. That painting has some imperfections; nevertheless it is the best ever
いいです. shown in this exhibition.

Tabakō wa kenkō ni gāi ga āru to iū kotō wo dāre de mo shittē
たばこは健康に害があるという事をだれでも知って
irū nīmo kakawarazū nāmbiyaku-man to iū hitō ga tabakō wo suttē
いるにもかかわらず 何百万という人がたばこをすって
imāsū. Everybody knows that tobacco is harmful to health, nevertheless millions
います of people smoke it. (kenkō ni to health, gāi injury, harm, to iū kotō
wo the fact, dāre de mo everybody, shittē irū know, nāmbiyaku-man
millions, nāmbiyaku hundreds, man ten thousand, to iū emphatic expres-
sion, hitō people, suū to breathe in, to inhale, tabakō wo suū to smoke)

In colloquial speech, nevertheless is generally translated by *dēmo* でも.

Anō shigotō wo kirai dēmo (nīmo kakawarazū) shinākereba narānai no dēsū.
あの仕事をきらいでも (にもかかわらず) しなければならないのです。
I dislike that work, nevertheless I have to do it.

Notwithstanding

As a conjunction, notwithstanding is translated by *nīmo kakawarazū* にもかかわらず.

Annā ni kanemochi nīmo kakawarazū anō hitō wa kōfuku de wa
あんなに金持にもかかわらず あの人 は幸福では
arimasen. He is not happy, notwithstanding that he is so rich.
ありません.

As an adverb, used as a synonym of nevertheless, notwithstanding is omitted in the Japanese translation, as in the following example:

Nan to osshätte mo watashi wa sorē wo shimāsū.

何んとおっしゃっても 私はそれをします。

Whatever you may say I will do it, notwithstanding.

(nan to osshätte mo whatever you may say)

Often

In the sense of frequently, this expression is generally translated by *tabitabi* 度々 or *shibashiba* 屢々 as said in Lesson 15. However, when emphasis is to be expressed, that is, when often is used in the sense of very frequently, it may be translated by *nan-do dēmo* 何度でも or *iku-do dēmo* 幾度でも. The same translations correspond also to as often as; however, when the same expression is used in the sense of every time, it is generally translated by *tabi ni* 度に, pronounced *tambi ni* たんびに in emphatic colloquial speech.

1 imperfection 2 shuppin surū to show at an exhibition, to exhibit

Anó jimúsho e ikú tabi ni itsumo anó rōjin wo mimásū.
あの 事務所 へ行く 度 に いつも あの 老人 を 見ます。

I invariably see that old man as often as (or every time) I go to that office.

Anáta no o-suki na daké tabitabi (iku-do demo) uchi e irasshái.
貴方 の お好き な だけ 度々 (幾度 でも) うちへいらっしゃい。

You may come to my house as often as you wish.

Only (See Adverbs, Lesson 57, page 519)

The expression *not only.....but also* is generally translated by*bákari de náku.....mo* ばかりでなく.....も. *Matá* また may follow *mo* も when emphasis is to be expressed.

Taiyō wa wareware ni hikari *bákari de náku netsu mo* ataemáshū.
太陽 は 我々 に 光り ばかり で なく 熱 も 与えます。

Not only does the sun give us light, but it gives us also heat.

(taiyō the sun; hikari light; netsu heat; ataeru to give)

Anó kanemochi no rōjin wa kojūin e kané *bákari de náku kare no bessō mo. matá* ataemáshita. That rich old man not only gave his money 別荘 も また 与えました. to the orphanage but gave also his villa.

Sore ni tsuite kiita *bákari de náku watashi mo* mimáshita.

それ について 聞いた ばかり で なく 私 も 見ました。

I not only heard about it, but I also saw it. (kiita past of kiku to hear)

In some cases *matá* may follow immediately *bákari de náku*, as in the following example:

Anó kōen¹ wa kyōmi² ga nai *bákari de náku matá* nagá-sugimáshita.³
あの 講演 は 興味 がない ばかり で なく また 長すぎました。

The lecture was not only devoid of interest, but also too long.

Or

Besides being translated by *to* and *soretōmo* (See Lesson 18, page 102), this conjunction is translated by *ka* か, *arúwa* 或は, and *matá-wa* 又は。

Konó heyá wa hachijō *ka jūjō desū*. This room has eight or ten
この 部屋 は 八 畳 か 十 畳 です。 mats.⁴

Fūtatsu *arúwa mitsū de jūbun desū*. Two or three will be enough.
二つ 或は 三つ で 充分 です。

Ushi *arúwa* umá nádo ga nákatta to shita náraba, nōsaku⁵ ni taihén
牛 或は 馬 等 が なかった と した ならば, 農作 に 大変
fūben dēshita deshō. If there had not been horses or oxen, farming would
不便 でした でしょう。 have been greatly handicapped.

Kyō no gōgo *matá-wa* myōnichi no gozēn ni ikimásū.

きょうの 午後 又は 明日 の 午前 に行きます。

I shall go there this afternoon or to-morrow morning.

1 lecture 2 kyōmi ga aru interesting, to be interesting; kyōmi ga nai uninteresting, without interest 3 nagá-sugirū to be too long 4 The size of a Japanese room is calculated by the number of standard sized mats (each about 3 by 6 feet) its floor is composed of. 5 farming (subst.)

Matá-wa is used also like the English *or*, at the beginning of a sentence that ends in a question or in an expression of doubt.

Otogí-bánashi wo shimashō ka. *Matá-wa* watashí no Afūriká ryokōdan¹
 おとぎ話 をしましょうか。 又は 私 の アフリカ 旅行談
 wo shimashō ka. Shall I tell you a fairy tale? Or shall I tell you of my
 をしましょうか。 travels in Africa?

In formal speech, *or* is translated by *móshikuwa* 若しくは。

Fūtatsū *móshikuwa* mitsu de jūbun desū. Two or three will be
 二つ 若しくは 三つ で 充分 です。 enough.

When *or* is used with the meaning of *otherwise*, it is translated by *sámo-nái-to* さもないと。

Yōku benkyō shi-nasái, *sámo-nái-to* rakudai shimásu yo.
 よく 勉強 しなさい, さもないと 落第 します よ。
 Study hard, or you will fail in the examination.

Otherwise

When corresponding in meaning to *under other conditions* or *in different circumstance*, *otherwise* may be translated by *de náí to* でないと, *de nákereba* でなければ, or by *sámo-nái-to* さもないと。

Ki wo tsūké nasái, *de náí to* (*de nákereba* or *sámo-nái-to*)
 気 を つけ なさい, で ない と (で なければ, さもない と)
 méiwaku ga kakarimásu yo. Be careful, otherwise you will get into trouble.
 迷惑 が かかります よ。 (ki wo tsūkeru to be careful)
 (méiwaku ga kakáru to get into trouble)

Below, in parentheses, the other corresponding English meanings of *otherwise* and their Japanese translation, are given with examples:

(in another manner or way) *sonó hoká no hōhō de* その外の方法で

Anó sensēi wa sēito ni han wo shimesu yōri *hoká no hōhō de* wa
 あの 先生 は 生徒 に 範 を しめす より 外 の 方法 で は
 oshienái. That teacher teaches his students any *otherwise* than by example.
 教えない。

(differently) *betsú no yō-ni* 別のように, *betsú no hōhō de* 別の方法で

Watashí wa *betsú no yō-ni* kangaemáshū. I think *otherwise*.
 私 は 別 の ように 考えます。

Koré wa zenzén *betsú no hōhō de* shinákeraba naránai.
 これ は 全々 別 の 方法 で しなければ ならない。

This must be done quite *otherwise*.

(contrarily) *dóchira-ka to-iéba* どちらかと云えば

Watashí wa *dóchira-ka to-iéba* ima dekakeru hō ga ii desū.
 私 は どちらか といえば 今 出かける 方 がいいです。
 I would rather go out than *otherwise*.

¹ *ryokō* travel, *dan* story; *Afūriká ryokōdan* a story about travelling in Africa.

(if not) *móshi sō shinákattara* 若し そうしなかったら

Watashi wa sugu ikimashita, móshi sō shinákattara resshá ni
私 は すぐ 行きました, 若し そう しなかったら 列車 に
ma-ni-awanakatta no deshita. I went at once, otherwise I should have missed
間に合わなかった の でした. the train.

(in other respects) *hoká no ten de* 外の点で

Sonó hoká no ten de wa kōfuku-na seikatsú. An otherwise happy
その 外 の 点 で は 幸福な 生活. life.

(and otherwise) *sonó ta iró-iró* その他色々

Kāre wa jogén ya sonó ta iró-iró no kotó de watashi wo énjo
彼 は 助言 や その他 色々 の 事 で 私 を 援助
shité kuremashita. He helped me with advice and otherwise.
して くれました. (*énjo surú* to help, assist; *jogén* advice)

(or otherwise) *matá wa sonó hantai* またはその反対

Soré ga hitsuyō de áru ka matá wa sonó hantai de áru ka wa
それ が 必要 である か また は その 反対 である か は
watashi no kan shítá kotó de wa arimasén. I am not concerned with its
私 の 関 した 事 では ありません. necessity or otherwise.
(*hitsuyō* necessity; *kan shítá* from *kan sūru* to concern)

Idiomatic usage:

Watashi wa warawazáru wo énakatta. I could do no otherwise than
私 は 笑わざる を えなかった. laugh.

(*warawazáru* literary form of *warawazú* without laughing)

Hoká ni betsudán o-isogashikú nákereba..... If you are not otherwise
外 に 別段 お忙しく なければ..... engaged.....

Kashikói hitó mo áru ga sō de nái hitó mo áru. Some are wise, some
かしこい 人 も ある が そうでない 人 も ある. are otherwise.

(lit. Wise people also there are, people that are not so, also there are.)

The meaning of this last example is also expressed by the following proverb:

Mekurá sen-nin, meakí sen-nin. めくら千人, めあき千人.

(mekurá blind people, sen-nin a thousand, meakí people that can see)

Provided

This conjunction is translated by the subjunctive (See Lesson 47, page 406), or by *sáe* followed by the subjunctive. (Lesson 48, page 418)

Móshi rinjī¹ tetsudái² ga áru náraba watashi wa anó shigotó wo
若し 臨時 手伝い が ある ならば 私 は あの 仕事 を
raishū máde ni oerú deshō. I shall finish that work by next week, provided
来週 までに 終える でしょう. I get extra help.

A verb preceding *sáe* is used in its simple stem if it belongs to Class I, and in the *i*-stem if it belongs to Class II.

¹ extra ² help

Anata no musukosan ga bōki¹ wo shittē i-sāe surēba watashi no
 貴方の息子さんが簿記を知っていさえすれば私の
 jīmusho de yatoimashō.² I shall employ your son in my office provided he
 事務所 で雇いましょう。 knows bookkeeping. (The *i* before *sāe* is the
 simple stem of *irū*.)

Since

As a synonym of *because*, *since* may be translated by *karā* から, *nōde* ので or *nāzenaraba* なぜならば.

Hitsuyō ga nai to omoimashita karā (or nōde) asokō e ikimasen deshita.
 必要がないと思いましたがから (ので)あそこへ行きませんでした。
 I did not go there since I didn't think it necessary.
 (lit. Necessity there isn't, so I thought because, there didn't go.)

Karā or *nōde* may be used concurrently with *nāzenaraba*, in which case the sentence becomes emphatic:

Asokō e ikimasen deshita, nāzenaraba hitsuyō ga nai to omoimashita karā.
 あそこへ行きませんでした, なぜならば 必要がないと思いましたがから。

Note that *karā* and *nōde* are placed at the end of the clause dependent on *because*, while *nāzenaraba* is placed at its beginning, as shown in the two above examples.

In long sentences the use of *nāzenaraba* would render their construction too heavy and too stiff from a Japanese point of view, in which case the construction with *karā* or *nōde* is preferred, as in the following example:

Anō yamā wa chōbō ga hirokatta karā (or nōde) wareware no kansatsū.
 あの山は眺望が広がったから (ので) 我々の観察
 ni wa hijō ni tekishite imashita. (chōbō view, hirōi wide, kansatsū observa-
 には非常に適していました。 tion; tekisu to be suitable)
 That mountain, since it commands a wide view, was very suitable for our
 observation.

As an equivalent of *inasmuch as* or *seeing that*, *since* is translated by *ijō* 以上:

Watashitachi ga sorē wo shittē irū ijō, kare ni sorē ni tsūite hana-
 私達がそれを知っている以上, 彼にそれについて話
 sāneba narimasen. Since we know it, we must tell him about it.
 さねばなりません. (lit. We, that we know since, to him that about must tell.)
 Anata ga kattā ijō, harawā-nakereba ikemasen. Since you bought it, you
 あなたが買った以上, 払わなければ いけません. must pay.

Used instead of *ago* or *before*, *since* is translated by *māe ni* 前に:

San nen māe ni kare no otōsan wa nakunarimashita.
 三年前に彼のお父さんは亡くなりました。
 It is three years since his father died.

1 bookkeeping 2 yatōu to employ

Soré wa zuttó mae ni okorimashita. It happened long **since**.
それは ずっと 前 に 起こりました。

The expression **not long since** may be translated by *saiikín* 最近 (=recently):

Soré wa saiikín okorimashita. That happened **not long since**.
それは 最近 起こりました。

So

(See Lesson 39, pp 302-304 on Comparison, and Lesson 46, page 392)

When used with the meaning of *therefore*, this conjunction is translated by *kará* から.

Mō osōi desū kará netá hō ga ii desū. It is now late, **so** it is better
もう 遅い です から 寝た 方 がいいです。 to go to bed.

No sooner, Sooner

No sooner is translated by *to sugu* と直ぐ, or *ya ina-ya* や否や.

Nedokó ni háiru to sugu sū-hatsú no jūsei¹ wo kikumashita.
寝床 に 入ると すぐ 数発 の 銃声 を 聞きました。

No sooner had I gone to bed **than** I heard several reports of gun.

Anō hito wa watashi wo miru ya ina-ya nigedashimashita.²
あの 人 は 私 を 見る や 否や 逃げ出しました。

No sooner did he see me **than** he ran away.

Kāre wa kūkō ni tsūkū ya-ina-ya byōki ni natta. (kūkō airport, tsūkū
彼 は 空港 に 着く や否や 病気 になった。 to arrive)

He had **no sooner** arrived at the airport **than** he fell sick.

Iu to sugu shite shimaimashita. **No sooner** said **than** I have done it.
云うと すぐ して しまいました。

No sooner is also translated by *totán ni* とたんに, which expression gives, more than the other two, the idea that on the very moment one thing ends another begins, as in the following example:

Umareru totán-ni wareware wa nakihajimeru. **No sooner** are we born
生れる とたんに 我々 は 泣きはじめる。 **than** we begin to weep.
(umareru to be born, nakihajimeru to begin to weep, naku to weep, cry)

The expression **would sooner.....than** may be translated by *kurai* *náraba* 位ならば, corresponding to *rather, sooner than*.

Soré wo suru kurai náraba jishokú suru hō ga mashi desū.
それ を する 位 ならば 辞職 する 方 が まし です。

I **would sooner** resign **than** do it.

(jishokú resignation, mashi-na better, preferable)

Idioms

Sooner or later. *Osokare háyakare.* おそかれ早かれ。

The sooner the better. *Hayai hodó ii desū.* 早い程いいです。

¹ jūsei report of a gun; hatsú numerative for counting gunshots ² nigedasu to run away

Still

When this word joins its original meaning of continuance to that of opposition it is translated by *nóni* のに. In this case, *nóni* corresponds to *in spite of the fact that*....

Anó hito wa warui kotó wo shimashita *nóni* jibun wa tadashii to
あの人は悪い事をしましたのに自分は正しいと
omotte imasu. He did wrong, **still** he thinks he is right. (lit. That man bad
思っています. thing did, still himself is right so thinking is.)

In the meaning of *even more* or *yet*, **still** is generally translated by *motto* もっと in colloquial speech and *issō* 一層 in literary style.

Kimi wa sei ga takai ga, o-nisan wa *motto* takai.
君は背が高いが、お兄さんはもっと高い。

You are tall, but your elder brother is **still** taller.

As a synonym of *nevertheless*, **still** is translated by *ni mo kaka-warazu* にもかかわらず.

Ano rojin wa kanemochi de aru *ni mo kakawarazu* motto hoshigatte
あの老人は金持であるにもかかわらずもっと欲しがって
imasu. That old man is rich, (and) **still** he craves for more.
います。

In the meaning of *as used to be*, **still** may be translated by *yappari* やっぱり in colloquial speech and by *yahari* やはり in more formal speech.

Anata wa *yahari* Nihon-go wo benkyō shite imasu ka.
あなたはやはり日本語を勉強していますか。

Are you **still** studying Japanese?

still more (much more) *mada motto* まだもっと

Sore wa *mada motto* arimasu. There are **still more**.

それはまだもっとあります。

still less *mashte* まして + negative verb

Anata ga dekinai naraba *mashte* watashi ni wa dekimasen.
あなたが出来ないならばまして私には出来ません。

If you cannot do it, **still less** ought I.

Suppose

Suppose or **supposing** is translated by the subjunctive, preceded or not by *tatōe-ba* たとえば.

Tatōe-ba watashi ga hiyō¹ wo moteba anata wa sono shigoto wo
たとえば私が費用を持てば貴方はその仕事を
hikiukemasu² ka. **Suppose** I were to bear the expense, would you undertake
引受けますか. the work?—

¹ hiyō expense; *hiyō wo motsu* to bear the expense ² *hikiukeru* to undertake, to accept

- or *Watashi ga hiyō wo mōteba anata wa sonō shigotō wo hikiukemāsū ka.*
 私 が 費用 を 持てば 貴方 は その 仕事 を 引受けます か。
 or *Watashi ga hiyō wo mōtsu to suréba anata wa sonō shigotō wo*
 私 が 費用 を 持つ と すれば 貴方 は その 仕事 を
hikiukemāsū ka. Suppose I were to bear the expense, would you undertake
 引受けます か。 the work?

That

When used as a conjunction of quotation before any verb meaning *to say*, or *to think*, **that** is translated by **to** と, which, however, cannot be omitted like its English equivalent.

Ikeda San wa kōmban kūraru e korarēnai to iimashita.

池田さんは 今晚 クラブへ来られないと云いました。

Mr. Ikeda told me **that** he cannot come to the club to-night.

Uchi no o-tonari wa sugu ni Tōkyō wo tātsu to omoimāsū.

うちのお隣りは 直ぐに 東京を立つと 思います。

I think **that** our neighbour will soon leave Tokyo.

When **that** is preceded by a present participle of quotation, which, in its turn, is preceded by an introductory clause, **to** is followed by **iu** いふ or **no** の。

Anata no otōsan ga Chichibū Maru de tsukū to iu shirase no dempō

貴方のお父さんが 秩父丸で着くという知らせの電報

ga chōdo ima kimashita. I just received a telegram announcing that your
 が 丁度 今 来ました。 father will arrive by the Chichibu Maru.

Hatakeyama San ga getsumatsu ni go-jōkyō¹ nasāru to iu (or to no)

畠山さんが 月末に 御上京なさるといふ (との)

tegami ga kimashita. I received a letter from Miss Hatakeyama stating that
 手紙が 来ました。 she would arrive in Tokyo at the end of the month.

Saitō kyōju² wa gaikokujin ni Tōkyō Gaikokugō-gakkō de Nihon-go wo

斎藤教授は 外国人に 東京 外国語学校で 日本語を

oshieru to no kotō desū. They say that Professor Saito is going to teach
 教えるとの事です。 Japanese to foreigners at the Tōkyō School of
 Foreign Languages.

When the reported speech is expressed with some doubt, the conjunction **that** may be translated by **to ka** とか。

Kuru to ka iimashita. He said, I think, that he would come.

来るとか云いました。

If it is a statement that is expressed with doubt, **that** is translated by **ka to** かと, **ka** corresponding to a question mark (?), and **to** to so.

¹ *jōkyō suru* to come up to the capital; *jō* come up, *kyō* capital; the word **Tōkyō** is composed of **tō** east, and **kyō** capital=*the eastern capital*. In 1868, the Emperor Meiji left his ancestral residence in Kyōto, the former capital of Japan, to be reenthroned and reside in the then city of **Yedo**, which, being east of the old capital, was renamed **Tōkyō**, or the "Eastern capital." ² professor

Kaō ka to omoimásū. I think **that** I shall probably buy it.
 買おうか と思います。 (lit. I shall buy?, so I think)

The expression **so that** or **in such manner that** may be translated by *yō-ni* ように.

Kāre wa mitsūkaranái¹ yō-ni hisónde¹ imáshita. He lay low so **that** he
 彼は見つからない ようにひそんでいました。 would not be discovered.

Yō-ni may be used to avoid two imperatives.

Jochū ni sūgu kāeru yō-ni itte kudasai. Tell the maid-servant to come
 女中 に すぐ 帰る ように云って下さい。 back soon.
 (lit. To the servant soon to return-like, tell please.)

When **so that** indicates result or degree, it is translated by *hodó* (ni) 程 (に).

Konó umá wa tatte irú kotó ga dekinai hodó bikko² desū.
 この馬は立っている事が出来ない程 びっこです。

This horse is **so** lame **that** he can hardly stand.
 (tatte irú kotó ga dekinai cannot stand)

Yūbe shibai ni wa zaseki³ ga hitōtsu mo nai hodó ōzei hitō ga imáshita.
 ゆうべ芝居には座席が一つもない程 大勢人が
 いました。

or *Yūbe shibai ni amari takūsán hitō ga imáshita nōde zaseki wo tōru*
 ゆうべ芝居に余り沢山人がいましたので座席をとる
kotó ga dekimasén dēshita. There were **so** many people at the theatre last
 事が出来ませんでした。 night **that** we could not get any seats.

That or **in order that** placed before *may* or *might*, followed by another verb, is translated by *tamé* (ni) ため (に).

Hitō wa seikatsú wo tatēru⁴ tamé ni hatarakimásū.
 人は生活を立てるために働きます。
 People work **that** they **may** earn a living.

Then

This conjunction is translated by *sorenára* (ba) それなら (ば), which, in familiar speech, is altered into *sonnára* そんなら, and by *sō iū wáke nára* (ba) そういふ訳なら (ば).

Watashi wa soré wo shittē imásū.—Sorenára (ba) anata wa watashidōmo
 私はそれを知っています。—それなら (ば) 貴方は私共
ni hanasá-nákereba narimasén. I know it.—**Then** you must tell us.
 に話さなければなりません。

Though

It has been already stated that the subordinate of verbs and

¹ *mitsūkeru* to discover, to find out; *hisōmu* to lurk ² lame ³ seat ⁴ *seikatsú*
wo tatēru to earn a living

adjectives followed by *mo*, gives the concessive idea conveyed by *though* or *although*, followed by a verb. See Lesson 26, page 173 and Lesson 27, page 184.

1. *Ofûsan wa taihën toshî wo tôte ite mo háyaku okimásû.*
おぢいさんは 大變 年 を取っていても 早く 起きます。

Though my grandfather is very old, he gets up early.
(*toshî wo tôru* to become old, *toshî wo tôte irû* to be old.)

When *though* and *although* may be replaced by the adversative *however*, without altering the meaning of the sentence, they are translated by *tôwa-ié* とは云え, while when they may be replaced by the participles *admitting* or *granting*, or by the expression *notwithstanding the fact that*, they may be translated by *tôwa-ié* とは云え, *kari ni* かりに (or *tatoé* たとえ).....*tôwa-ié* とは云え, *tôshite-mo* としても, or *kari ni*.....*tôshite-mo* かりに.....としても。

2. *Matsui San wa daigaku wo sotsugyô shîtá¹ tôwa-ié chûgakûsei² yori*
松井 さんは 大学 を卒業した とは云え 中学生 より
mo gakûshiki³ ga áru to wa miemasén.
も 学識 があると は見えません。

Though Mr. Matsui was graduated at the university, he does not seem to have more knowledge than a middle school boy: (Mr. Matsui graduated at the university, however he does not.....)
(lit. Mr. Matsui university graduated though, middle school student more than, knowledge has, so is not seen.)

3. *Jôdan⁴ tôshite-mo* (or *tôwa-ié*) *sonná kotô wo iû bêki de wa náí.*
冗談 としても (とは云え) そんな 事 を云うべき ではない。
Kari ni jôdan tôwa-ié (or *tôshite-mo*) *sonná kotô wo iû bêki de wa náí.*
かりに 冗談 とは云え (としても) そんな 事 を云うべき ではない。
Tatoé jôdan tôwa-ié *sonná kotô wo iû bêki de wa náí.*
たとえ 冗談 とは云え そんな 事 を云うべき ではない。

Though it is a joke you should not say such a thing.
(Granting, or admitting that it is a joke, you should not say such things.)

4. *Kari ni watashi ga Komurá San ni anô katá no jîmen⁵ ni táishite*
かりに 私 が 小村 さんにあの方の 地面 に対して
tadái no kingakû⁶ wo dasu tôshite-mo (or *dasô to itté mo*) *anô hitô*
多大の 金額 を出す としても (出そうと云っても)あの人
wa uranái deshô. Though I offered Mr. Komura a large sum of money for
は 売らないでしょう. his plot of land he would not sell it. (Notwithstanding
the fact that I offered, etc.)

Instead of *tôshite-mo*, one may use *démo* or *nîmo* in ordinary speech, and *nîmo-séyo* にもせよ, in formal speech.

Kari ni jôdan démo (*nîmo* or *nîmo-séyo*) *sonná kotô wo iû bêki*
かりに 冗談 でも (にも, にもせよ) そんな 事 を云うべき

1 *sotsugyô surû* to be graduated 2 middle school student 3 knowledge 4 joke
5 plot of land 6 *tadái no kingakû* a large sum of money; *tadái* large, *kingakû* sum of money

de wa náí. **Though** it is a joke you should not say such a thing.
 で はない。 (See example 3.)

When **though** has the meaning of the adversative *but* or *however*, it is translated by *ga* が, *shikáshi* 併し, or *tówa-ié* とは云え.

Watashí no kodomó wa máda osanái¹ ga (shikáshi or tówa-ié) gakkō
 私 の 子供 は まだ 幼い が (併し, とは云え) 学校
e yarimashō.² **Though** my child is still young, I shall send him to school.
 へやりましょう。 (lit. My boy still young but to school I will send.)

When **though** may be replaced by one of the expression *in spite of* and *in spite of the fact that*, it is translated by *nímo kakawarazú* にもかかわらず.

Kikén³ wo keikokú saretá nímo kakawarazú watashitachí wa kakō⁴
 危険 を 警告 された にも かかわらず 私達 は 火口
no fuchí⁵ e yukimáshita. We went to the edge of the crater, **though** we had
 の 縁 へ 行きました。 been warned of the danger. (We went to the edge
 of the crater, in spite of the fact that we had been warned against the danger.)

Yoshidá San wa watashí ga anó hitó ni aitakunái no (or kotó) wo
 吉田 さんは 私 が あの人 に 会いたくないの (事) を
shitté irú nímo kakawarazú watashí no jimúsho e ni-do mo kimáshita.
 知っている にも かかわらず 私 の 事務所 へ 二度 も 来しました。

Mr. Yoshida came to my office twice, **though** he knew I did not want to meet him. (Mr. Yoshida came to my office twice, in spite of the fact that.....)

Nímo kakawarazú or *tówa-ié* may be used, in concessive clauses, instead of the subordinate followed by *mo*.

Ofúsan wa taihén toshí wo tótte ité mo háyaku okimásü.
 おじいさんは 大変 年 を 取っていても 早く 起きます。

Ofúsan wa taihén toshí wo tótte irú tówa-ié háyaku okimásü.
 おじいさんは 大変 年 を 取っている とは云え 早く 起きます。

Ofúsan wa taihén toshí wo tótte irú nímo kakawarazú háyaku okimásü.
 おじいさんは 大変 年 を 取っている にも かかわらず 早く 起きます。

Though my grandfather is very old, he gets up early. (See example 1)

Instead of using the subordinate, one may use the stem of the verb, followed by *tsutsu* つつ. The suffix *tsutsu* is used after the simple stem of verbs of Class I and the *i*-stem of verbs of Class II.

Osói to shitté ité mo dekakemáshita.

遅い と 知っていても 出かけました。

Osói to shirítsutsu dekakemáshita.

遅い と 知りつつ 出かけました。

I went out **though** I knew
 it was too late.

Byōnin⁶ wa jibún no byōjō⁷ wa zetsubō⁸ to wa shirítsutsu (mo) (or
 病人 は 自分 の 病状 は 絶望 とは 知りつつ (も)

1 young 2 gakkō e yarú to send to school 3 kiken danger; kiken wo keikokú surú to warn of a danger 4 kakō crater 5 fuchí edge 6 patient 7 condition of a disease 8 hopeless

shitté ité mo) nao ta no ishā ni shinsatsū shītē¹ moraitāi to nozomimashita.²
 (知っていても)なお他の医者に診察して貰いたいと望みました。

The patient wished to be examined by another doctor, **though** he knew his case was hopeless.

Though may be translated also by *nagara*, placed after nouns, or, like the suffix *tsutsu*, after the simple stem of verbs of Class I and the *i*-stem of verbs of Class II.

Byōnin wa jibun no byōjō wa zetsubō to wa shiri nagara nao ta no ishā ni shinsatsū shītē moraitāi to nozomimashita. (See previous example.)
 病人は自分の病状は絶望とは知りながらなお他の医者に診察して貰いたいと望みました。

Bimbō nagara manzoku shītē imasu. **Though** I am poor, I am satisfied.
 貧乏ながら満足しています。

Till, Until (See Lesson 17, page 95)

Till or **until** is translated by *māde* when referring to time or place, and by *hodō* ほど when referring to an event that is the final result of a progressive action.

Akaruku naru māde me ga samete³ imashita. I was awake **till** it was
 明るくなる迄目が覚めていました。 light.

Koyā no yane⁴ zentai ga tondā⁵ hodō kaze ga tsūyoku fukimashita.⁶
 小屋の屋根全体が飛んだほど風が強く吹きました。

The wind beat violently against the hut **till** the whole roof was blown off.

Sometimes, in the same sentence, the conjunction *till* or *until* may refer both to time and to the final result of an action, in which case both *māde* and *hodō* may be used.

Tsūkarekitta hodō (or māde) arukimashita. I walked **until** I was
 疲れ切ったほど(迄)歩きました。 exhausted.

(*tsūkarekitta* past of *tsūkaré-kirū* to be tired out, to be exhausted)

In this case, if we use *hodō*, we immediately think of the exhausted condition of the speaker, without giving much thought to the time when he became exhausted, while if we use *māde* we immediately think of the time that it took the speaker to get exhausted.

Unless (See Lesson 47, page 406)

In the meaning of *if not* or *supposing that not*, **unless** is, in most cases, rendered in Japanese by the subjunctive of the verb dependent on the said conjunction:

¹ *shinsatsū surū* to examine a patient; *shinsatsū shītē morau* to be examined by a doctor ² *nozomū* to wish ³ *me ga sameru* to be awake ⁴ roof ⁵ *tobū* to fly to be blown off ⁶ *fukū* to blow

Tádachini kyūjo¹ ga kónai náraba (or *to*) *wareware wa gáshi surú²*
 直ちに 救助 が 来ない ならば (と) 我々 は 餓死 する
deshō. We shall starve to death **unless** relief is soon brought to us.
 でしょう (At once relief if it does not come we shall starve to death.)

Motto hatarakanai to (or *náraba*) *anata wa tashika-ni shippai shimásu*.
 もっと 効かない と (ならば) 貴方は 確かに 失敗 します。
Unless you work harder, you will certainly fail.

In the meaning of *except that*, **unless** may be translated by**no hoká wa**の外は.

Yamú-wo-énai tokí no hoká wa watashi wa káigai e ikimasén.
 やむをえない 時 の 外 は 私 は 海外 へ行きません。

Unless absolutely compelled, I will not go abroad. (*yamú-wo-énai* やむをえない necessary, unavoidable; *tokí* moment, occasion etc.; *káigai* abroad)

When (See Lesson 22, page 145)

This conjunction is translated by *tokí ni* 時に, when it refers to time, by *nóni* のに, when it has the meaning of *while*, *whereas*, or *although*, and by *kará* から, when it means *after*.

Hara San no kotó wo chōdo hanáshite itá tokí ni anó katá wa
 原 さんの 事 を 丁度 話して いた 時 に あ の 方 は
yobirín wo oshimáshita.³ We were just speaking of Mr. Hara, **when** he rang
 呼鈴 を 押しました。 the bell.

O-kané ga nai nóni dō-shitē anó ie wo kau kotó ga dekimashō.
 お金 が 無い のに どうして あ の 家 を 買う 事 が 出来 ませう。
 How can I buy that house **when** I have no money.

Shikén no jūmbi⁴ wo shinákereba naranai nóni anó hito wa asondē
 試験 の 準備 を しな ければ なら ない のに あ の 人 は 遊んで
bákari imáshū. He keeps playing **when** he should prepare for the examinations.
 ばかり います。

Ebisawa San wa gakkō wo dēte kará Mitsui Ginkō e tsūtomemáshita.
 海老沢 さん は 学校 を 出 て から 三井 銀行 へ 勤め ました。

When Mr. Ebisawa left school, he was engaged at the Mitsui Bank.

(*tsutoméru* 勤める to be in the service of, to take service under, etc.)

Rōma ni irú tokí wa Rōmajin no yō-ni shinasai.
 ローマ に いる 時 は ローマ 人 の よう に しなさい。

When in Rome do as the Romans do.

The above sentence is the literal translation of the original proverb, well known among foreigners. However, it has its Japanese counterpart in the following sentence:

1 *kyūjo* relief 2 *gáshi surú* to starve to death 3 *yobirín wo osú* to push, to ring the bell; *yobirín* bell, *osú* to push 4 *jūmbi (wo) surú* to prepare; *shikén no jūmbi wo surú* to prepare for examinations

Gō¹ ni itte wa gō ni shitagae.² If you go to the country do as country
 郷に入っては郷に従え。 people do.
 (lit. To the country having gone, to the country conform.)

Whenever

This conjunction is translated by *toki itsu-dēmo* 時いつでも.

Anata ga deketai toki itsu-dēmo go-issō ni ikaremasū.
 貴方が出かけたい時いつでも御一緒に行かれます。
 I am ready to accompany you, whenever you wish to go.

Kyōto e iku toki itsu-dēmo ani no ie ni tomarimasū.
 京都へ行く時いつでも兄の家に泊ります。
 Whenever I go to Kyoto I stay at my elder brother's.

Where

As a conjunction where is translated by *sokō ni* そこに or *tokorō* 所.

Ugōite³ wa ikemasē; sokō ni irasshai. Don't move; stay where
 動いては、いけません、そこにいらっしゃい。 you are.
 (lit. Moving won't do; there stay.)

Kokō ga bōto wo karirū⁴ kotō no dekiru tokorō desū ka.
 ここがボートを借りる事のできる所ですか。
 Is this the place where we can hire a boat?
 (lit. Here boat to hire the thing we can, place is?)

Sēishin⁵ ittō nanigotō-ka narazarān.⁶
 精神一到何事か成らざらん。
 (lit. The mind once decided, nothing cannot be done.)

Ishi ga aru tokorō ni wa michi ga arimasū.
 意志がある所には道があります。
 (lit. Will where there is road there is.)

Where there is a will
 there is a way.
 (The first sentence is
 the idiomatic translation
 of the saying; the second
 is the literal translation
 of the English original.)

Wherever

This conjunction may be translated by *itsu-dēmo* いつでも or *dōko e.....mo* どこへ.....も.

Watashi wa itsu-dēmo konō kyōfu⁷ ni osowaremasū.⁸
 私はいつでもこの恐怖におそわれます。
 (lit. I, always, by these fears I am stricken.)

Watashi wa dōko e itte mo konō kyōfu ni osowaremasū.
 私はどこへ行ってもこの恐怖におそわれます。
 (lit. I, wherever going by these fears I am stricken.)

These fears.
 pursue me:
 wherever I
 go.

1 country 2 *shitagau* to conform to, to comply with 3 *ugoku* to move 4 to-
 hire, to borrow 5 mind, spirit, soul 6 *narazarān*=*narānaku wa nai*=*narānai*
kotō wa nai not to become thing there is not; *narazarān* is a double negative with
 emphasized positive meaning, in rare cases used in literary style 7 fear 8 *osōu*
 to attack

Whether (See Lesson 32, page 233)

This conjunction may be translated by subordinates standing in pairs, and by *ka* か, *ka dō ka* かどうか, or *ka dō desū ka* かどうかですか, placed after a finite verb.

Yasukutte mo yásuku-nákutte mo watashí wa soré wo kaimasén.
安くって も 安くなくて も 私 は それ を 買いません。

Whether it is cheap or not I will not buy it.

Nikú ga nietá¹ ka (or ka dō ka, ka dō desū ka) mite kudasái.
肉 が 煮えた か (か どう か, か どう ですか) 見て 下さい。

See whether the meat is cooked.

Watashí no e wo anáta wa súki desū ka (ka dō ka, ka dō desū ka) soshité tenrankái ni soré wa shuppín surú káchi ga áru² ka (ka dō ka, ka dō desū ka) hakkiri itté kudasái.
私 の 絵 を 貴方 は 好き ですか (か どう か, か どう ですか) そして 展覧会 に それ は 出品 する 価値 が ある か (か どう か, か どう ですか) はっきり 云って 下さい。

Tell me frankly whether you like my painting, and whether it is worth showing it at the Exhibition. (*tenrankái* exhibition, *shuppín surú* to exhibit)

While (See Lesson 31, page 214)

While is translated by *uchi wa* うち は or *aidá wa* 間 は, when it has the meaning of *as long as*.

Seimei ga áru aidá (uchi) wa kibō ga arimásū. While there is life
生命 が ある 間 (うち) は 希望 が あります。 there is hope.

When while has the meaning of *during the time that*, it is translated by *aidá (ni)* 間 (に) or *toki (ni)* 時 (に).

Ano sensei ni tsuite benkyō shíte itá aidá (toki) ni watashí wa takúsán oboemáshita.⁴ I learned much while I was studying with that teacher.
あの 先生 について 勉強 していた 間 (時) に 私 は 沢山 覚えました。

(lit. That teacher with, study was doing while, I much learned.)

Also when it denotes the simultaneousness of two events, it is translated by *toki (ni)* 時 (に) or *aidá (ni)* 間 (に).

Chikyū no hambūn ga hirú no toki (aidá) ni ta no⁵ hambūn wa yōru desū. While one half of the earth has day, the other half has night
地球 の 半分 が 昼 の 時 (間) に 他 の 半分 は 夜 です。 (lit. The earth's' half, day while, other half night.)

When *while* denotes an action that occurs, or may occur while another action takes place, *uchi ni* うちに is used.

1 *nirú* to boil, to cook 2 *káchi ga áru* worth, to be worth 3 hope 4 *obóeru* to remember, to learn 5 *ta no* other

Kurumá ga tomaranái uchi ni tobiórite¹ wa ikemasén.

車 が 止まらない うち に 飛び降りて は いけません。

Don't jump off the car **while** it is in motion.

(lit. The car does not stop while to jump off won't do.)

When **while** means *on the contrary*, this conjunction is translated by *nóni hikikáete* のに引換えて。

Anó hitó ga anná ni kimbenká-na nóni hikikáete anó hitó no otóto wa itsumo namáketé imású. His younger brother is always idle, **while** 弟 は いつも なまけています。 he is such an industrious man.

(*anná-ni* such, *kimbenká-na* industrious, *namakéru* to be idle, lazy)

When indicating space of time, **while** may be translated by *shibá-raku* しばらく。

shibá-raku áto de

after a **while**

しばらく あとで

Shibá-raku mátte kudasái.

Wait a **while**.

しばらく 待って 下さい。

Shibá-raku anó katá ni aimasén.

I haven't seen him for a **while**.

しばらく あの 方 に会いません。

Ma-mo-nakú 間もなく

In a little **while**.

Toki-doki 時々

Once in a **while**.

nagái aidá 長い間

a long **while**

As a synonym of *whereas*, **while** may be translated by *nóni* のに。

Aru hitóbito wa kanemochi de áru nóni áru hitóbito wa bimbō de áru. ある 人々 は 金持 である のにある 人々 は 貧乏 である。

Some men are rich **while** others are poor. (*kanemochi* rich, *bimbō* poor)

Káre wa tsúkaú kané ga náí nóni kánojo wa kaú monó ga náí. 彼 は 使う 金 が ない のに 彼女 は 買う もの が ない。

While he has no money to spend, she has nothing to spend money on.

(*tsúkaú* to spend, to use; *kaú* to buy; *kaú monó* things to buy)

Yet

When **yet** is used as a synonym of *however* or *but* connecting opposed facts, ideas, etc., it may be translated by *ga* が, *shikáshi* しかし, *kéredomo* けれども, *nóni* のに, *démo* でも or *tówa-ié* とは云え。

Shinjitsu² wo hanashimáshita ga (nóni) anó hitó wa shinjimasén³ deshita.

真実 を 話しました が (のに) あの 人 は 信じません でした。

I told him the truth, **yet** he would not believe me.

1 *tobióruru* to jump off 2 truth 3 *shinjiru* to believe

Shikō¹ wa miemasen shikāshi (ga, tōwa-iē) jinsei ni ōte nani ka
 思考は見えません 併し (が, とは云え) 人生に於て何か
yūeki-na² koto wo nashitogerū³ no wa tada shikō ni yorū⁴ bakari desū.
 有益な事を成し遂げるのはただ思考によるばかりです。

Thoughts are invisible, and yet, it is only by thought that we succeed in doing anything useful in life. (*lit.* Thoughts are not seen, however, in man's life something useful things to succeed in only by thought is.—*jinsei* human life, existence, etc.)

Oji wa toshiyori demo genki desū. My uncle is old, yet active.
 伯父は年寄りでも元気です。

Below, in parentheses, are given other meanings in which yet may be used and their corresponding Japanese translations:

(already) *mō* もう

Mō ikū jikan desū ka. もう行く時間ですか。 Is it time to go yet?

Mō gakkō wa hajimarimashita ka. Has the school begun yet?

もう学校は始まりましたか。

(still more) *mōtto* もっと

Kinō wa samui deshita ga kyō wa mōtto samui desū.

きのうは寒いでした がきょうは もっと 寒い です。

It was cold yesterday but to-day it is colder yet.

(even) *sae mo* さえも

Kāre wa anata ga itta koto wo shinjinai bakari de naku shōko sae mo shinjimasen deshita. He did not believe what you said, nor yet the evidence.

も 信じません でした。

Kāre wa joryoku dōkoroka kanē sae mo ukēnai deshō.

彼は 助力 どころか 金 さえ も 受けないでしょう。

He will not accept help nor yet money. (*lit.* He help in no wise, money even will not accept.—*joryoku* help, assistance; *dōkoroka* in no wise, far from, not at all)

(notwithstanding) *ni-mo kakawarazu* にもかかわらず

Sore wa hijō-ni hen ni-mo kakawarazu hontō desū.

それは 非常に 変 にも かわらず 本当 です。

It is very strange, yet it is true.

Kāre wa watashi ni au yakusoku wo shitā ni-mo kakawarazu kite imasen. He is not here, yet he promised to meet me. (*yakusoku* promise)

いません。

Idiomatic usage:

yet more *māda-māda* まだまだ

yet again *mō ichi-do* もう一度

Māda-māda suru koto ga takusan arimasū. Yet more remains to be done.
 まだまだ する 事 が 沢山 あります。

1 thought 2 *yūeki-na* useful 3 to succeed 4 *ni yorū* by

Sixty-second Lesson 第六十二課

Interjections *Kantōshi* 間投詞

The Japanese interjections may be divided into two groups: 1) words reproducing mere sounds expressive of emotions; 2) expressions consisting of words borrowed from other parts of speech.

Group 1

A あっ Expressing sudden perception, surprise, pain.

A o-kané wo wasureta. Oh! I have forgotten my money.

あっ お金 を 忘れた。

A itái. あっ痛い。 Ouch! It hurts!

A saifú ga nakunatta. My God! The purse is gone!

あっ 財布 が 失くなった。

A kaji da. あっ火事だ。 Oh look! There is a fire.

Ā あー Expressing disappointment, sorrow, admiration, alarm, delight.

Ā ureshii. あー嬉しい。 How glad I am!

Ā soré wa sūteki. あーそれはすてき。 Oh! That's grand!

Ā naruhodó. あー成程。 Oh, I see!

Ā sō desū ka. あーそうですか。 Oh, indeed!

Ā taihén. あー大変。 Heaven and earth!

Ā kawái sō ni. あーかわいそうに。 Ah, poor fellow!

Ā atsui. あー暑い。 How hot!

Ā anó hito wa mō imasén. Alas! He is no more.

あーあの 人 は もういません。

Ā ryōshin ga ikite ita náraba. Would that I had my parents living!

あー 両親 が 生きていた ならば。

Ō おゝ O! Oh! How! Ouch!

Ō samui. おゝ寒い。 How cold!

Ō itái. おゝ痛い。 Ouch! It hurts!

Ō iyá da bakabakashii. Ugh! How foolish it is!

おゝいや だ 馬鹿々々しい。

Ō sō desū ka. おゝそうですか。 Well, is that so?

Ē えゝ Well.....? What.....?

Ē nan desū ka. えゝ何んですか。 Well, what is it?

Ē nan to iimáshita ka. えゝ何んと云いましたか。 What did you say?

*Ē anō hito wa shinimashitate.*¹ Did you say he died?!
えゝあの人は死にましたって。

Ē えゝ O yes! Yes! Well! Let me see. Er—Hum! What!

Ē machigainaku ikimāsu. O yes, I will be there without fail.
えゝ間違いなく行きます。

Ē ii desū tomo. えゝいいですとも。 Yes, with pleasure. Certainly.

Ē sō desū ka. えゝそうですか。 Is it?—Is that so?

Ē Expressing surprise, anger, hate, despite. Pshaw! Yah! Hang it! O.

Ē dō-dēmo kattē ni shinasai. O well, I don't care; do as you please.
えゝどうでも勝手にしなさい。 (Well, whatever way as you wish do.)

Mā まあ corresponds to *just*, *come*, or the emphatic *do*.

Mā ippai o-nomi nasai. まあ一杯お飲みなさい。 Come, have a drink.

Mā ippai yaritamae. Come, have a drink. (used among men only)
まあ一杯やり給え。

Mā o-machi kudasai. まあお待ち下さい。 Just wait, please.

Mā yatte goran nasai. まあやって御らんなさい。 Just try it.

Mā o-shizukā ni. まあお静かに。 Do be quiet!

Mā o-kakē kudasai. まあおかけ下さい。 Do sit down.

Mā まあ well, I think, I should say, it would seem, say.

Mā ikazuni okimashō. Well, I would rather not go.

まあ行かずにおきましょう。

Mā yōku irasshaimashita. Well, well, I am glad you have come.
まあよくいらっしやいました。

Mā sonna imi deshō. Well, it means something like that.
まあそんな意味でしょう。

Teradā San wa mā gakūshā no hō deshō. Mr. Terada is a scholar,
寺田さんはまあ学者の方でしょう。 it seems.

Mā arūte ikū kotō ni shimashō. I think I had better go on foot.
まあ歩いて行く事にしましょう。

Dōko ka kaigān e.—Mā Kamakurā e dēmo yukimashō ka.
どこか海岸へ。—まあ鎌倉へでも行きましょうか。

Let's go to the sea side; say Kamakura.

Mā Oh! O dear! O dear me! O my! Good gracious! Indeed! my word!

Mā odorōita. まあ驚いた。 O what a surprise!

¹ The termination *tte* after a verb indicates surprise. *Hēbi wo tabemashita.* 蛇を食べました。 I ate a snake.—*Ē hēbi wo tabemashitate.* ええ蛇を食べましたって。 What did you say? You ate a snake?!

Mā dō shīta no desū ka. Good Lord, what is it?
まあ どうした の です か。

Mā nan no otō deshō. Oh dear, what can that noise be?
まあ 何ん の 音 でしょう。

Naruhodō 成程 I see, quite true, indeed (used by men only).

Naruhodō sō iū wāke desū ka. I see, that's the reason.
成程 そういふ 訳 です か。

Naruhodō koré wa tsumaranai hon desū. This book is really very dull
成程 これは つまらない 本 です。 to read.

Naruhodō, yōi hōhō desū ga jikkō wa kōnnan desū.
成程, よい 方法 ですが 実行 は 困難 です。

A good plan to be sure; but it is hard to practice.

Naruhodō, kimī no iū kotō wa mōttomo desū. Indeed, you are right.
成程, 君 の 云う 事 は 尤も です。

Ne ね In familiar use, *ne* characterizes the speech of women and children.

Placed at the end of a sentence, *ne* has generally an interrogative force, and corresponds to the English *is it? isn't it? isn't that so? doesn't it, etc.*

Omōshirōi desū ne. 面白いですね。 It is interesting, isn't it?

Kirei desū ne. きれいですね。 It's pretty, isn't it?

Koré wa kimī no desū ne. This is yours, I suppose.
これは 君 の です ね。

Kyō wa ku-gatsū-tsuitachi desū ne. To-day is the first of September,
きょうは 九月朔日 です ね。 isn't it?

Anāta wa sāzo tsūkareta deshō ne. You must be very tired, I dare
貴方 は さぞ 疲れた でしょう ね。 say.

Ne may follow any word in a sentence to maintain the attention of the person spoken to, to what one is saying, but some people use it very often, without necessity, and just for habit. In this case it corresponds to the pleonastic use of the English *you see*, or *you know*.

In familiar speech, *anō-ne* あのね, or simply *ne*, like the English *I say*, attracts attention to what is to be said.

Ne anāta ね貴方 corresponds to *dear*, or *my dear* said by a wife to her husband.

Sō desū ne そうですね is sometimes used when politely agreeing with what somebody says, or when one is perplexed or considering what answer one had better give. In the latter case, *ne* corresponds to *Let me see*.

Anāta wa dōtchi wo o-kai ni narimāsū ka. Which do you want
貴方 は どっち を お買い に なります か。 to buy?

Sō desū ne. Ōkii no wo kaimashō. Let me see. I'll buy
 そう です ね。大きい の を 買いましょう。 the big one.

Ōya おや Oh! Oh dear! Dear me! O my! Good heavens! Mercy
 on me! By Jove! Lord!

Ōya, mā. おやまあ。 Dear me! O my!

Ōya, denwá desū. おや電話です。 Goodness! There's the phone!

Ōya, óya, nan desū ka. おやおや何んですか。 O my, how is that?

Ōya, jū-ichí-ji desū. おや十一時です。 Why! It is eleven.

Ōya, óya, sonó ie no banchí wo wasuremáshūta. By Jove, I forgot the
 おや、おや、その家の番地を 忘れました。 number of the house.

Sā さあ Come; now; well; here; there; ah!

Sā kói. さあこい。 Come on! (challenge)

Sā minná de yarimashō. Come, let us all do it.

さあ みんな で やりましょう。

Sā dōzo o-hairi kudasái. O do come in.

さあ どうぞ お入り 下さい。

Sā surú ka shinái ka henjī wo shi nasái. Come, now! Say whether
 さあ する か しない か 返事 を しなさい。 you will do it or not.

Sā Yokohamá e kimáshūta. Well, here we are in Yokohama.

さあ 横浜 へ 来ました。

Sā kimi no o-kané desū. Here is your money.

さあ 君 の お金 です。

Sā oki nasái. さあ起きなさい。 Wake up there.

Sā sokó desū mondai wa. There, that's the point.

さあ そこ です 問題 は。

Inoué San wa nan sái gurai deshō.—Sā wakarimasén ne.

井上 さん は 何 ぐらい でしょう。—さあ 分かりません ね。

How old do you think Mr. Inoue is?—Well, I can't tell.

In rather vulgar speech, this interjection is used by men, when speaking among themselves, in the meaning of *Indeed!*, *I say!*, *You know!*, *I assure you.*, etc.

Dái sūki desū sā! 大好きですさあ。 *Indeed* (Sure) I do like it.

Murón sā! 無論さあ。 *Certainly* (Of course) it is!

Kāre wa kuru to sā. 彼は来るとさあ。 He says he would come.

Group 2

Yo よ This interjection is often used in familiar speech as in the following examples.

Kón-ya kittó ki-nasái yo! Be sure to come to-night.

こんや きっと来なさい よ。 (*kón-ya* to-night, *kittó* surely)

Wasurenái de asokó e iki-nasái yo! Don't forget to go there.
 忘れないで あそこへ行きなさいよ

Namáketete irú to rakudái surú yo! If you are idle, you will fail
 なまけて いると 落第 するよ。 (in the examination).
 (namakéru to be idle, lazy, rakudái surú to fail in an examination)

Táshika ni sonná kotó wa áru hazú ga náí yo! It can't be true,
 たしかに そんな 事 は ある 筈 がないよ。 I am sure.
 (lit. Surely, such a thing ought not to be.—*táshika ni* surely)

Yō よう In familiar speech, this interjection may be used in the meaning of **Bravo!**, or **Well done!**

Yō, *Fujiwará!* よう, 藤原。 Bravo Fujiwara!

Yō, *umái zo!* Well done, boys!

よう, うまいぞ。

In good speech, **yō** is used in the following expression:

Yō kóso. ようこそ。 You are welcome!

By itself, **yō** is used in vulgar speech as a hailing expression, and corresponds to **Say! Hullo!**

Ze! ぜ Zo! ぞ—Both interjections have emphatic force and they are used in vulgar, but friendly, speech, by men and boys when speaking among themselves. In meaning they correspond to *I assure you, I warn you, etc.*

Kazé wo hikú ze (or *zo*). You will catch a cold, I warn you.
 かぜ を 引く ぜ (ぞ)。

Abunái ze (or *zo*). 危ないぜ (ぞ)。 **Mind you**, it is dangerous.

Kimí wa uchi e káetta hō ga íi ze (or *zo*). I advise you to go
 君 は うちへ 帰った 方 が いい ぜ (ぞ)。 home.

Ára あら is generally used by women.

Ára nan deshō, jishín deshō ka. There! What's that! An earth-
 あら 何んでしょう, 地震 でしょうか。 quake?

Ára ára asokó wo gorán nasái. Look, look over there.
 あら あら あそこ を 御らん なさい。

Ára nan no otó deshō. Hark! What's the sound?
 あら 何ん の 音 でしょう。

Are あれ There! Look! Listen! Hark.

Are, asokó e Nodá San ga ikimásū. Look, there goes Mrs. Noda!
 あれ, あそこへ 野田 さん が 行きます。

Dōmo どうも This word is used to emphasize.

Dōmo arigatō. どうも ありがとう。 I thank you very much.

Dōmo wakarimásén. I am sure I don't understand.

どうも 分りません。

Dōmo komarimáshīta. I am in a fix.

どうも 困りました。

Dōmo o-sewá-samá deshīta. I am very much obliged to you.

どうも お世話様 でした。

Dōmo shikatá ga arimasén. There is no help for it.

どうも 仕方 がありません。

Dōmo anó otokó ga ayashúi désū. That man is really suspicious.

どうも あの 男 が 怪しい です。

Dōmo Nihón-go wa muzukashúi désū. The Japanese language is really

どうも 日本語 は むづかしい です。 difficult.

Háte (na) はて (な) This interjection is used generally by men, and indicates perplexity.

Háte dō shītá monó deshō ka. Well, what am I to do now?

はて どうした もの でしょうか。

Háte na saifú wo doko e oitá káshira. Let me see; where did I leave

はて な 財布 を どこへおいたかしら。 my purse.

Móshi-móshi もしもし This word is used to draw attention.

Móshi-móshi, anáta wa náni ka o-otoshí ni narimáshīta.

もしもし, 貴方 は 何か お落とし になりました。

Say, you have dropped something.

Móshi-móshi kokó wa nan to iú machi désū ka.

もしもし こゝ は 何ん と云う 町 です か。

Excuse me, but what's the name of this street?

Móshi-móshi is used also when speaking to someone over the telephone, as in the following example:

The caller: **Móshi-móshi**, Aóyama, fūta-sen-go-hyakú-hachí-jū-go-ban désū ka.

もしもし, 青山, 二千五百八十五番 です か。

or **Móshi-móshi**, Aóyama ni-go-hachí-go désū ka. Is that Aoyama

もしもし, 青山 2-5-8-5 です か。 2585?

(Tokyo telephone system is divided into 92 districts, one of which is called Aoyama.)

The called party; **Hái**, sō désū. はい, そうです。 Yes, (it is).

The caller: **Móshi-móshi**, dónata désū ka. Who is speaking?

もしもし, どなた です か。

The called party: **Móshi-móshi**, kochirá wa Nákasu désū. Miss Nakasu

もしもし, こちらは 中須 です。 speaking.

Sóra そら There; Here! Now! Come!

Sóra denwá désū. そら電話です。 Here goes the telephone.

Sóra káji da. そら火事だ。 Hark! A fire!

Sóra kóí. そら来い。 Come on!

Sóra gorán nasái. そら御覧なさい。 I told you!

A few more interjections are used by some Japanese, however, being these considered vulgar, they have been omitted in this lesson.

READING EXERCISES

Yomikata Renshū

読方 練習

In the following 22 pages the Reading Pieces are given in roman letters with explanatory notes, while their transliteration with Japanese symbolic characters is given from page 630 to 646.

See additional Reading Exercises Page 650-670 and 759-761.

Japanese Imperial decrees, like the following rescript, were, until the end of the Pacific War in 1945, written in elevated literary style, and contained a great many words which were not used in conversation.

To-day, however, Japanese Imperial decrees are issued in a language very much near to good spoken speech.

Below, the Imperial Rescript on Education, given out by the Emperor Meiji in the year 1890, is reproduced because it is a good example of Japanese highly worded old literature and also because it has been of historical importance for the Japanese nation.

① KYŌIKU CHOKUGŌ¹

Chin² omō³ ni³ wāga kōso kōsō⁴ kunī wo hajimurū kotō kōen ni⁵ tokū wo tatsūru kotō shinkō nāri.⁶ Wāga shimmin yōku chū ni yōku kō ni⁷ okuchō kokōro wo itsu ni shītē⁸ yōyō sonō bi wō nasēru wa⁹ korē wāga kokutai no sēika ni shītē¹⁰ kyōiku no engēn matā jitsū ni kokō ni sōnsu.¹¹ Nanji shimmin fūbo ni kō ni keitēi ni yū ni¹² fūfu ai-wāshi hōyū ai-shinji¹³ kyōken onorē wo jishi¹⁴ hakuai shū ni oyoboshi¹⁵ gakū wo osāme gyō wo narai¹⁶ mōtte chinō wo keihatsū shi tōkki wo jōju

¹kyōiku education, chokugō Imperial message, Imperial rescript; Kyōiku Chokugō Imperial Rescript on Education ²Chin this was how the Emperor referred to Himself. Chin used to be the We of Western sovereigns. ³omō ni=omōu ni We think, We consider; Chin omō ni We consider that=Know ye, Our subjects: ⁴wāga our, kōso kōsō Imperial Ancestors ⁵kunī Our Empire, hajimurū kotō have founded, kōen vast and far reaching, kōen ni on a basis broad and everlasting; Wāga kōso kōsō kunī wo hajimurū kotō kōen ni Our Imperial ancestors have founded our Empire on a basis broad and everlasting ⁶tokū virtue, tatsūru to implant, shinkō deeply and firmly; tokū wo tatsūru kotō shinkō nāri and have deeply and firmly implanted virtue ⁷wāga shimmin Our subjects, yōku well, chū ni in loyalty, kō ni in filial piety ⁸okuchō the whole nation, kokōro mind, itsu ni surū to unite; okuchō kokōro wo itsu ni shītē the whole nation being united in one mind; Wāga shimmin yōku chū ni yōku kō ni okuchō kokōro wo itsu ni shītē Our subjects ever united in loyalty and filial piety ⁹yōyō from generation to generation, sonō bi its beauty, nasēru to illustrate; yōyō sonō bi wō nasēru wa have from generation to generation illustrated the beauty thereof. ¹⁰wāga our, kokutai the character of the Empire, sēika glory, sēika ni shītē in glory; korē wāga kokutai no sēika ni shītē This is the glory of the fundamental character of our Empire; ¹¹engēn source, matā also, jitsū ni surely, kokō ni sōnsu herein lies; kyōiku no engēn matā jitsū ni kokō ni sōnsu and herein also lies the source of our education ¹²nanji shimmin Ye, our subjects, fūbo parents, kō ni to be filial, keitēi brothers, yū friends; nanji shimmin fūbo ni kō ni keitēi ni yū ni Ye, our subjects, be filial to your parents, affectionate to your brothers and sisters; ¹³fūfu husband and wife, ai-wasurū to be harmonious, hōyū friend, ai-shinji to be true to one another; fūfu ai-wāshi hōyū ai-shinji as husbands and wives be harmonious, as friends true; ¹⁴kyōken modesty, onorē I, onorē wo jishi to keep oneself; kyōken onorē wo jishi bear yourself in modestly and moderation; ¹⁵hakuai benevolence, shū ni to all, oyobosū to extend; hakuai shū ni oyobosū extend your benevolence to all; ¹⁶gakū learning, osamēru to pursue, gyō arts, occupation, gyō wo narai to cultivate arts, to learn one's occupation; gakū wo osāme gyō wo narai pursue learning and cultivate arts

shi¹ susundé kōeki wo hirōme séimu wo hiráki² tsūne ni kokkén wo omónji kokuhō ni shītagái³ ittán, kankyū áreba⁴ giyū kō ni hōji⁵ mōtte tenjō mukyū no kōun wo fuyoku subéshi.⁶ Kakú no gótoki wa hītōri Chin ga chūryō no shimmin tarū nōminarazu matá mōtte⁷ nanjī sōsen no ifū wo kenshō surū ni tarán.⁸

Konō michi wa jitsū ni⁹ wága kōso kōsō no ikun ni shītē¹⁰ shison shimmin no tomó ni júnshu subéki tokoró¹¹ koré wo kōkon ni tsūjite ayamárazu koré wo chūgai ni hodokoshitē motórazu.¹² Chin nanjī shimmin to tomó ni¹³ kenkén fukuyō shītē miná sonó tokú wo itsu ni sen kotó wo koinegáu.¹⁴

Meiji ni-jū-san-nen jū-gatsū san-jū-nichí¹⁵

GYÓMEI GYÓJI¹⁶

¹ mōtte and, *chinō* knowledge, *keihatsū surū* to develop, *tōkki* moral power, *jōju surū* to perfect; *mōtte chinō wo keihatsū shi tōkki wo jōju shi* and thereby develop intellectual faculties and perfect moral power; ² *susundé* furthermore, *kōeki* public good, *hiromēru* to spread, to advance, *séimu* common interest, *hiráku* to promote; *susundé kōeki wo hirōme séimu wo hiráki* furthermore advance public good and promote common interest; ³ *tsūne* ni always, *kokkén* Constitution, *omónjiru* to respect, *kokuhō* laws, *shītagáu* to observe; *tsūne ni kokkén wo omónji kokuhō ni shītagái* always respect the Constitution and observe the laws; ⁴ *ittán* once, *kankyū* emergency, *ittán kankyū áreba* should emergency arise, ⁵ *giyū* courage, *kō* public good=State, *hōjiru* to sacrifice oneself; *giyū kō ni hōji* offer yourself courageously to the State; ⁶ *mōtte* and thus, *tenjō* heaven and earth, *mukyū* no eternal, *kōun* the prosperity of the Imperial Throne, *fuyokū surū* to guard and maintain; *mōtte tenjō mukyū no kōun wo fuyokū subéshi* and thus guard and maintain the prosperity of our Imperial Throne coeval with heaven and earth, ⁷ *Kakú* no gótoki wa so, *hītōri* only, *chūryō* good and faithful, *tarū*=*de aru* to be, . . . *nōminarazu matá mōtte* not only . . . but; *Kakú no gótoki wa hītōri Chin ga chūryō no shimmin tarū nōminarazu matá mōtte* So that ye not only be Our good faithful subjects, but . . . ⁸ *sōsen* ancestors, *ifū* traditions, *kenshō surū* to render illustrious, *tarán*=*tarū* to be worth; *nanjī sōsen no ifū wo kenshō surū ni tarán* but render illustrious the best traditions of your forefathers. ⁹ *Konō michi wa jitsū ni* This way indeed=The Way here set forth is indeed ¹⁰ *wága kōso kōsō* no by Our Imperial Ancestors, *ikun* the teaching of the departed, *ni shītē*=*de arimásū*; *wága kōso kōsō no ikun ni shītē* the teaching bequeathed by Our Imperial Ancestors ¹¹ *shison* descendants, *tomó ni* together with, *júnshu subéki tokoró* to be observed; *shison shimmin no tomó ni júnshu subéki tokoró* to be observed alike by Their Descendants and the subjects ¹² *kōkon* all ages, *ni tsūjite* through, *ayamárazu* infallible, *chūgai* home and abroad, *hodokosū* to give, *motóru* to conflict with; *koré wo kōkon ni tsūjite ayamárazu koré wo chūgai ni hodokoshitē motórazu* infallible for all ages and true in all places ¹³ *Chin nanjī shimmin to tomó ni* In common with you, Our subjects ¹⁴ *kenkén fukuyō surū* to keep something carefully in one's mind, *tokú* virtue, *itsu ni sen kotó wo* together, *koinegáu* wish; *kenkén fukuyō shītē miná sonó tokú wo itsu ni sen kotó wo koinegáu* It is Our wish to lay it to heart in all reverence in common with you, Our subjects, that we may all thus attain to the same virtue. ¹⁵ *Meiji ni-jū-san-nen jū-gatsū san-jū-nichí* The 30th day of the 10th month of the 23rd year of Meiji. ¹⁶ *Gyómei* The Emperor's name, *Gyóji* Imperial Seal

② Momotarō no Hanashī¹

Mukashī mukashī ojīsan to obāsan² ga arimāshīta. Ojīsan wa mái-nichī yamá e shibakarī³ ni ikimāshīta, obāsan wa kawá e sentakú⁴ ni ikimāshīta.

Aru hi⁵ obāsan ga kawá de sentakú wo shíté irú to⁶ kawakamí⁷ kará ōkina momó ga dōmburiko dōmburiko to nagárete⁸ kimāshīta. Obāsan wa sonó momó wo hirotté⁹ uchī e mótte kaerimāshīta. Ojīsan ga yamá kará káetta tokí sonó momó wo misemāshīta.¹⁰ Ojīsan wa “Koré wa koré wa mezurashī¹¹ ōki-na momó da ne” to itté yorokobimāshīta.¹² Obāsan ga momó wo kirō to surú to¹³ momó ga fūtatsú ni wareté¹⁴ náka kará otokonokó ga umaremāshīta.¹⁵ Momó kará umaremāshīta kará¹⁶ Momotarō to na wo tsūkemāshīta.¹⁷ Momotarō wa ōkiku nátte taisō tsúyoku narimāshīta.¹⁸

Aru hi Momotarō wa ojīsan to obāsan ni “Watashī wa Oní-ga-Shimá¹⁹ e oní wo séibatsu²⁰ ni ikitái désū. Dōzo kibidāngo²¹ wo koshiraeté kudasái” to iimāshīta. Obāsan wa kibidāngo wo koshiraeté yarimāshīta.²² Momotarō wa sonó kibidāngo wo koshī ni tsúkete²³ isamāshiku²⁴ deka-kemāshīta. Sūkóshi ikú to²⁵ mukō kará²⁶ inú ga kimāshīta. “Momotarō San, doko e irrasshaimásū ka.” “Oní-ga-Shimá e oní wo séibatsu ni ikimásū.” “O-koshī ni tsúketa monó wa nan désū ka.” “Nippón-ichī no²⁷ kibidāngo désū.” “Hitótsu kudasái. O-tómo shimashō.”²⁸ Momotarō wa inú ni kibidāngo wo hitótsu yarimāshīta. Inú wa yorokónde kērai ni narimāshīta.²⁹ Sorekará Momotarō to inú ga sūkóshi ikú to

¹ *momó* peach, *Tarō* a common Japanese name given to persons of masculine sex, *Momotarō* Peach-boy, *hanashī* story; *Momotarō no hanashī* The story of Momotarō
² *Mukashī mukashī* Once upon a time, *ojīsan* an old man, *obāsan* an old woman
³ *shibakarī* gathering firewood, *shibakarī ni* in order to gather firewood ⁴ *sentakú* washing; *sentakú ni* for washing ⁵ *aru hi* one day ⁶ *sentakú wo shíté irú to* while she was washing ⁷ upper reaches of a river, upstream, *kawakamí kará* from upstream
⁸ *dōmburiko dōmburiko to nagárete kimāshīta* came floating up and down the water ⁹ *hirotté* to pick up ¹⁰ showed(him) ¹¹ extraordinary, unusual ¹² *yorokóbu to* to be glad ¹³ *kirō to surú to* as she was going to cut ¹⁴ *fūtatsú ni warerú to* split in two (intransitive)
¹⁵ *umarerú to* to be born ¹⁶ *momó kará* from a peach, *umaremāshīta kará* as he was born ¹⁷ *na wo tsūkēru to* to name; *Momotarō to na wo tsūkemāshīta* named him Momotarō ¹⁸ *taisō tsúyoku narimāshīta* became very strong ¹⁹ Devil's Island ²⁰ *oní* devil, *séibatsu ni* to conquer ²¹ *kibi* millet *dāngo* dumplings ²² *koshiraeté yarú to* make and give ²³ *koshī* waist, *koshī ni tsúkete* hanging it to his waist ²⁴ gallantly
²⁵ *sūkóshi ikú to* after walking for a while ²⁶ *mukō kará* from the opposite side
²⁷ *Nippón ichī no* the best in Japan ²⁸ *o-tómo surú to* accompany ²⁹ *kērai* follower; *kērai ni narimāshīta* became his follower



Momotarō wa oni no taishō to tatakareshita. (Page 609)



....momo ga futatsu ni warete naka kara otokonoko ga umare-
mashita. (Page 608)



Momotarō wa sono takaramono wo kuruma ni tsumimashita.
(Page 609)

sáru¹ ni aimáshīta. Sáru wa inú to onáji kotó wo Momotarō ni kiki-máshīta.² Momotarō wa sáru ni mo kibidángo wo hītótsu yarimáshīta. Sáru wa yorokónde Momotarō no kéraí ni narimáshīta. Momotarō to inú to sarú to ga mō sūkóshi ittá tokí ni kijí³ ni aimáshīta. Konó kijí mo máe no inú ya sarú to onáji kotó wo iimáshīta nóde⁴ Momotarō wa kibidángo wo hītótsu yarimáshīta. Kijí wa yorokónde Momotarō no kéraí ni narimáshīta. Momotarō wa, inú, sáru, kijí wo tsureté Oní-ga-Shimá e tsūkimáshīta.⁵

Oní wa tetsú no mon wo shikkári shímete imáshīta kará⁶ Momotarō wa háiru⁷ kotó ga dekimasén déshīta. Sokodé kijí wa tónde itté⁸ ué kará tekí no yōsu wo shirabemáshīta.⁹ Sáru wa mon wo nobotté¹⁰ náka e háiri,¹¹ mon no kagí wo hazushíté¹² mon wo akemáshīta. Momotarō to inú wa iss hó ni semeirimáshīta.¹³ Kijí wa tobimawátte¹⁴ oní no me wo tsuttsukimáshīta.¹⁵ Sáru wa oní wo hikkakimáshīta.¹⁶ Inú wa oní e kuitsūkimáshīta.¹⁷ Momotarō wa oní no táishō to tatakaimáshīta.¹⁸ Momotarō ga taihén tsuyói nóde¹⁹ oní no táishō wa tōtō kōsan shimáshīta.²⁰ "Mō kesshíté warúi kotó wo shimasén kará²¹ dōzo inochi wo tasūkété kudasái" to negaimáshīta.²²

Momotarō wa oní no táishō wo yurúshite yarimáshīta.²³ Oní no táishō wa o-réi ni iró-iró no takaramonó wo sashidashimáshīta.²⁴ Momotarō wa sonó takaramonó wo kurumá ni tsumimáshīta.²⁵ Inú ga sonó kurumá wo hikimáshīta,²⁶ Sáru ga áto wo oshimáshīta.²⁷ Kijí ga tsuná wo hikimáshīta.²⁸ Soshíté isamáshiku uchí e kaerimáshīta. Ojīsan to obāsan wa taihén yorokobimáshīta. Sorekará minná kōfuku ni kurashimáshīta.²⁹

¹sáru monkey ²Sáru wa inú....The monkey asked the same thing that the dog had asked ³pheasant ⁴onáji kotó wo iimáshīta nóde having said the same thing ⁵tsureté taking with, tsūkú to arrive ⁶tetsú no mon iron gate, shikkári shímetu to close firmly, shímete imáshīta kará as they had closed firmly ⁷to enter ⁸sokodé then, tónde itté having flown ⁹ué kará from above, tekí enemy, yōsu condition, shirabéru to examine, to observe ¹⁰noború to climb ¹¹náka e háiri entered inside and ¹²kagí wo hazusú to unlock ¹³iss hó ni together; semeirú to break into, to raid ¹⁴tobimawáru to fly about ¹⁵me eye, tsuttsúku to peck ¹⁶hikkáku to scratch ¹⁷kuitsúku to bite ¹⁸táishō chief, leader; tatakaú to fight ¹⁹tsuyói nóde being strong ²⁰tōtō at last, kōsan surú to surrender ²¹mō again, kesshíté never, warúi kotó wo shimasén kará as I shall not do anything bad ²²inochi life, tasūkétu to spare, negáu to beseech ²³yurúshite yarú to pardon, to grant a request ²⁴o-réi return present, iró-iró various, takaramonó treasures, sashidasú to offer ²⁵kurumá cart, tsumú to load ²⁶hikú to pull ²⁷áto wo from behind, osú to push ²⁸tsuná rope, hikú to tug, to pull ²⁹kōfuku ni happily, kurasú to live

③ Hanasaká-Jijí¹ no Hanashí

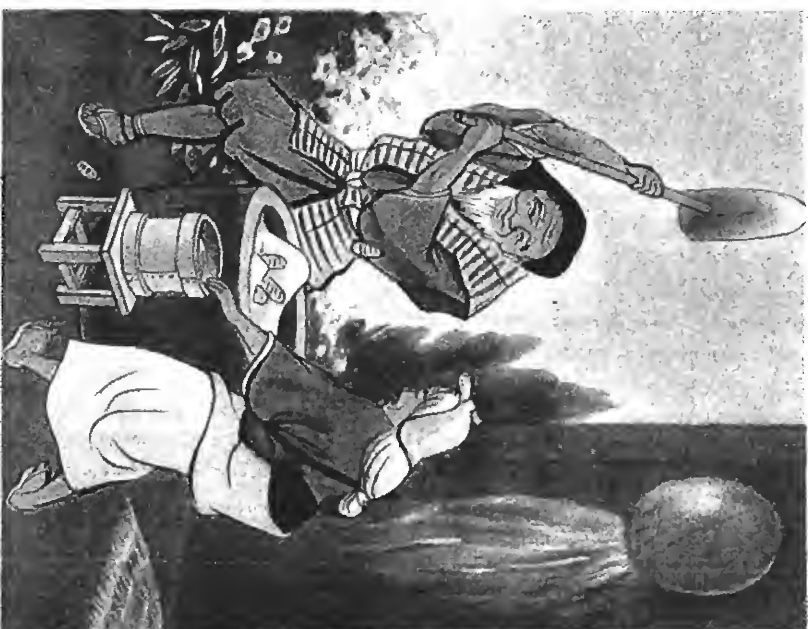
Mukashí áru tokoró ni² yói ojîsan ga arimáshîta. Ojîsan wa inú wo ippikí kátte imáshîta.³ Inú no namaé wa "Póchi" to iimáshîta.⁴ Ojîsan wa Póchi wo taihén kawaigátte imáshîta.⁵ Póchi mo ojîsan wo súki déshîta.

Aru hi Póchi ga hataké no súmi de "Ojîsan, kokó wo horí nasái, wan-wan" to hoemáshîta.⁶ Ojîsan ga sokó wo hōru to tsuchí no náka kará⁷ takaramonó ga takúsán demáshîta. Tonarí no yokú-no-fukái⁸ ojîsan ga soré wo míte "Dōzo watashí ni Póchi wo kashîté kudasái" to iimáshîta. Sokodé konó yokú-no-fukái ojîsan wa Póchi wo mûri ni hoemasemáshîta.⁹ Soshîté sokó wo horimáshîta¹⁰ ga tsuchí no náka kará kitanái monó¹¹ ga demáshîta. Yokú-no-fukái ojîsan wa okótte¹² Póchi wo koroshimáshîta.¹³ Yói ojîsan wa soré wo hijō ni kanashimimáshîta.¹⁴ Soshîté Póchi no o-haká wo táte, sonó ué ni ki wo ippon uemáshîta.¹⁵ Konó ki wa zun-zun ōkiku narimáshîta.¹⁶ Yói ojîsan wa konó ki wo kítte soré de úsu wo tsūkurimáshîta.¹⁷ Sonó úsu no náka de o-komé wo tsūkú to o-komé ga minná kin ni narimáshîta.¹⁸ Yokú-no-fukái ojîsan wa soré wo míte sonó úsu wo karí ni kimáshîta.¹⁹ Soshîté sonó úsu de o-komé wo tsúita tokí ni o-komé wa kitanái monó

¹ *hanasaká*=*haná wo sakaserú* to cause flowers to bloom; *Hanasaká-Jijí* The old man that caused flowers to bloom ² *áru tokoró ni* in a certain place ³ *inú wo káu* to keep a dog; *Ojîsan....imáshîta* The old man was keeping a dog ⁴ *Inú....iimáshîta* The dog was called Pochi. ⁵ *kawaigáru* to love ⁶ *hataké* field, *súmi* corner, *wan-wan* bow-wow, *hoeru* to bark, *hōru* to dig; *Aru hi....wan-wan* One day, at the corner of a field, the dog said (bowwowed): Master, dig here. Note that in Japanese an old man may properly be addressed as "*Ojîsan*"=old man. ⁷ *tsuchi* soil, earth; *tsuchi no náka kará* from the earth ⁸ *tonarí* neighbour, *yokú-no-fukái* avaricious, *kasú* to lend ⁹ *mûri ni* forcibly, *hoemaseru* to cause to bark ¹⁰ *Soshíte....* Then he dug there. ¹¹ *kitanái monó* dirty things ¹² *okōru* to get angry ¹³ killed ¹⁴ *kanashímu* to be grieved; *Yói....kanashimimáshîta* The good old man was much grieved on account of that. ¹⁵ *haká* grave, *haká wo tatēru* to construct a tomb, *uerú* to plant; *Soshíte....uemáshîta*. Then he planted a tree on Pochi's grave. ¹⁶ *zun-zun* quickly; *Konó....* This tree soon became big. ¹⁷ *úsu* mortar; *Yói....* The good old man made a mortar out of that tree. ¹⁸ *o-komé wo tsūkú* to beat, to pound rice dough—In Japan rice dough used to be pounded in a mortar to make it firmer. With rice dough various kinds of cake are made. *Sonó úsu....narimáshîta*. When he pounded the rice dough that was in the mortar, it became all gold. ¹⁹ *karí ni kimáshîta* came to borrow



...o-kome wa kitanaï mono ni narinashita.
(Page 610)



...o-kome ga inuina kin ni narinashita.
(Page 610)



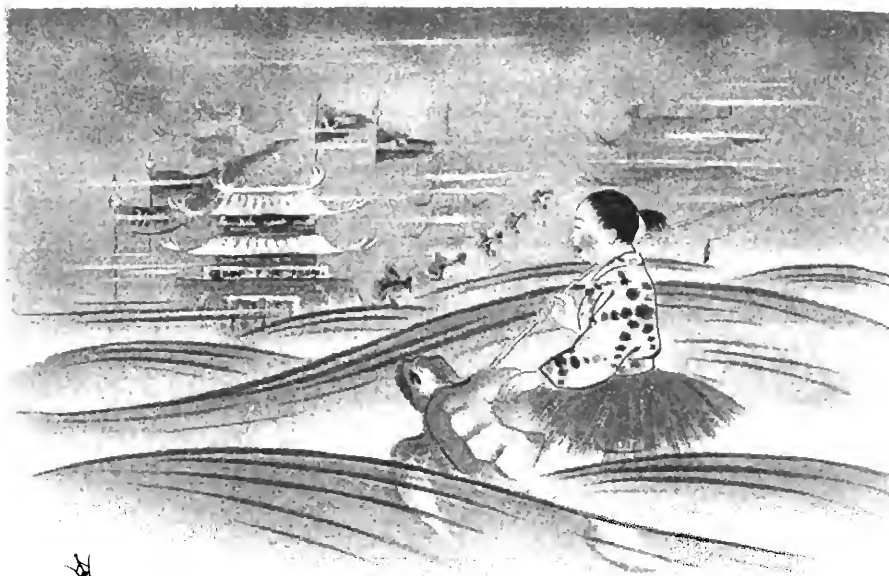
....soko wo horimashita ga tsuchi no naka
kara kitanai mono ga demashita.
(Page 610)



Ojiisan ga soko wo horn to tsuchi no naka kara
takara mono ga takusan demashita.
(Page 610)



Suruto kareki no eda ni hana ga kirei ni sakimashita. (Page 611)



Urashima Tarō wa hijō ni yorokonde kame no senaka ni norimashita.
(Page 612)



....Urashima wa totsuzen shiraga no ojiisan ni natte shimaimashita.
(Page 613)

ni narimáshita kará¹ yokú-no-fukái ojîsan wa taisô okôte-ûsu wo-moshîté shimaimáshita.² Yôî ojîsan wa sonô hai wo moratté soré wo-makimáshita.³ Surutô karekî-no-edá ni haná ga kîrei ni sakimáshita.⁴ Sonô tokî chôdo tonosamá ga sokô wo o-tôri ni nâtte sonô haná wo-taihén homemáshita soshîté yôî ojîsan ni takûsán hōbi wo ataemáshita.⁵ Soré wo mîta yokú-no-fukái ojîsan wa⁶ sūgu ni mané wo shîté hai wo-makimáshita ga hai wa tonosamá no me no náka e hairimáshita.⁷ Tonosamá wa taihén okôte konô yokú-no-fukái ojîsan wo rō ni ireté shimaimáshita.⁸

A Children's Song

This is the beginning of a song telling the story of Hanasaká-Jijî.

Urá no hataké de Póchi ga nakú⁹

うらの 畑 で ポチ が なく

Shōjiki jîsan hōttareba¹⁰

正直 じいさん ほったれば

Ōban kōban ga záku-záku záku-záku.¹¹

大判 小判 が ざくざく ざくざく。

Ijîwaru jîsan Póchi karité¹²

いじ悪 じいさん ポチ 借りて

Soré de hataké wo hōttarebá¹³

それ で 畑 を ほったれば

Kawará ya setokaké gára-gára gára-gára.¹⁴

瓦 や せとかけ がら がら がら がら。

¹ *Soshîté... kará* Then, as the rice became a dirty thing after beating it....² *mosû* to burn; *yokú... shimaimáshita* The avaricious man became angry and burnt the mortar. ³ *hai* ashes, *máku* to scatter; *Yôî...* The good old man, having received the ashes, scattered them around. ⁴ *surutô* thereupon, *karekî* dead tree, *edá* branch of a tree, *sakú* to bloom; Thereupon, flowers bloomed beautifully on the branches of the dead trees. ⁵ *tonosamá* a lord, *o-tôri ni nâtte* while passing, *homêru* to admire, *hōbi* reward, *ataerû* to give; *Sonô tokî...* *ataemáshita*. Just at that moment a lord passed by and much admired those flowers, and he gave a reward to the good old man. ⁶ *Soré wo...* The avaricious man, who saw that.... ⁷ *mané wo surû* to imitate; *sūgu...* he immediately scattered ashes, but they entered the lord's eyes. ⁸ *rō* prison, *ireté shimau* to end by putting into; *Tonosamá...* The lord became angry and put the avaricious old man into prison. ⁹ In the backfield Pochi is barking; *urá* back, *hataké* field, *nakú* to bark. ¹⁰ The honest old man when he digs (there); *jîsan* short for *ojîsan* old man, *hōru* to dig, *hōttareba* when he digs. ¹¹ large gold coins (and) small gold coins (come out) jingling (and) jingling; *ōban* large gold coin, *kōban* small gold coin, *záku-záku* jingling (onomatopoetic expression). ¹² The wicked old man Pochi having borrowed; *ijîwaru* wicked, *karirû* to borrow. ¹³ and then in the field when he digs; *soré de* and then. ¹⁴ pieces of tiles and broken pieces of china (come out) rattling (and) rattling; *kawará* tiles, *setokaké* broken pieces of china, *gára-gára* rattling (onomatopoetic expression).

④ Urashimá Tarō no Hanashí

NOTE. Urashima Taro is considered the Rip Van Winckle of Japan, and is supposed to have lived at the Sea-God's Palace three hundred years, which long period of time Urashima thought had not been longer than a few days.

Mukashí, Urashimá Tarō to iú ryōshi ga arimáshita.¹ Aru hi hamabé wo tōtte irú to² kodomotachí ga ōzei atsumátte sawáide imáshita.³ Míru to kodomotachí wa ippikí no ōkina káme wo tsūkamaeté ijimeté imáshita.⁴ Urashimá Tarō wa soré wo taihén kawaiō ni omótte kodomotachí ni "Sonná ni káme wo ijimeté wa ikenái" to iimáshita⁵ ga kodomotachí wa kikimasén⁶ déshita. Soshíté masú-masú káme wo ijime-máshita kará⁷ Urashimá Tarō wa "Sorenára watashí ga sonó káme wo kaō" to itté káme wo kaitorimáshita.⁸ Soshíté sonó káme wo úmi e hanáshite yarimáshita.⁹

Soré kará ni-san-nichí nochí Urashimá Tarō ga fúne ni nótte tsurí wo shíté irú to¹⁰ "Urashimá San, Urashimá San" to yōbu kōe ga shimáshita.¹¹ Dáre ka to omótte furikáette míru to soré wa ōki-na káme déshita.¹² Sonó káme wa fúne no sóba e oyóide kimáshita.¹³ Soshíté ureshisō ni o-jigí wo shimáshita.¹⁴ "Konó aidá wa arigatō gozaimáshita."¹⁵ Watashí wa anáta ga tasúkéta káme désū.¹⁶ Dōzo watashí no senaká ni o-nori kudasái.¹⁷ Watashí wa anáta wo Ryūgū e o-tsuré shimásū" to iimáshita.¹⁸ Urashimá Tarō wa hijō ni yorokōnde káme no senaká ni norimáshita. Soré kará káme wa úmi no sokó e¹⁹ oyóide ikimáshita. Kaitéi wa jitsú ni kirei déshita.²⁰ Mamónaku Urashimá Tarō to káme

¹ryōshi fisherman; Mukashí....Once upon a time there was a fisherman called Urashima Tarō. ²hamabé seaside, beach; tōtte irú to while he was passing=while he was walking along ³atsumátte gathering, atsumáru to gather (v.i.), sawágu to make noise ⁴tsūkamaerú to hold, ijimerú to tease; Míru to....When he looked, the children were holding and teasing a large turtle. ⁵kawaiō ni omóu to pity; Urashimá....to iimáshita. Urashimá Taro, pitying it, said to the children: You shouldn't tease it in such a way. ⁶kikú to listen to ⁷Soshíté....kará As they teased the turtle more and more ⁸kaú and kaitóru to buy; Urashimá....kaitorimáshita. "Then I shall buy the turtle," said Urashimá Taro, and bought it. ⁹úmi sea, hanáshite yarú to let free ¹⁰fúne ni norú to be in a boat, tsurí wo surú to fish; Soré....irú to Then two or three days later, while Urashima was fishing in a boat.... ¹¹"Urashimá San....a voice called "Urashimá San, Urashimá San." ¹²furikáeru to turn one's head; Dáre....déshita. Wondering who it was, and upon turning his head (he saw that) it was the large turtle. ¹³oyógu to swim; Sonó....The turtle swam to the boat. ¹⁴ureshisō ni delightfully, o-jigí wo surú to bow ¹⁵konó aidá the other day; "Konó....gozaimáshita. I thank you for what you did the other day. ¹⁶tasúkéru to save; Watashí....désū. I am the turtle you helped. ¹⁷senaká back, norú to ride; Dōzo....kudasái. Please ride on my back. ¹⁸Ryūgū the Sea-God's Palace; Watashí....iimáshita. He said: I shall take you to the Sea-God's Palace. ¹⁹úmi no sokó e to the bottom of the sea ²⁰kaitéi the bottom of the sea, jitsú ni really; Kaitéi....déshita. The bottom of the sea was really beautiful.

wa rippá-na Ryūgū e tsūkimáshīta.¹ Ryūgū ni wa utsūkushī Otóhime-Samá² ga orimáshīta. Otóhime-Samá wa Urashimá Tarō ni takūsán no go-chisō wo shimáshīta.³ Urashimá wa uchí e káeru no wo wasureté mái-nichí tanōshiku kurashimáshīta.⁴ Sonó uchí ni Urashimá wa ryōshin no kotō wo kangae uchí e kaerítaku narimáshīta.⁵ Aru hi Otóhime-Samá ni “Dōmo nágaku oséwa ni narimáshīta. Iró-iró arigatō gozaimáshīta. Watakūshī wa kyō uchí e kaerimásū” to iimáshīta.⁶ Surutō Otóhime-Samá wa kirei-na hakó wo o-miyagé ni Urashimá ni kuremáshīta.⁷ Soshítē “Konó hakó wa kesshítē aketé wa ikemasén” to iimáshīta.⁸

Urashimá wa sonó hakó wo kakaeté káme no senaká ni notté káette ikimáshīta.⁹ Urashimá ga móto no hamabé ni tsúita tokí sokó no yōsu wa zēmbu kawatté imáshīta.¹⁰ Jibún no ié mo ryōshin mo tomodachí mo miatarimasén déshīta.¹¹ Urashimá Tarō wo obóete irú hito wa hītōri mo imasén déshīta.¹² Urashimá wa yumé no yō ni omoimáshīta.¹³ Soshité achirá-kochirá wo arukimáshīta.¹⁴ Dan-dan kanashikú narimáshīta nōde Otóhime-Samá kará morattá hakó wo aketé mimáshīta.¹⁵ Surutō náka kará shirōi kemurí ga tachinoborimáshīta.¹⁶ Sonó kemurí ga Urashimá no kaó ni kakátta¹⁷ tokí ni Urashimá wa totsuzén shiragá no ojisan ni nátte shimaimáshīta.

¹ *mamónaku* soon, *rippá-na* magnificent, *tsūkū* to arrive ² *Otóhime-Samá* the princess of Sea-God's Palace ³ *takūsán no go-chisō wo surú* to give a big feast ⁴ *Urashimá....kurashimáshīta*. Urashima, forgetting to go back home, was living happily every day. ⁵ *Sonó uchí ni* By and by, *ryōshin* parents, *uchí e kaerítaku narimáshīta*, began to wish to go home ⁶ *Iró-iró....iimáshīta*. and he said: I thank you very much for everything. To-day I shall go back home. ⁷ *Surutō* Thereupon, *hakó* box, *o-miyagé ni* as a present, *kuremáshīta* gave ⁸ *Soshítē....iimáshīta*. Then she said: You must never open this box. ⁹ *kakaerú* to carry; *Urashimá....ikimáshīta*. Urashima, riding on the turtle's back, went back with the box. ¹⁰ *motó no hamabé* the same beach, *yōsu* condition, *zēmbu kawatté imáshīta* had entirely changed; *Urashimá....imáshīta*. When Urashima returned to the same beach, conditions there had entirely changed. ¹¹ *miatarú* to be found; *Jibún....déshīta*. His home, parents, and friends could not be found. ¹² *Urashimá....déshīta*. There wasn't even one person who remembered Urashima. ¹³ Urashima thought it was all a dream. ¹⁴ *achirá-kochirá* here and there, *arúku* to walk ¹⁵ *Dan-dan* Little by little, *kanashikú náru* to become sad; *Dan-dan....mimáshīta*. As he was becoming sad, he opened and looked in the box that he received from the princess. ¹⁶ *shirōi kemurí* white smoke, *tachinoború* to rise up ¹⁷ *kaó* face, *kakáru* to envelop, *totsuzén* suddenly, *shiragá no ojisan* a white-haired old man, *ni nátte shimaimáshīta* becoming ended = became at last

⑤ Nintoku Tennō¹ no O-hanashí

Nintoku Tennō wa Nihón no dái jū-rokú dái no Tennō Hēika² de tai-hén nasaké-bukái on-katá de irasshaimáshīta.³

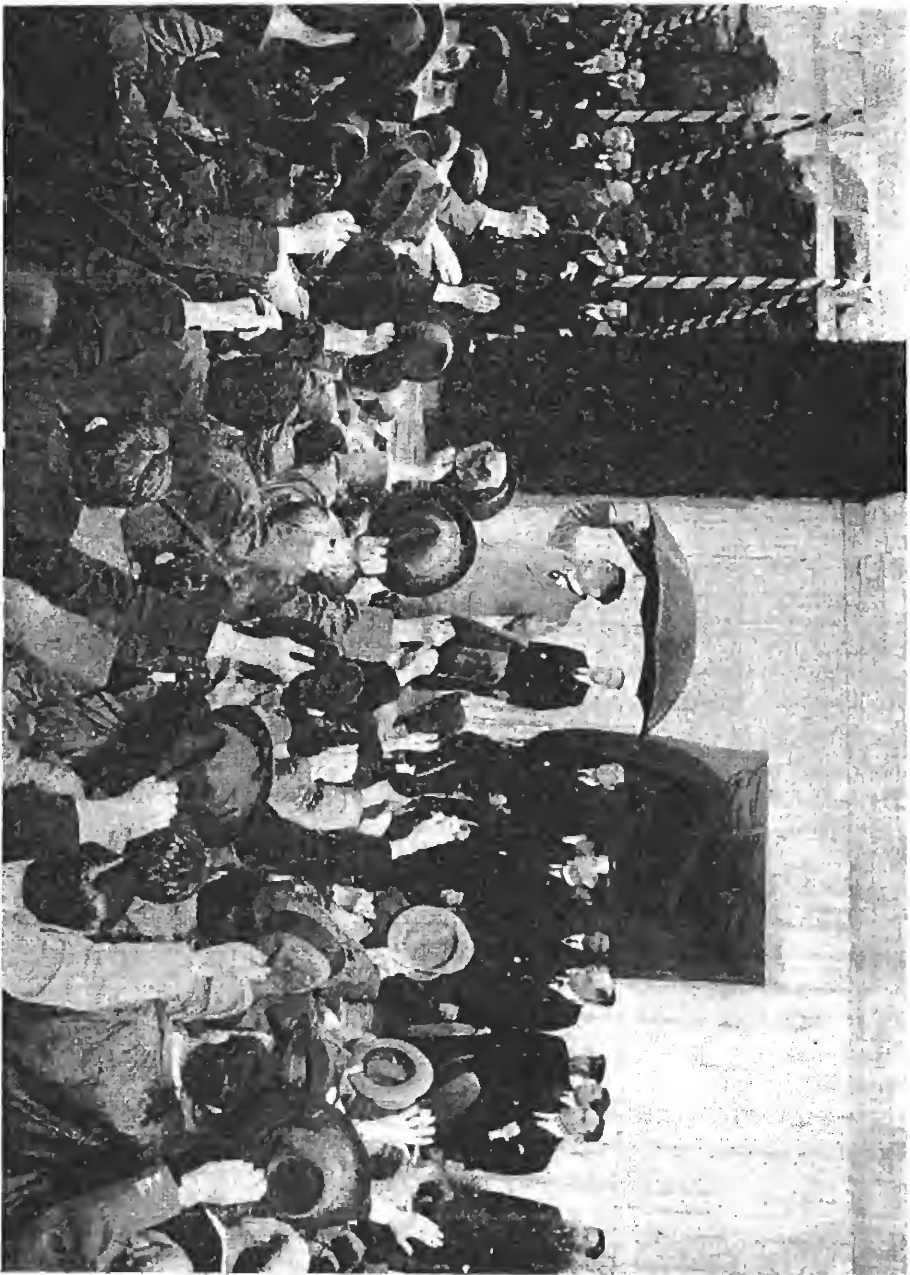
Aru ása Tennō wa góten no takái tokoró e o-agarí ni nátte⁴ shihō wo gorán ni narimáshīta.⁵ Sonó tokí chōdo jimmín wa ása no góhan wo takú jikan déshīta ga dóko no ié kará mo kemurí ga agarimasén déshīta.⁶ Tennō wa soré wo fushigí ni o-omoí ni nátte kínji no monó ni o-tazuné ni narimáshīta.⁷ Kínji no monó wa "Konogoró wa o-komé ga taihén fusakú de jimmín wa taisō mazushíi kurashí wo shíté imásū" to mōshiagemáshīta tokoró⁸ Tennō wa "Soré wa kawaiō désū. Soré de wa koré kará san-nen no aidá sozēi wo osamenákute mo yoroshíi" to ōse ni narimáshīta.⁹ Jimmín wa námida wo nagáshīte yorokobimáshīta.¹⁰

San-nen no nochí Tennō ga góten no takái tokoró e o-agarí ni narimáshīta tokí¹¹ dóko no ié kará mo kemurí ga tachí-nobotté imáshīta.¹² Sonó tokí Tennō wa o-sobá no Kōgō ni "Ā, Chin wa tomimáshīta" to ōse ni narimáshīta.

¹The Emperor Nintoku ruled over Japan at the beginning of the 4th century A. D. ²dái-jū-rokú-dái no Tennō Hēika the sixteenth Emperor ³nasaké-bukái on-katá kind hearted person, merciful person, *de irasshaimáshīta* equivalent to *déshīta* ⁴áru ása one morning, *góten* palace, *takái tokoró e* to a high place, *o-agarí ni naru* polite form for *agarú* to go up ⁵shihō four directions, *gorán ni narimáshīta* he looked (polite); *shihō*...he looked around in all directions ⁶góhan wo takú to boil rice; *jikan* time, *kemurí* smoke, *agarú* to rise; *Sonó*...*agarimasén déshīta*. It was then just the time when people boil their morning rice (the rice for breakfast), but no smoke was rising from any house. ⁷*fushigí ni omōu* to wonder, *kínji no monó* attendants, *o-tazuné ni naru* polite for *tazuneru* to ask; *Tennō*...*narimáshīta*. The Emperor, wondering what was the reason of that, inquired of his attendants about it. ⁸*konogoró* recently, *fusakú* bad crop, *taisō* very, *mazushíi* poor, *kurashí* living, *mōshiageru* to say; *Kínji*...*tokoró* When his attendants said to him; On account of the recent bad crop the people have been living in very poor condition.... ⁹*sozēi* taxes, *osameru* to pay, *ōse ni naru* formal for *iu* to say; *Tennō*...*narimáshīta*. the Emperor said: It is a pity; for three years they need not pay taxes. ¹⁰*námida* tears, *nagásu* to run down; *námida wo nagáshīte* with tears; *Jimmín*...The people wept for joy. ¹¹*San-nen*...*tokí* Three years later, when the Emperor went to the upper part (lit. high place) of his palace ¹²*tachí-noború* to rise up; *dóko*...*imáshīta*. smoke was rising up from every house. ¹³*o-sobá* near, *tōnu* to be wealthy, to be rich; *Sonó*...*narimáshīta*. Then the Emperor said to the Empress, who was near him: Oh, I have become rich!



....doko no ie kara mo kemuri ga tachi-nobotte inashita.
(Page 614)



(His Majesty the Emperor, holding the umbrella, saluting the cheering crowd.)

Kōgō ga sonō o-kotobá no ími wo o-ukagái mōshiagemáshīta tokí¹ Tennō wa "Jimmín ga tómu no wa Chin ga tómu no to onají désū. Jimmín wa kuní no motó désū" to ōse ni narimáshīta.² Soshítē áto san-nen-kan jimmín kará sozēi wo o-torí ni narimasén de³ hitásura jimmín no kōfuku wo o-kangaé asobasaremáshīta.⁴ Rokú-nen no nochí jimmín wa susundé sozēi wo o-torí kudasáru yō-ni o-negái mōshiagemáshīta.⁵ Soshítē jimmín wa yorokónde rippá-na góten wo Tennō no tamé ni tsūkúri itsū-máde-mo Tennō no go-jintokú (go-nintokú) wo kanshá shimáshīta.⁶

KIMI-GA-YO

(The Japanese National Anthem)

Kimí ga yo wa⁷Chiyó ni yáchiyo ni⁸Sazaré-ishí no iwaó to náríte⁹Koké no músu máde.¹⁰

巖	君	
と	が	君
なり	代	が
り	は	代
て	に	千
苦	に	代
の	さ	に
む	ゞ	
す	れ	
ま	石	
で	の	

¹ími meaning, *o-ukagái mōshiageru* very polite for *ukagáu* to ask; *Kōgō....tokí* When the Empress asked the meaning of those words ²tómu to become rich, *kuní no motó* the foundation of the country; *Tennō....narimáshīta.* the Emperor said: When the people are rich, we also are rich (lit. The people to be rich we to be rich is the same). The people are the foundation of the country. ³Soshítē....de Then for another three years he did not take any taxes from his people, ⁴hitásura earnestly, *kōfuku* welfare, *o-kangaé asobasaremáshīta*; *hitásura....*and earnestly thought of their (lit. the people's) welfare. ⁵susúnde voluntarily, *o-torí kudasáru yō ni* to accept; *Rokú-nen....mōshiagemáshīta.* After six years the people voluntarily begged to accept the taxes ⁶jintokú (*nintokú*) benevolence, *kanshá surú* to thank; *Soshítē....shimáshīta.* Then the people felt happy and forever thanked the benevolence of their Emperor by building for him a splendid palace. ⁷kimí sovereign, *ga* is here used to indicate the genitive case, and corresponds to *no, yo* era or rule; *Kimí ga yo wa* May the dynasty endure ⁸chiyó one thousand years, *ni* yea, *yáchiyo* eight thousands years, *ni* for; *Chiyó ni yáchiyo ni* a thousand, yea, eight thousand years ⁹sazaré-ishí pebble, *no* is here used instead of *ga*; *iwaó* rock, *náríte=nátte* subordinate of *náru* to become; *sazaré-ishí no iwaó to náríte* until the time when the grains of sand ¹⁰koké moss, *koké no músu máde* mossy, covered with moss, *máde* until; *koké no músu máde.* changed to rocks, are clothed with moss.

⑥ “Banzái” no Kígen¹

Méiji-Taitéi wa iró-iró no go-rippá-na kotó wo Nihón no tamé ni asobasaremáshita.² Sonó náka no hītótsu wa kempō wo hajimete o-tsūkuri ni nátta kotó désū.³

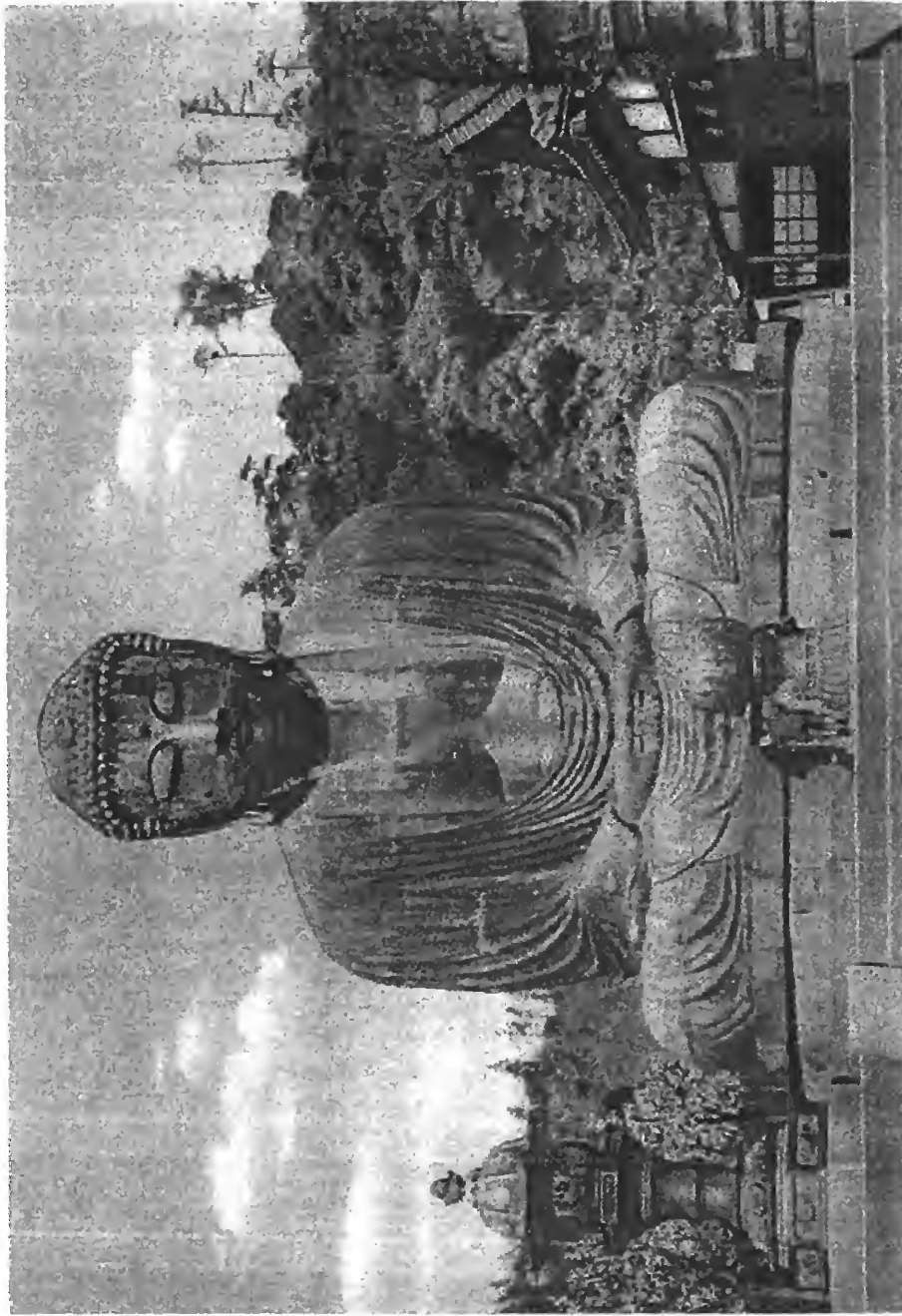
Nihón kempō wa Méiji ni-jū-ni-nen ni-gatsú jū-ichí nichí (Kigénsetsu) ni happú seraremáshita.⁴ Sonó yokujitsú Méiji Tennō, Kōgō ryō héika wa Tōkyō shímin no o-negái wo o-yurushí ni nátte Uenō Kōen no shukugá-shikí ni o-nozomí ni narimáshita.⁵

Konó tokí ōzei no jimmín wa omówazu “Banzái” to sakénde o-mukaé mōshiagemáshita.⁶ Koré ga “Banzái” wo sakébu yō-ni nátta hajimé de arimásū.⁷

¹The word *banzái*, which, as the English *hurrah!* or *long live....!*, is used as a shout of joy and salutation, is composed of *ban* (ten thousand) and *sái* (year). *Banzái no kígen* The origin of “banzai.” ²*Taitéi* the Great Emperor, *iró-iró* various, *go-rippá-na* splendid, *kotó* things, *Nihón* Japan, *tamé ni* for, *asobasareru* to deign to do; *Méiji....asobasaremáshita*. The Great Emperor Meiji did various splendid things for Japan. ³*kempō* constitution, *o-tsūkuri ni nátta* polite form for *tsūkuri-máshita*=did; *Sonó....désū*. One of them is the promulgation of the Constitution. ⁴*happú surú* to promulgate, *happú seraremáshita* polite form for *happú surú* to promulgate; *Kigénsetsu* Empire Day; *Nihón....seraremáshita*. The Constitution of Japan was promulgated on the 11th of February of the 22nd year of Meiji (1889). ⁵*yokujitsú* the following day, *Kōgō* the Empress, *ryō héika* both Majesties, *Tōkyō shímin no o-negái* the request of the Tōkyō citizens, *o-yurushí ni náru* polite form for *yurusu* to grant, *Uenō Kōen* one of the largest parks in Tōkyō, *shukugá-shikí* celebration, *o-nozomí ni náru* polite form for *nozomú* to attend; *Sonó....narimáshita*. The following day, Their Majesties the Emperor and the Empress granted the request of the Tōkyō citizens by attending a celebration that was held at Ueno Park. ⁶*omówazu* spontaneously, *sakénde* with a shout, *o-mukaé mōshiageru* very polite for *mukaeru* to welcome; *Konó....mōshiagemashita*. On this occasion many people spontaneously shouted “Banzai,” ⁷*sakébu* to shout; *Koré....arimásū*. This was how the shout of joy “Banzai” originated.



Onnā no ushirō-sugata wo miokurite itā o-Shakā-Samā no me ni nāmida ga yadōite imāshita. (Buddha,
with tears in his eyes, gazed after the woman until she was out of sight.) Page. 619.



The colossal bronze image of Buddha, cast in 1252 A. D.—Height 43 feet, circumference 97 feet, length of face 7.7 feet, of ear 3.3 feet, of nose 2.8 feet. Weight 210,000 pounds.— Located in Kamakura city, seventy miles from Tokyo.

⑦ O-Shaká-Samá to Karashí no Tsúbu¹

Mukashí O-Shaká-Samá no tokoró e hītóri no onná ga jibún no shindá akambō wo daité kimáshīta.² Soshīté, konó onná wa O-Shaká-Samá ni “Dōzo, watashí no akambō wo ikí-kaerásete kudasái” to nakí-nagará negaimáshīta.³

Sonó tokí, O-Shaká-Samá wa shízuka-ni unazúite “Déwa, hītó-tsumamí no karashí no tsúbu wo hītó kará moratté,⁴ shindá akambō no kaó ni kaké-nasái. Sō suréba akambō wa ikí-kaerú.⁵ Tádashi, sonó karashí no tsúbu wa, kesshīté dāre-mo shindá kotó no náí uchí no hītó kará morawá-nákereba naránai” to osshaimáshīta.⁶

Koré wo kiité, onná wa taihén yorokóbi,⁷ akambō no shigái wo kakaeté, ōisogi de, machí e ikimáshīta.⁸ Soshīté sassokú, áru ié e itté,⁹ “Sumimasén ga, karashí no tsúbu wo hītó-tsumamí itadakitái désū” to tano-

¹ *Sháka* is the Japanese name for Buddha, *O* and *Samá* are used as honorifics. The Indian name for Buddha is *Sakyamuni*.... *karashí* mustard, *tsúbu* grain; *O-Shaká Samá to Karashí no Tsúbu* Buddha and the Mustard Grain. ² *Mukashí*, Once upon a time, *hītóri no onná* a woman, *jibún no* her own, *shindá* past of *shinú* to die, *akambō* baby, *daité* sub. of *dakú* to carry in one's arms; *Mukashí, O-Shaká-Samá no tokoró e hītóri no onná ga jibún no shindá akambō wo daité kimáshīta*. Once upon a time, a woman, carrying her dead baby, went to Buddha's place. ³ *soshīté* and, then, *ikí-kaerásete* sub. of *ikí-kaerásete* causative of *ikí-kaerú* to revive, *nakú* to cry, weep, *nakí-nagará* while weeping, *negaimáshīta* past of *negáu* to beg, to beseech; *Soshīté, konó onná wa O-Shaká-Samá ni “Dōzo, watashí no akambō wo ikí-kaerásete kudasái” to nakí-nagará negaimáshīta*. And in tears, she beseeched Buddha (with these words): “I pray, restore my child to life.” ⁴ *Sonó tokí* Then, *shízuka-ni* calmly, *unazúite* sub. of *unazúku* to nod, bow one's head in assent, *Déwa* Well, well then, *hītó-tsumamí* a pinch of, *moratté* sub. of *moráu* to get, to receive, obtain; *Sonó tokí, O-Shaká-Samá wa shízuka-ni unazúite “Déwa, hītó-tsumamí no karashí no tsúbu wo hītó kará moratté*, Then, Buddha calmly nodding (said): “Well, get from someone a pinch of mustard grains (and).... ⁵ *kaó* face, *kakéru* to sprinkle, *Sō suréba* If you do so; *shindá akambō no kaó ni kaké-nasái*. *Sō suréba, akambō wa ikí-kaerú*. sprinkle them over the face of the dead child. In this way your child will return to life. ⁶ *tádashi* provided that, on condition that, *kesshīté* never, on no account, by no means, *dāre mo shindá kotó no náí uchí* a house where nobody died, *morawá-nákereba naránai* must be obtained, given, *ossháru* to say; *Tádashi, sonó karashí no tsúbu wa, kesshīté dāre-mo shindá kotó no náí uchí no hītó kará morawá-nákereba naránai to osshaimáshīta*. However, the mustard grains must be had, by all means, only from a person in whose family no death occurred.” ⁷ *kiité* having heard, sub. of *kikú* to hear, *yorokóbi*, short for *yorokobimáshīta* was glad; *Koré wo kiité, onná wa taihén yorokóbi*, Upon hearing this, the woman was very glad (and).... ⁸ *kakaeté* sub. of *kakaerú* to hold, carry in one's arms, *ō-isogi de* in a great hurry, *machí* town; *akambō no shigái wo kakaeté, ō-isogi de, machí e ikimáshīta*.... carrying the body of her dead baby in her arms, rushed to the town. ⁹ *sassokú* at once, *áru* a certain, *ié* house, *itté* sub. of *ikú* to go; *Soshīté, sassokú, áru ié e itté* Then she went to a certain house....

mimáshita.¹ Sonó ié no hitó ga, "Sā, sā, dōzo, go-enryonáku o-mochi nasái" to ittá tokí ni,² onná wa tamerái-nágara, "Chottó, ukagaimásū ga, o-takú de wa imá-máde ni, dónata-ka nakunarimáshita ka" to tazunemáshita.³

Konó ié no hitó wa, "Mochíron, uchí no toshiyorí ya shínrui no monó ga shinimáshita yo" to kotaemáshita.⁴

Surutó onná wa tanónnda karashí no tsúbu wo morawazú-ni, déte-itté shimaimáshita.⁵ Onná wa, isóide tsugí no ié e itté, máe to onají kotó wo kikimáshita⁶ ga, yappári, sokó no uchí de mo, iró-iró no hitó ga shindé imáshita nóde, karashí no tsúbu wo moraemasén déshita.⁷

¹*sumimasén ga*, Excuse me, *itadakitái* I wish to have, wish to be given, *tanomimáshita* past of *tanómu* to beg, entreat, beseech; "*Sumimasén ga, karashí no tsúbu wo hitó-tsumamí itadakitái desū*" to *tanomimáshita*. (and) entreatingly said: "Pardon me, but I should like to have a pinch of mustard grains." ²*Sā, sā* certainly, *go-enryonáku* at your convenience, as you wish, unreservedly, *o-mochi nasái* take (them), *to ittá tokí ni* when he said; *Sonó ié no hitó ga*, "*Sā, sā, dōzo, go-enryonáku o-mochi nasái*" to *ittá tokí ni*, When the man of that house had said: "Certainly, please, take (as many) as you like," ³*tamerái-nágara* hesitatingly, *tameráu* to hesitate, *chottó* a moment, just a minute, *ukagáu* to inquire, *Chottó, ukagaimásū ga* Excuse me but, . . . *o-takú* your home, your family, *imá-máde ni* up to now, *nakunarú* to die, *tazunéru* to ask, to inquire; *onná wa tamerái-nágara*, "*Chottó, ukagaimásū ga, o-takú de wa imá-máde ni, dónata-ka nakunarimáshita ka*" to *tazunemáshita*. Excuse me, but did anyone of your family die before now?" ⁴*mochíron* Of course, *uchí no toshiyorí* the old folks of our family, *shínrui* relatives, *monó* persons, *shinú* to die, *kotaéru* to answer, *yo* emphatic particle; *Konó ié no hitó wa* "*Mochíron, uchí no toshiyorí ya shínrui no monó ga shinimáshita yo*" to *kotaemáshita*. The man of the house replied: "Of course, our old folks and relatives have passed away."

⁵*Surutó* thereupon, *tanónnda* past of *tanómu* to ask for, *morawazú-ni* without taking, *moraú* to get, receive, accept, take, *déte-ikú* to leave, go away, *shimaimáshita* past of *shimau* to end by, *déte-itté shimaimáshita* left, went away; *Surutó, onná wa tanónnda karashí no tsúbu wo morawazú-ni, déte-itté shimaimáshita*. Thereupon, the woman went away without taking any grains. ⁶*isóide* in a hurry, *tsugí* no next, *máe to* as before, *onají kotó* the same thing, *kikú* to ask, inquire; *Onná wa, isóide tsugí no ié e itté, máe to onají kotó wo kikimáshita*. . . . In a hurry she went to the next house and asked the same thing as before ⁷*ga* but, however, *yappári* also, likewise, as well, *iró-iró* several, *shindé imáshita* died, *nóde* as, because, *moraerú* to be able to obtain; *ga, yappári, sokó no uchí de mo, iró-iró no hitó ga shindé imáshita nóde, karashí no tsúbu wo moraemasén déshita*. however, as in that house also, like in the first one, several people had died, she could not get any grains.

Shikáshi, onná wa, shimbō-zúyoku, machi-jū no ié wo nokórazu tazúnete mimáshita¹ ga, hitó ga kesshité shinanákatta to iú ié wa ikken mo arimasén dēshita.²

Yūgata, onná wa, tsūkare-kitté, o-Shaká-Samá no tokoró e káette ikimáshita.³ Sonó tokí, o-Shaká-Samá wa, yasashikú, "Omaé to onají kanashimí wo hoká no hitó mo mótte irú no dēsū" to osshaimáshita.⁴

Onná wa damátte, jibún no akambō no shigái wo daité, bóchi no hō e shiō-shiō-to tachí-satté ikimáshita.⁵ Onná no ushiró-súgata wo mi-okutté itá o-Shaká-Samá no me ni námida ga yadótte imáshita.⁶

¹ *shimbō-zúyoku* patiently, *machi-jū* the whole town, *jū* throughout, all over, etc., *nokórazu* all through, without exception, etc., *tazunéru* to make inquiry for, to be in search for, *tazúnete-míru* to try to ask; *Shikáshi, onná wa, shimbō-zúyoku, machi-jū no ié wo nokórazu tazúnete mimáshita*.... Still, patiently did she try to inquire at every house in the whole town.... ² *shinanákatta* negative past of *shinú* to die, *ikken mo* even one house; *ga, hitó ga kesshité shinanákatta to iú ié wa ikken mo arimasén dēshita*. however, houses in which no person had died there were none. ³ *yūgata* evening, in the evening, *tsūkare-kitté* sub. of *tsūkare-kirú* to be dead tired, to be exhausted, *káette* sub. of *káeru* to return, *káette-ikú* to go back; *Yūgata, onná wa, tsūkare-kitté, o-Shaká-Samá no tokoró e káette ikimáshita*. In the evening, in exhausted condition, she went again to Buddha. ⁴ *yasashikú* kindly, *omaé* you, expression used when speaking to an inferior, *kanashimí* sorrow, grief, mourning, *hoká no* other, *mótte irú* have; *Sonó tokí, o-Shaká-Samá wa, yasashikú, "Omaé to onají kanashimí wo hoká no hitó mo mótte irú no dēsū" to osshaimáshita*. Then Buddha kindly said: Also other people have the same grief that you have. ⁵ *damátte* in silence, without uttering a word, *daité* sub. of *daikú* to hold, carry in one's arms, *bóchi* burial ground, cemetery, *shiō-shiō-to* sorrowfully, *tachí-satté* sub. of *tachí-sarú* to depart from, to take one's leave; *Onná wa damátte, jibún no akambō no shigái wo daité, bóchi no hō e shiō-shiō-to tachí-satté ikimáshita*. Without saying a word, (and) with the dead baby in her arms, she sadly went towards the burial ground. ⁶ *ushiró-súgata* one's retreating figure, *ushiró* the back, *mi-okutté* sub. of *mi-okurú* to gaze after a person until he is out of sight, to follow a person with one's eyes; *itá* that was, past of *irú* to be, *námida* tears, *yadóru* to lodge, to dwell; *Onná no ushiró-súgata wo mi-okutté itá o-Shaká-Samá no me ni námida ga yadótte imáshita*. Buddha, with tears in his eyes, gazed after the woman until she was out of sight.

NOTE. The following historical narration tells of the vengeance taken by 47 loyal retainers, at the beginning of the 18th century, upon a high official of the Japanese feudal government for having insulted their master and caused his untimely death by harakiri.

For over one long year, these men pretended to have lost interest in their master's unjust death, but though scattered here and there in the country so as not to arise suspicion, they maintained constant contact among themselves, secretly plotting and scheming their revenge. At last, one snowy night of the month of December 1703, everything being ready to the minutest details, they attacked the mansion of the high official, captured and beheaded him.

Their master having been avenged, the 47 masterless samurai surrendered themselves to the Government authorities, who ordered them to commit harakiri.

They were then, and are still, buried in the same cemetery where their master's ashes were interred.

To fully understand the significance of this story, it must be borne in mind that at that time, harakiri or self disemboweling, was considered, when ordered by some authority, as an "honorable punishment," or the mildest punishment that could be given to an offender, and not as a punishment administered to a criminal, who, was then beheaded. And when harakiri was performed upon oneself by one's own will for some reason or other, it was considered as the "noblest of all noble deaths."

This historical event has impressed the mind of the Japanese so much, and the admiration for the loyalty of the 47 warriors has been so great, that since it occurred their tombs have been daily visited by many people from all parts of the country, who, devoutly adorn them with incense sticks and flowers.

In the grounds of the cemetery there is a building where the armour and weapons used by the 47 warriors on the fatal night are kept and exhibited to the public.

Every country has had heroes whose deeds are told in books, and a few of them are, besides, still remembered one day each year with official ceremonies, but it is only in Japan that a deed involving the voluntary sacrifice of 47 men secretly bound with one another for over one year with the sole purpose of avenging their wronged master, has struck the imagination and the feelings of the people so much as to make their burial place an object of daily pilgrimage for over two centuries and a half.

In this constant pilgrimage one may see the popular reproof of wrong doing and praise for those who try to right it.

This story should be then considered from its moral rather than its romantic side.

⑧ Shi-jū-shichí Shi no Hanashí¹

Génroku² jū-yo nen (A. D. 1702) sángatsu³, Kyōto kará chokushí ga Edo-jō e kúru kotó ni narimáshita.⁴ Tokugawá go-dái shōgun wa chokushí wo mukaerú tamé ni⁵ settaiyakú wo Asanó to iú wakái daimyō ni meijimáshita.⁶

Sonó tōji,⁷ shōgun-ke no gitenchō de átta Kíra to iú rōjin wa⁸ hijō-ni yokú ga fukáku,⁹ shokkén wo riyō shíté,¹⁰ hītóbito kará wáiro wo takúsán tótte orimáshita.¹¹ Chokushí-settai to iú taiyakú wo hajímete meijiraretá Asanó wa¹² iró-iró muzukashíi gishiki ni tsúite gitenchō Kíra ni shidō wo tanomimáshita,¹³ ga Kíra wa kesshíté Asanó ni gishiki ni tsúite oshiemasén dēshita.¹⁴ Soré wa Asanó ga tadashíi hītó deshita

¹ *shi-jū-shichí* 47, *shi* samurai or warrior, *hanashí* a story; *Shi-jū-shichí shi no hanashí* The story of the forty-seven samurai ² *Génroku* name of a Japanese era (1688~1703) ³ *jū-yo nen* 14th year, *sángatsu* March; *Génroku jū-yo nen sángatsu* The third month of the fourteenth year of Genroku era ⁴ *Kyōto kará* from Kyoto, *chokushí* imperial envoy, *Edó* old name of Tokyo until 1868, *jō* castle, *Edo-jō* the castle where the military rulers of Japan were established, *kúru kotó ni narimáshita*. was decided to send. *Kyōto kará chokushí ga Edo-jō e kúru kotó ni narimáshita*. was decided to send from Kyoto, an imperial envoy to Edo castle ⁵ *Shōgun* is the designation of the military rulers who in fact superseded the authority of the emperors from 1605 to 1868. *go-dái* the fifth, *mukaerú tamé ni* for receiving; *Tokugawá go-dái shōgun wa chokushí wo mukaerú tamé ni* Tokugawa shogun the fifth, in order to receive the envoy.... ⁶ *settaiyakú* reception committee, *daimyō* feudal lord, *ni meijirú* to appoint; *settaiyakú wo Asanó to iú wakái daimyō ni meijimáshita*.... appointed the young lord Asano a reception committee. ⁷ *sonó tōji* in those days ⁸ *ke* house, family, *gitenchō* master of ceremony, *de átta* that was, *to iú* by the name of, *rōjin* old man: *shōgun-ke no gitenchō de átta Kíra to iú rōjin wa* an old man by the name of Kira, who was master of ceremony of the Shogun's household ⁹ *yokú ga fukáku* avaricious; *hijō-ni yokú ga fukáku* (and) was very avaricious ¹⁰ *shokkén* authority, *riyō surú* to take advantage; *shokkén wo riyō shíté* taking advantage of his authority ¹¹ *wáiro* bribe, *wáiro wo tōru* to receive bribe; *hītóbito kará wáiro wo takúsán tótte orimáshita*. used to receive from people much bribe. ¹² *settái* reception, *taiyakú* important duty, *hajímete* for the first time, *meijiraretá* who was appointed; *Chokushí-settai to iú taiyakú wo hajímete meijiraretá Asanó wa*.... Asano, who for the first time was appointed to the important duty of reception committee ¹³ *iró-iró* various, *muzukashíi* difficult, *gishiki* ceremony, formalities, *ni tsúite* about, *shidō* guidance, direction, coaching, *tanómu* to ask; *iró-iró muzukashíi gishiki ni tsúite gitenchō Kíra ni shidō wo tanomimáshita* asked master of ceremonies Kira about the various difficult formalities (that had to be complied with) ¹⁴ *kesshíté* by no means, not in the least, *oshierú* to teach, instruct; *ga Kíra wa kesshíté Asanó ni gishiki ni tsúite oshiemasén dēshita*. however, Kira would by no means instruct Asano about the (prescribed) ceremonial.

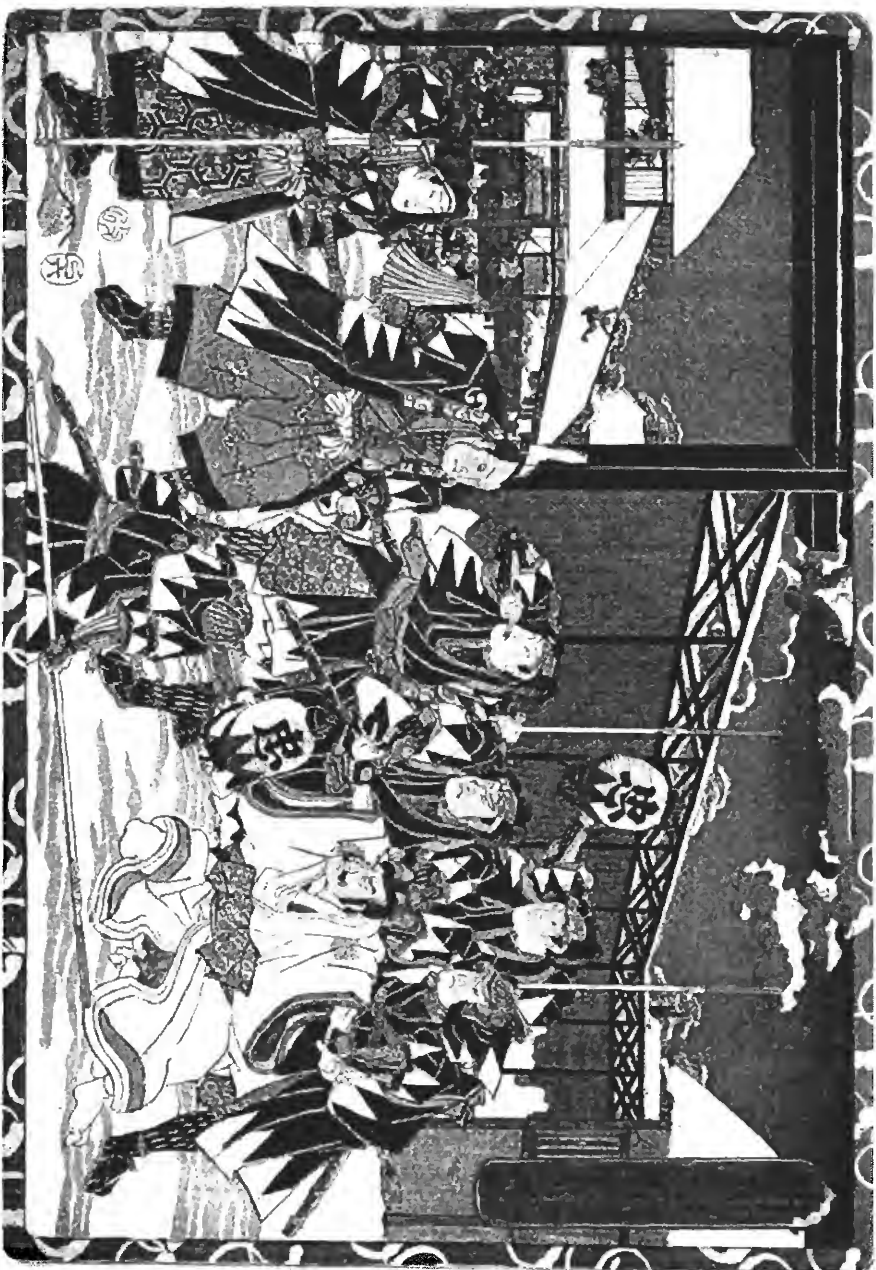
kará Kíra ni wáiro wo tsūkaimasén dēshīta nōde.¹

Aru hi, dēnchū de, Kíra ga Asanó wo hijō-ni bujokú shimáshīta kará,² Asanó wa kátto nári, dēnchū ni mo kakawarazú, Kíra ni kirí-tsūkemáshīta.³ Shikáshi, ta no daimyō ni tomerareté Kíra wo korosú kotó ga dekimasén dēshīta.⁴ Tōji, Edo-jō-chū de wa kataná wo nukú kotó wa genkín sareté óri,⁵ móshi, sonó hō wo okáseba⁶ gembatsú ni shoserarérú no dēshīta kará⁷ Asanó wa sonó hi no yóru ni seppukú wo saseraremáshīta.⁸ Sonó ué, Asanó-ke wa danzetsú, káre no shiró wa torí-ageraré, kéraitchi wa zēmbu rōnin ni narimáshīta.⁹

¹*Soré wa... dēshīta nōde* That fact occurred because...., *tadashī* honest, upright, *wáiro wo tsūkáu* to use, offer bribe; *Soré wa Asanó ga tadashī hītō dēshīta kará Kíra ni wáiro wo tsūkaimasén dēshīta.* That was in consequence of the fact that Asano, being an upright man, would not give any bribe. ²*Aru hi* One day, *dēnchū de* in the (Shogun's) palace, *bujokú surú* to insult; *Aru hi, dēnchū de, Kíra ga Asanó wo hijō-ni bujokú shimáshīta kará....* One day, in the (Shogun's) palace, having Kira greatly insulted Asano.... ³*kátto* all of a sudden, *kátto náru* to burst into a passion, *ni mo kakawarazú* in spite of the fact that he was, *kirí-tsúkerú* to slash at (a person); *Asanó wa kátto nári, dēnchū ni mo kakawarazú, Kíra ni kirí-tsūkemáshīta.* Asano, bursting into a passion (and) in spite of the fact that he was in the (Shogun's) palace, slashed at Kira (with his sword). ⁴*ta no* another, *tomeraeré* to be stopped, held, *ni tomerareté* being held by, *korosú* to kill; *Shikáshi, ta no daimyō ni tomerareté Kíra wo korosú kotó ga dekimasén dēshīta.* However, having been held by another daimyo he could not kill Kira. ⁵*tōji* in those days, *chū* inside of, *Edo-jō-chū* in Edo palace, *kataná* sword, *nukú* to unsheath, *genkín sarerú* to be strictly prohibited; *Tōji, Edo-jō-chū de wa kataná wo nukú kotó wa genkín sareté óri,....* (As) in those days unsheathing one's sword inside the Yedo palace was strictly prohibited.... ⁶*móshi* if, *hō* law, *okásu* to break, to violate; *móshi sonó hō wo okáseba* (and) if (someone) broke that law.... ⁷*gembatsú* severe punishment, *ni shoserarérú* passive of *ni shosúru* to condemn to, *dēshīta kará* because, as;.... *gembatsú ni shoserarérú no dēshīta kará....* one would be condemned to severe punishment.... ⁸*sonó hi* that day, *yóru ni* at night, *seppukú* harakiri, *saserarérú* passive of *saserú* to cause or make a person do;.... *Asanó wa sonó hi no yóru ni seppukú wo saseraremáshīta....* on the night of that (very) day Asano was obliged to commit harakiri. (See note.) ⁹*Sonó ué* moreover, *danzetsú* extinction short for *danzetsú shimáshīta* past of *danzetsú surú* to become extinct, *shiró* castle, *torí-agerarérú* passive of *torí-agerú* to take away from, dispossess, expropriate, *kérai* retainer, vassal, *zēmbu* all, *rōnin* masterless samurai, *ni narimáshīta* became; *Sonó ué, Asanó-ke wa danzetsú, káre no shiró wa torí-ageraré, kéraitchi wa zēmbu rōnin ni narimáshīta.* Moreover, the Asano family became extinct, his castle was confiscated and all his retainers became masterless.



The fortyseven loyal warriors on their way to their former master's tomb to announce their accomplished vengeance. Page 623.—This picture is a photolithographic reproduction, in reduced size, of a woodblock print by a famous Japanese artist of the beginning of last century. The original is now at the Tsubouchi Memorial Museum at the Waseda University, Tokyo.



The high official Kira captured by the avenging retainers. Page 623.—This picture is a photolithographic reproduction, in reduced size, of a woodblock print by a famous Japanese artist of the beginning of last century. The original is now at the Tsubouchi Memorial Theatre Museum at the Waseda University, Tokyo.

Sonogó, Asanó no móto karō Ōishi to sonó chōnan¹ oyobí chūgi-na kéraí awásete shi-jū-shichí méi wa² hijō-na kurō wo shíté tsúi-ni³ Asanó seppukú-go ichí-nen shichí-ka-getsú-me no áru ō-yukí no yonaká ni,⁴ Kíra no yashikí ni uchí-itté,⁵ Kíra no samuraitachí to tatakaí, tōtō, Kíra no kubí wo uchí-torimáshita.⁶

Sonó yoaké ni, Ōishi wo sentō ni ikkō wa,⁷ Asanó no haká no áru Sengakuji e yukí,⁸ Kíra no kubí wo shūjin no bozén ni suemáshita.⁹ Kōshite, kárera wa chikará wo awásete shūjin no adá wo rippá-ni uchimáshita.¹⁰

Shibároku nochí ni, shi-jū-shichí shi wa shízuka-ni seppukú shimáshita

¹sonogó after sometime, móto former, karō chief retainer, minister of a daimyo, chōnan eldest son; Sonogó, Asanó no móto karō Ōishi to sonó chōnan.... After sometime, Asano's former chief retainer Oishi, his eldest son.... ²oyobí and, as well as, chūgi-na loyal, kéraí retainer, awásete to join together, méi numerative for persons, used in literary style; oyobí chūgi-na kéraí awásete yon-jū-shichí méi wa.... as well as (some) loyal retainers, joining together, (formed a combination of) forty-seven persons.... ³hijō-na great, kurō hardships, kurō wo surú to undergo, suffer hardships, tsúi-ni at last; hijō-na kurō wo shíté, tsúi-ni.... (who, after) undergoing great hardships.... ⁴seppukú harakiri, disembowelment, -go after, ichí nen one year, shichí-ka-getsú-me the seventh month, -me postposition used to render a number ordinal, áru a certain, ō-yukí heavy snow, yonaká night; Asanó seppukú-go ichí nen shichí-ka-getsú-me no áru ōyuki no yonaká ni.... on a snowy night, one year and seven months after Asano's harakiri.... ⁵yashikí mansion, uchí-irú to attack, break into, raid into; Kíra no yashikí ni uchí-itté,.... broke into Kira's mansion.... ⁶to tatakaí to fight with, tōtō at last, finally, kubí head, uchí-torú to kill, kubí wo uchí-torú to cut off someone's head; Kíra no samuraitachí to tatakaí, tōtō, Kíra no kubí wo uchí-torimáshita. fought against his (Kira's) retainers (and) at last (they caught) Kira and cut off his head. ⁷Sonó yoaké That daybreak sentō ni in the lead, ikkō the party; Sonó yoaké ni, Ōishi wo sentō ni ikkō wa,.... At daybreak, with Oishi in the lead, the party (of the 47 retainers).... ⁸haká grave, no áru where there is Sengakuji Sengakuji temple, yukí went (and).... Asanó no haká no áru Sengakuji e yukí.... went to Sengakuji temple where there is Asano's grave.... ⁹bozén in front of a tomb, suerú to place; Kíra no kubí wo shūjin no bozén ni suemáshita. (and) placed Kira's head in front of their (former) master's tomb. ¹⁰Kōshite Thus, chikará efforts, adá revenge, vengeance, retaliation, adá wo útsu to take revenge on an enemy, hītō no adá wo útsu to avenge a person's murder (lit. to strike, hit, beat a person's enemy), rippá-ni brilliantly, magnificently, grandly, etc.; Kōshite, kárera wa chikará wo awásete shūjin no adá wo rippá-ni uchimáshita. Thus, they, combining their efforts, took a brilliant revenge upon their master's enemy.

nóde, shūjin no haká no áru Sengakuji ni hōmurare máshita.¹

Sonó tokí kará, kōnnichi máde, máinichi tasū no hitóbito ga kárera no haká ni máiri,² bozén no sénkō no kemurí ga táeta hi ga arimasén.³

¹*Shibáráku nochí ni* Sometime after, *shízuka-ni* calmly, *seppukú surú* to perform harakiri, to disembowel oneself; *hōmuru* to bury, *hōmuraréru* to be buried; *Shibáráku nochí ni, shi-jū-shichí shi wa shízuka-ni seppukú shimáshita nóde, shūjin no haká no áru Sengakuji ni hōmurare máshita*. Sometime later, the forty-seven samurai, having calmly performed harakiri, were laid to rest at Sengakuji temple, in which there is the grave where their master is buried. ²*Sonó tokí kará* Since then, *kōnnichi máde* until to-day, *tasū* no many, a large number, a multitude, *máiru* to visit, worship at (a temple, a grave, etc.); *Sonó tokí kará kōnnichi máde, máinichi tasū no hitóbito ga kárera no haká ni máiri*, Since then, every day, a large number of people have been visiting their graves ³*bozén* before a grave, *sénkō* incense, *kemurí* smoke, *táeta* past of *taéru* to go out, to pass by, *hi* day; *bozén no sénkō no kemurí ga táeta hi ga arimasén*. and no day passes by without (seeing) the smoke of incense (burning) before them.

The great vendetta described above took place on December 15th, 1703, and it was on February 4th 1704 that the 47 loyal retainers were ordered to end their life by harakiri, on the ground that they had violated the laws of the land, which prohibited vendetta.

In the evening of that fatal fourth day of February the bodies of the 47 brave men were taken to Sengakuji temple for burial, and according to their will, they were laid to rest near the tomb of their master.

The sympathy of the people at large and all high government officials was for the 47 masterless samurai, because the way they worked out their course with sincerity of purpose in defiance of all hardships and difficulties, was regarded as a typical example of fidelity to one's lord and master. Even Shogun Tsunayoshi, the actual ruler of Japan at that time, was anxious to save them from death but in vain. However sympathetic he may have been, he couldn't set the precedent of disregarding the laws already established by his own government.

The anniversary of the death of the 47 faithful warriors is observed at Sengakuji temple every year on February 4th, with impressive ceremonies devotionally witnessed by people of all walks of life, who on that occasion gather at the temple grounds in larger crowds than on usual days, attracted there by an impulse that urges them to pay homage to the spirit of the brave men who more than two centuries and a half ago sacrificed their life to avenge their unjustly wronged master.

The deeds of the fortyseven faithful samurai have been immortalized by the most famous Japanese dramatists of the XVIII century in a great many literary works that have been popular to this day among Japanese of all classes and which are often played on the stage and shown on the screen of crowded theatres and cinemas every year all over the country, especially in December, the annual return of the month of the historical event.

JAPANESE NEWSPAPER STYLE

The current style of written language as used in Japanese newspapers is, generally speaking, different from the spoken language as well as from the literary style. In most cases, news are printed in abbreviated form, comparable to the abbreviated style of headlines of items in newspapers of Western countries.

To the beginner, the abbreviated form will seem rather difficult to master, however, as with everything else, by practice one may overcome the difficulty.

Just to give the student an idea of such a style, we reproduce, here below, a few pieces of news taken from one of the leading Tokyo daily newspapers.

⑨ NAGÁSAKI-SHI GASÚ-TÁNKU BAKUHATSÚ¹

Jūshōsha go-jū-méi ijō²

Kyō, gōgo ichi-ji Nagasaki-shi de gasu tanku ga bakuhatsū shi,³ jūshōsha go-jū-méi ijō wo dāshita.⁴ Kāsei wa shōbō no funtō de ni-ji-han gōro ni chin-atsū serāreta ga,⁵ bakuhatsū gen-in wa mōkka torishirabē-chū.⁶

¹Nagasaki name of a port city, -shi city, gasu gas, tanku tank, bakuhatsū explosion.
²jūshōsha severely wounded person, go-jū fifty, méi literary numerative for counting persons, ijō more than, over ³kyō gōgo afternoon, p. m., ichi-ji one o'clock; shi after bakuhatsū stem of shimashita past of suru ⁴dasu to turn out, to produce, to cause ⁵kāsei fire, blaze, shōbō firemen, funtō hard struggle, strenuous efforts, ni-ji-han half past two, gōro about, chin-atsū subjugation, suppression, chin-atsū suru to suppress, subdue, etc., serāreta past of serareru passive of suru, ga but ⁶gen-in the cause, origin, mōkka at the present moment, now (Lit.), tori-shirabē investigation, inquiry, -chū in the course of, under, in process, etc.

GAS TANK EXPLOSION IN NAGASAKI

Over 50 persons severely wounded

To-day, at one p. m. in Nagasaki city, a gas tank exploded causing severe wounds to more than fifty persons.

Thanks to (lit. By) the firemen's strenuous efforts the consequent blaze was extinguished at about 2.30.

The cause of the explosion is now under investigation.

⑩ AKITÁ-KEN NOSHIRÓ-SHI DE TAIKÁ¹

Sen-sámbyaku-ko yakí enshō

Gózen yo-ji génzai³Hankágai wo shōdo ni⁴

(Noshirō) Hatsúká gōgo jū-ichí-ji go-fun, Akitá-ken Noshirō-shi Hataké-machí no Tanaká Tetsu San (32) katá fukín kará shukká,⁵ ni-jū mētoru no tōfū ni aoráre, hi-no-te wa⁶ shínai zúi-ichí no hankágai Hataké-machí wo yakí-tsúkúshi, Sakaé-machí, Tomí-machí ni moé-utsútte,⁷ sára-ni Yanagí-machí no Suzukí byōin, Mainichí Shimbún-sha Noshirō shíbu nádo wo hītó-namé ni shi,⁸ sára-ni Shin-Yanagí-machí ni moé-utsútta ga, shōka yōsui ga kirete⁹ shizén shōka wo mátsu bákari,¹⁰ ni-jū-ichí nichí gózen yo-ji génzai, sen sámbyaku-ko wo zenshō shitē nádo enshō-chū de áru.¹¹

¹ Akita name of a Japanese prefecture, ken prefecture, taiká conflagration, disastrous fire ² sen-sámbyaku one thousand three hundred, ko literary numerative for counting houses instead of the colloquial ken; yakí=yakimáshita past of yakú to burn, enshō a spreading fire ³ gózen A. M., forenoon, yo-ji four o'clock, génzai at present, the present time, up to now ⁴ hankágai=hanká-na bustling, busy, gái street, district, town; shōdo burnt ground, scorched earth; shōdo ni turned into a wilderness of cinders and ashes, gutted ⁵ gōgo afternoon, fun minute, Hataké proper name (of a street) machí street, Tanaká Tetsu person's name, 32 san-jū-ni thirty-two years old, katá house, home, fukín neighbourhood, vicinity, kará from, shukká outbreak of fire, shukká surú a fire breaks out ⁶ ni-jū mētoru twenty meters, tōfū east wind (tō east, fū wind) ni by, aoráre stem of aorareru to be fanned, hi-no-te flames ⁷ shínai in the city, (shi city, nái inside), zúi-ichí in literary speech this expression means "the best," "the most," No. 1, etc., yakí-tsúkúshi stem of yakí-tsúkúsu to burn up, to raze to the ground, etc., Sakaé and Tomí names of streets, moé-utsútte sub. of moé-utsúru to catch fire, to spread to ⁸ sára-ni moreover, Yanagí-machí Yanagi Street (machí street), byōin hospital, Mainichí title of one of the leading Japanese newspapers, shimbún-sha newspaper office, shíbu branch, nádo etc., hītó-namé ni shi licked up, wiped out, burnt up (hītó one, namé a lick, ni by, with, shi stem of surú) ⁹ Shin-Yanagí name of another street, moé-utsútta past of moé-utsúru to catch fire, shōka fire extinguishing, yōsui service or city water, shōka yōsui water available for extinguishing a fire, kirete sub. of kireru to run out, to be exhausted ¹⁰ shizén spontaneous, mátsu to wait, bákari only ¹¹ ni-jū-ichí-nichí the 21st, gózen A. M., in the morning, yo-ji four o'clock, zenshō total destruction by fire, zenshō shitē sub. of zenshō surú to be entirely destroyed by fire, nádo still, enshō the spread of a fire, -chū in process of, in the course of, in progress, etc., de áru is

⑩ CONFLAGRATION IN NOSHIRO CITY, AKITA PREFECTURE

1,300 houses burnt by spreading fire up to 4 a. m.

Busy streets turned into cinders and ashes

(Noshiro) On the evening of the 20th, at five minutes past eleven, a fire broke out in a place near the house of (a certain) Mr. Tetsu Tanaka, 32 years old, (situated at) Hatake Street in Noshiro city, Akita prefecture.

Fanned by a 20-meter a second east wind, the fire razed the busiest street (of the city, called) Hatake and spread to Sakae and Tomi streets; moreover, the flames consumed (*lit.* licked up) Suzuki Hospital, the Noshiro branch of the Mainichi newspaper office (situated) in Yanagi Street (and) spread to Shin-Yanagi Street. (Unfortunately) the supply of the city water having been exhausted (there is nothing to do) but wait (that the fire will) spontaneously burn itself out. At four o'clock in the morning of the 21st the fire has already completely destroyed 1,300 houses, and is still spreading.

⑪ SÓREN, JINKŌ-EISEI NI SEIKŌ

Soviet Union, artificial satellite succeeds

Kokú-kokú, chijō e tsuyōi démpa—(Jūgatsu itsūkā-zuké, Asahi Shimbūn)
every minute earth to, powerful electric waves—(October 5th dated, Asahi newspaper)

(Rōndon, yokkā hātsu. A. P.) Mosukō Hōsō wa yokkā yo no eigō hōsō de, Tāsu.
(London, 4th despatch, A. P.) Moscow Radio 4th evening English broadcast in, Tass
tsūshin no happyō to-shitē, Sōren ga dōjitsu, sekāi de saishō no jinkō-eisei
correspondence announcement as, Soviet Union same day, the world in first artificial satellite
no uchiagē ni seikō shitā to hōjita.
launching in success made so reported.

The Soviet Union succeeds (in launching) an artificial satellite.

Every minute powerful electric waves (are transmitted) to the earth.

October 5th (1957), Asahi newspaper.—London, 4th, A. P.—Radio Moscow has, on the evening of the 4th, broadcast, in English language, that according to an announcement by the official Tass, the Soviet Union has succeeded, on the same day, in launching the first artificial satellite.

⑪ SÓREN NO JINKŌ-EISEI DAI-NI-GŌ

Soviet Union's artificial satellite second

Go-hyakū-hachī kiroguramū, inū nosé—Isshū-go mo inū wa kenzai—
508 kilos, dog aboard—One whirl-after dog alive and well—

Hyakū-ni fun de issshū, kōdo wa sēn-go-hyakū kiro.
102 minutes in one revolution, altitude 1,500 kilos.

(Jū-ichi-gatsū yokkā-zuké, Asahi Shimbūn)—Sobiéto nyūsu, Tōkyō—Mikkā gōzen.
November 4th dated, Asahi newspaper—Soviet news, Tokyo—3rd a. m.
hachī-ji yon-jū-go fun (Nihōn jikan mikkā gōgo ni-ji yon-jū-go fun) no Mosukō.
8 o'clock 45 minutes (Japan-time 3rd p. m. 2 o'clock 45 minutes Moscow
hōsō ni-yorēba, dōjitsu, Sōren ga jinkō-eisei dai-ni-gō no uchiagē ni seikō.
broadcast according to same day, Soviet Union artificial satellite 2nd launching in success
shitā to happyō shitā.
made so announcement made.

⑪ THE SOVIET UNION'S SECOND ARTIFICIAL SATELLITE

(Weighing) 508 kilos, with dog aboard.—After the first whirl around the world the dog was still alive and well.—In 102 minutes (the satellite) makes one revolution at the altitude of 1,500 kilometres.

November 4th (1957), Asahi Shimbun.—Soviet News, Tokyo.—According to Radio-Moscow's broadcast, on the 3rd (of November 1957) at 8.45 a. m. (Japanese time 2.45 p. m.) the Soviet Union has succeeded, on the same day, in launching the second artificial satellite.

See the news of the cosmic flight and landing of the two Soviet astronauts Valery Bykovsky and Valentina Tereshkova as it was announced by the Japanese newspaper "Mainichi Shimbun," Page 759-761.

⑫ TĒNKI YOHŌ¹

Hónjitsu, kitá nóchi minamí no kazé,² haré tokidokí kumorí,³ nitchū atsúi,⁴ myōnichi nan-tō no kazé, háretari kumóttari.⁵

¹tēnki weather, yohō forecast ²hónjitsu to-day, kitá north, nochí later, after, minamí south, kazé wind, ³haré stem of haréru to clear up and short for haremásū, tokidokí occasionally, kumorí stem of kumóru to be or become cloudy and short for kumori-másū ⁴nitchū daytime, atsúi very warm ⁵myōnichi to-morrow, nan-tō south-east, háretari at times clear, kumóttari at times cloudy (haré stem of haréru to clear up, kumorí stem of kumóru to become cloudy, followed by the suffix tari for alternative construction)

WEATHER FORECAST

To-day: North wind, later South wind, clear sky, occasionally cloudy, very warm in the daytime. To-morrow SE wind, sometimes clear, sometimes cloudy.

⑬ BURAJIRÚ TÁISHI SHINNINJŌ¹

Konó-hodó chakunín shítá chū-Nichí Burajirú Kokú no Roberutó Gonzaresú Táishi wa,² futsūká gógo san-ji Kōkyo wo otozúre Tennō Héika ni shinninjō wo teishutsú shítá.³

¹Burajirú Brazil, táishi ambassador, shinninjō credentials ²konó-hodó recently, chakunín shítá past of chakunín surú to arrive at one's post, chū-Nichí staying in Japan (chū in, staying in, Nichí Japan)—chū prefixed to Nichí, corresponds to the preposition to in such expressions as "ambassador to England" etc., Kokú country, state ³futsūká the second of the month, gógo afternoon, p.m., san-ji three o'clock, Kōkyo the Imperial Palace, otozúre=otozuremáshita past of otozuréru to visit, Tennō the Emperor, Héika His or Her Majesty, Tennō Héika His Majesty the Emperor, teishutsú presentation, teishutsú surú to present, submit

BRAZILIAN AMBASSADOR PRESENTS CREDENTIALS

(His Excellency) Roberto Gonzales, Brazilian Ambassador to Japan, who recently arrived (in Tokyo) to take up his post, visited, on the 2nd inst. at 3 p.m., the Imperial Palace and presented his credentials to His Majesty the Emperor.

READING EXERCISES

IN JAPANESE CHARACTERS

The reading pieces in the following seventeen pages (630-646) given in Japanese characters with and without *furigana*, have their corresponding transliteration with roman letters and English translation from page 606 to page 628. For ready reference, corresponding numbers have been given to the reading pieces in Japanese characters and in their transliteration.

See Addenda Page 649

⑫ 天気予報

本日、北のち南の風、晴、時
時曇、日中暑い。

明日、南東の風、晴れたり
曇ったり。

⑬ ブラジル大使信任状

このほど着任した駐日ブラジル国のロ
ベルト・ゴンザレス大使は二日午後三時
皇居を訪れ天皇陛下に信任状を呈出し
た。

⑫ 天気予報

本日、北のち南の風、晴、時
時曇、日中暑い。

明日、南東の風、晴れたり
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ベルト・ゴンザレス大使は二日午後三時
皇居を訪れ、天皇陛下に信任状を呈出し
た。

⑪ ソ連人工衛星に成功

刻々、地上へ強い電波

(十月五日附、朝日新聞)

【ロンドン、四日発、A・P】モスクワ放送は四日夜の英語放送で、タス通信の発表として、ソ連が同日、世界で最初の人工衛星の打上げに成功したと報じた。

ソ連の人工衛星第二号

五〇八キログラム、犬乗せ、

一周後も犬は健在、

百二分 高度は千五百キロ
で一周、

(十一月四日附、朝日新聞)

【ソビエト・ニュース東京】三日午前八時四十五分(日本時間三日午後二時四十五分)のモスクワ放送によれば、同日、ソ連が人工衛星第二号の打上げに成功したと発表した。

⑩

秋田県能代市で大火

千三百戸焼き延焼

午前四時
現在

繁華街を焦土に

【能代】二十日午後十一時五分、秋田県能代市畠町の田中鉄さん(三三)方付近から出火、二十メートルの東風にあおられ、火の手は市内随一の繁華街畠町を焼き尽し、栄町、富町に燃え移つて、さらに柳町の鈴木病院、毎日新聞社能代支部などをひとなめにし、さらに新柳町に燃え移つたが、消火用水が切れて自然消火をまつばかり、二十一日午前四時現在千三百戸を全焼してなお延焼中である。

⑨ 長崎市ガスタンク爆発

重傷者五十名以上

今日午後一時長崎市でガスタンクが爆発し重傷者五十名以上を出した。
火勢は消防の奮闘で二時半頃に鎮圧せられたが爆発原因は目下取調へ中。

⑨ 長崎市ガスタンク爆発
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夜に切腹をさせられました。その上浅野家は断絶、彼の城は取り上げられ、家来達は全部浪人になりました。その後、浅野の元家老大石とその長男及び忠義な家来合せて四十七名は非常な苦勞をして、遂に浅野切腹後一年七か月目の或る大雪の夜中に、吉良の屋敷に討ち入って吉良の侍達と戦い、とうとう吉良の首を打ち取りました。その夜明けに大石を先頭に一行は浅野の墓のある泉岳寺へ行き、吉良の首を主人の墓前にすえました。

こうして彼等は力を合せて主人の仇を立派にうちました。しばらく後に四十七士は静かに切腹しましたので、主人の墓のある泉岳寺にほうむられました。その時から今日まで毎日多数の人々が彼等の墓にまいり、墓前のせんこうの煙がたえた日があります。

⑧ 四十七士の話

元祿十四年（A・D・一七〇二）三月、京都から勅使が江戸城へ来る事になりました。徳川五代將軍は勅使をむかえるために接待役を浅野と云う若い大名に命じました。その当時將軍家の儀典長であつた吉良と云う老人は非常に慾が深く、眼権を利用して人々からわいろを沢山とつておりました。勅使接待という大役をはじめて命じられた浅野は色色むずかしい儀式について儀典長吉良に指導をたのみましたが、吉良は決して浅野に儀式について教えませんでした。それは浅野が正しい人でしたから吉良にわいろをつかいませんでしたので。或る日、殿中で吉良が浅野を非常に侮辱しましたから、浅野はかつとなり、殿中にもかかわらず、吉良に切りつけました。しかし、他の大名にとめられて、吉良を殺す事ができませんでした。当時、江戸城中では刀を抜く事は嚴禁されており、もしその法をおかせば嚴罰に処せられるのでしたから、浅野はその日の

ちろん、うちの年寄やしんるいの者が死にましたよ。」とこたえました。

すると女はたのんだからしつぶをもらわずに、出て行ってしまいました。女は急いで次の家へ行つて、まえと同じことをききましたが、やっぱり、その家でも、いろいろの人が死んでいましたので、からしのつぶをもらえませんでした。

しかし、女は、しんぼうづよく、町中の家をのこらずたずねて見ました、が、人が決して死ななかったという家は一軒ありませんでした。

夕方、女はつかれきつて、おしやかさまのところへ帰つて行きました。

その時、おしやかさまは、やさしく「お前と同じかなしみをほかの人も持っているのです。」とおっしゃいました。

女はだまって、自分のあかんぼうのしがいをだいて、ぼちの方へしおしおと立ち去つて行きました。女のうしろすがたを見おくついていたおしやかさまの目に涙がやどっていました。

⑦ おしやかさまとからしのつぶ

昔^{むかし} おしやかさまのところへ一人^{ひとり}の女^{おんな}がじぶんの死^しんだあかんぼうをだいて来^きました。そして、この女^{おんな}はおしやかさまに「どうぞ私^{わたし}のあかんぼうを生^いきかえらせて下^{くだ}さい。」と泣^なきながらねがいました。

その時^{とき}、おしやかさまはしずかにうなずいて「では、一つまみのからしのつぶを人^{ひと}からもらって、死^しんだあかんぼうのかおにかけなさい。そうすればあかんぼうは生^いきかえる。但^{ただ}し、そのからしのつぶは、決^{けつ}してだれも死^しんだことのない家^{うち}の人^{ひと}からもらわなければならぬ。」とおつしやいました。

これをきいて、女^{おんな}は大変^{たいへん}よろこび、あかんぼうのしがいをかかえて、大急^{おおいそ}ぎで、町^{まち}へ行^いきました。そして、さつそく、ある家^{いえ}へ行^いって、「すみませんがからしのつぶを一つまみいただきたいです」とたのみました。その家^{いえ}の人^{ひと}が「さあ、さあ、どうぞごえんりよなくお持^もちなさい。」と云^いった時^{とき}に、女^{おんな}はためらいながら、「一寸^{ちよつと}うかがいますが、お宅^{たく}では今^{いま}までに、どなたか亡^なくなりましたか。」とたずねました。この家^{いえ}の人^{ひと}は「も

むのと同じです。人民は国の本です。」と仰せになりました。そしてあと三年間人民から租税をお取りになりませんでひたすら人民の幸福をお考え遊ばされました。六年の後人民は進んで租税をおとり下さるようお願い申し上げました。そして人民はよろこんで立派な御殿を天皇のためにつくりいつまでも天皇の御仁徳を感謝しました。

⑥ 「万歳」の起源

明治大帝は、色々の御立派な事を日本のために遊ばされました。その中の一つは、憲法を初めておつくりになった事です。日本憲法は明治二十二年二月十一日(紀元節)に発布せられました。その翌日明治天皇皇后兩陛下は、東京市民の願いをお許しになつて上野公園の祝賀式におのぞみになりました。この時大勢の人民は、思わず、「万歳」と叫んでお迎え申し上げました。これが「万歳」を叫ぶようになった初めであります。

⑤ 仁徳天皇のお話

仁徳天皇は日本の第十六代の天皇陛下で大変なさけぶかい御方でいらつしやいました。或る朝、天皇は御殿の高い処へお上りになつて四方をごらんになりました。その時丁度人民は朝の御飯をたく時間でしたがどこの家からも煙が上りませんでした。天皇はそれをふしぎに思いになつて近侍の者にお尋ねになりました。近侍の者は「この頃はお米が大変不作で人民は大層貧しい暮しをしております」と申し上げましたところ天皇は「それはかわいそうですそれではこれから三年の間、租税をおさめなくともよろしい」と仰せになりました。人民は涙を流してよろこびました。

三年の後天皇が御殿の高い処へお上りになりました時どこの家からも煙が立ちのぼっていました。その時天皇はお側の皇后に「あゝ朕は富みました」と仰せになりました。皇后がその御言葉の意味を御伺い申し上げました時、天皇は、「人民が富むのは朕が富

間もなく浦島太郎と亀は立派な龍宮へ着きました。龍宮には美しい乙姫様がおりました。乙姫様は浦島太郎に沢山の御馳走をしました。浦島は家へ帰るのを忘れて、毎日楽しく暮らしました。その内に浦島は両親の事を考え家へ帰りたくなりました。ある日、乙姫様に「どうも長くお世話になりました。色々ありがとうございました。私はきょううちへ帰ります」と言いました。すると乙姫様はきれいな箱をお土産に浦島にくれました。そして「この箱は決して開けてはいけません」と言いました。浦島はその箱をかくえて、亀の背中に乗って帰って行きました。浦島がもとの浜辺に着いた時その様子は全部かわっていました。自分の家も両親も友達も見当りませんでした。浦島太郎を覚えている人は一人もいませんでした。浦島は夢のように思いました。そしてあちらこちらを歩きました。だん／＼悲しくなりましたので乙姫様からもらった箱を開けて見ましたすると中から白い煙が立ちのぼりました。その煙が浦島の顔にかかった時に浦島はとつぜんしらがのおじいさんになってしまいました。

④ 浦島太郎の話

昔、浦島太郎という漁師がありました。或日浜辺を通っていると、子供達が大勢集つてさわいでいました。見ると子供達は、一匹の大きな亀をつかまえていじめていました。浦島太郎はそれを大変かわいそうに思つて子供達に「そんなに亀をいじめてはいけない」と言いましたが、子供達は聞きませんでした。そしてますます亀をいじめましたから浦島太郎は「それなら、私がその亀を買おう」と言つて亀を買取りました。そしてその亀を海へ放してやりました。

それから二三日後、浦島太郎が舟に乗つて釣りをしていると「浦島さん」と呼ぶ声がしました。誰かと思つて振り返つて見るとそれは大きな亀でした。その亀は舟のそばへ泳いできました。そしてうれしそうにおじぎをしました。「この間はありがとうございました。うございました。私はあなたが助けた亀です。何卒私の背中にお乗り下さい。私はあなたを龍宮へお連れします。」と言いました。浦島太郎は非常によろこんで亀の背中に乗りました。それから亀は海の底へ泳いで行きました。海底はじつにきれいでした。

ガ、ソレヲ見テ、「ドウゾ私ニボチヲ貸シテ下サイ」ト云イマシタ。ソコデコノ慾ノ深
 イオジイサンハボチヲムリニ吠エサセマシタ。ソシテソコヲ掘リマシタガ土ノ中カラ
 汚イ物ガ出マシタ。慾ノ深イオジイサンハ、怒ッテボチヲ、殺シマシタ。ヨイオジイ
 サンハソレヲ非常ニ悲シミマシタ。ソシテ、ボチノオ墓ヲ立テソノ上ニ木ヲ一本植エ
 マシタ。コノ木ハズン／＼大キクナリマシタ。ヨイオジイサンハコノ木ヲ切ッテソレ
 デ臼ヲツクリマシタ。ソノ臼ノ中デオ米ヲツクト、オ米ガミンナ金ニナリマシタ。慾
 ノ深イオジイサンハ、ソレヲ見テ、ソノ臼ヲ借りニ来マシタ。ソシテソノ臼デオ米ヲ
 ツイタ時ニオ米ハ汚イモノニナリマシタカラ慾ノ深イオジイサンハ大層怒ッテ臼ヲモ
 シテシマイマシタ。ヨイオジイサンハソノ灰ヲモラッテ、ソレヲマキマシタ。スルト
 枯木ノ枝ニ花ガキレイニ咲キマシタ。ソノ時、丁度殿様がソコヲ通リニナッテソノ
 花ヲ大ヘンホメマシタソシテヨイオジイサンニ沢山ホウビヲアタエマシタ。ソレヲ見
 タ慾ノ深イオジイサンハ直グニマネヲシテ灰ヲマキマシタガ灰ハ殿様ノ眼ノ中ヘ入リ
 マシタ。殿様ハ大變怒ッテコノ慾ノ深イオジイサンヲ牢ニ入レテシマイマシタ。

タ。桃太郎ハ鬼ノ大將ト戦イマシタ。桃太郎ガ大變ツヨイノデ鬼ノ大將ハトウ〜降参シマシタ。モウ決ッシテ悪い事ヲシマセンカラドウゾ命ヲタスケテ下サイ」トネガイマシタ。桃太郎ハ鬼ノ大將ヲ許シテヤリマシタ。鬼ノ大將ハオ礼ニ色々ノ宝物ヲサシダシマシタ。桃太郎ハソノ宝物ヲ車ニツミマシタ。犬ガソノ車ヲヒキマシタ。猿ガ後ヲ押シマシタ。雉子ガ綱ヲヒキマシタ。ソシテ勇マシク家ヘ歸リマシタ。オジイサントオバアサンハタイヘンヨロコビマシタ。ソレカラ皆幸福ニ暮ラシマシタ。

③ 花咲カジジイノ話

昔、或ル所ニ、ヨイオジイサンガアリマシタ。オジイサンハ、犬ヲ一匹飼ッテイマシタ。犬ノ名前ハ「ボチ」ト云イマシタ。オジイサンハ、ボチヲ大變カワイガッテイマシタ。ボチモオジイサンヲ好キデシタ。

或ル日、ボチガ畑ノスミデ「オジイサン、コ、ヲ、掘リナサイワン〜」ト吠エマシタ。オジイサンガソコヲ掘ルト土ノ中カラ宝物ガ沢山出マシタ。隣ノ慾ノ深イオジイサン

「鬼ガ島へ鬼ヲ征伐ニ行キマス」

「オ腰ニツケタモノハ何デスカ」

「日本一ノキビダンゴデス」

「二ツ下サイオトモシマシヨウ」

桃太郎ハ犬ニキビダンゴヲ一ツヤリマシタ。犬ハヨロコonde家来ニナリマシタ。ソレカラ桃太郎ト犬ガ少シ行クト猿ニ会イマシタ。猿ハ犬ト同ジ事ヲ桃太郎ニキ、マシタ。桃太郎ハ猿ニモキビダンゴヲ一ツヤリマシタ。猿ハヨロコonde桃太郎ノ家来ニナリマシタ。桃太郎ト犬ト猿トガモウ少シ行ツタ時ニ雉子ニ会イマシタ。コノ雉子モ前ノ犬ヤ猿ト同ジ事ヲ云イマシタノデ桃太郎ハキビダンゴヲ一ツヤリマシタ。雉子ハヨロコnde桃太郎ノ家来ニナリマシタ。桃太郎ハ犬、猿、雉子ヲツレテ鬼ガ島へ着キマシタ。鬼ハ鉄ノ門ヲシツカリシメテイマシタカラ桃太郎ハ入ル事ガ出来マセンデシタ。ソコデ雉子ハ飛ンデ行ツテ上カラ敵ノ様子ヲシラベマシタ。猿ハ門ヲ登ツテ中へ入り門ノ鍵ヲハズシテ門ヲ開ケマシタ。桃太郎ト犬ハ一緒ニ攻メ入りマシタ。雉子ハ飛ビマワツテ鬼ノ目ヲツツキマシタ。猿ハ鬼ヲヒツカキマシタ。犬ハ鬼へクイツキマシ

② 桃太郎ノ話

昔々、オジイサントオバアサンガアリマシタ。オジイサンハ毎日山ヘシバカリニ行
 キマシタ。オバアサンハ川ヘ洗濯ニ行キマシタ。或ル日、オバアサンガ川デ洗濯ヲシ
 テイルト川上カラ大キナ桃ガドンブリコ／＼ト流レテ来マシタ。オバアサンハソノ桃
 ヲ拾ツテウチヘモツテ歸リマシタ。オジイサンガ山カラ歸ツタ時ソノ桃ヲ見セマシタ。
 オジイサンハ「コレハ／＼メスラシイ大キナ桃ダネ」トイッテヨロコビマシタ。オバア
 サンガ桃ヲ切ロウトスルト桃ガ二ツニワレテ中カラ男ノ子ガ生レマシタ。桃カラ生レ
 マシタカラ桃太郎ト名ヲツケマシタ。桃太郎ハ大キクナツテ大層ツヨクナリマシタ。
 或日、桃太郎ハオジイサントオバアサンニ「私ハ鬼ガ島ヘ鬼ヲ征伐ニ行キタイデ
 ス。ドウゾキビダンゴヲコシラエテ下サイ」ト云イマシタ。オバアサンハキビダンゴ
 ヲコシラエテヤリマシタ。桃太郎ハソノキビダンゴヲ腰ニツケテ勇マシク出カケマシ
 タ。少シ行クト向コウカラ犬ガキマシタ。

「桃太郎サン、ドコヘイラッシャイマスカ

① 勅語

朕惟ウニ我が皇祖皇宗國ヲ肇ムルコト宏遠ニ德ヲ樹ツルコト深厚ナリ
 我が臣民克ク忠ニ克ク孝ニ億兆心ヲ一ニシテ世々厥ノ美ヲ濟セルハ此
 レ我が國體ノ精華ニシテ教育ノ淵源亦實ニ此ニ存ス爾臣民父母ニ孝ニ
 兄弟ニ友ニ夫婦相和シ朋友相信シ恭儉已レヲ持シ博愛衆ニ及ボシ學ヲ
 修メ業ヲ習イ以テ智能ヲ啓發シ德器ヲ成就シ進デ公益ヲ廣メ世務ヲ開
 キ常ニ國憲ヲ重シ國法ニ遵イ一旦緩急アレバ義勇公ニ奉ジ以テ天壤無
 窮ノ皇運ヲ扶翼スベシ是ノ如キハ獨リ朕ガ忠良ノ臣民タルノミナラズ
 又以テ爾祖先ノ遺風ヲ顯彰スルニ足ラン
 斯ノ道ハ實ニ我が皇祖皇宗ノ遺訓ニシテ子孫臣民ノ俱ニ遵守スベキ所
 之ヲ古今ニ通ジテ謬ラズ之ヲ中外ニ施シテ悖ラズ朕爾臣民ト俱ニ拳々
 服膺シテ成其德ヲ一ニセンコトヲ庶幾ウ

明治二十三年十月三十日

御名 御璽

読 ヨミ

方 カタ

練 レン

習 シユウ

In the Preceding seventeen pages (630-646) are given reading pieces in Japanese characters with and the without *furigana*. Their transliteration in roman letters and corresponding English translation are given from page 606 to page 628.

READING EXERCISES

(Addenda)

THE NEW CONSTITUTION OF JAPAN

Original Japanese Text	Page 665-670
Transliteration with roman characters and full	
English translation	651-662
The first woman cosmonaut flies	759
Cosmonauts Bykovsky and Tereshkova return safely	
to earth	760
Original Japanese Text of the joint cosmic flight	761

THE NEW CONSTITUTION OF JAPAN

On November 3rd 1946, the New Constitution of Japan was promulgated, and on May 3rd 1947 it was formally enforced.

This event, of historical and international importance, symbolizes the final acceptance by Japan of a fundamental character which conclusively establishes the bases of a completely democratic and peaceful government and society, such as Japan has never before been able successfully to attain.

The constitution under which Japan was governed before, was promulgated by the Emperor Meiji in 1888; however, although it first set the nation along the path of enlightened progress, it was unfortunately thwarted from fruition until the end of the Pacific War in 1945, owing to its weakness which lent itself readily to being abused and subverted by misguided leaders of the country.

The New Constitution is a revolutionary improvement on the old one, as it gives the Japanese people the highest powers of the Government, and by it, Japan enters a new era in her history.

With the new Constitution finally gone into effect, the first and fundamental phase of Japan's reformation has at last been completed, and the nation has begun its progress on a new road of development. Indeed, the great event marks a revolutionary turning point in the whole cause of the nation's century-long history, and for the first time the fundamental law has unequivocally ensured the sovereignty of the people's will, has ensured respect for the inalienable and natural rights of human beings, has provided for a political system consciously designed to give effect to the people's sovereign will and to safeguard their natural rights, and has moreover committed the nation to international peace.

Realizing the importance of this historical event, which is destined to bring a great change in the social life of the Japanese people and to have international repercussions, the authors of this book have thought of supplementing this new edition with the following pages on the New Constitution, in order that the foreign student of things Japanese may be acquainted with it while studying the language.

Transliteration in *romaji* of the preamble to the chapters of the new Constitution of Japan enforced on the 3rd of May 1947.

See Japanese text in kanji, page 665 and the official English translation, page 653.

NIPPON KOKU KEMPŌ¹

Nippon kokumin² wa, seitō ni senkyo saretā kokkai ni okeru³ daihyō-sha wo tsūjite kōdō shi,⁴ warera to warera no shison no tame ni,⁵ sho-kokumin to no⁶ kyōwa ni yoru seika to,⁷ waga kuni zendo ni watatte⁸ jiyū no motarasu keitaku wo kakuho shi,⁹ seifu no kōi ni yotte¹⁰ futatabi sensō no sankā ga okoru koto nō nai yō ni¹¹ suru koto wo ketsui shi,¹² koko ni shuken ga kokumin ni sonsuru koto wo sengen shi,¹³ kono kempō wo kakutei suru.¹⁴

Somo-somo kokusei wa,¹⁵ kokumin no genshuku nashintaku ni yoru mono de atte,¹⁶ sono ken-i wa kokumin ni yurai shi,¹⁷ sono kenryoku wa kokumin no daihyō-sha ga kore wo kōshi shi,¹⁸ sono fukuri wa kokumin ga kore wo kyōju suru.¹⁹ Kore wa jinrui-fuhen no genri de ari,²⁰ kono kempō wa, kakaru genri ni motozuku mono de aru.²¹ Warera wa kore ni hansuru issai no kempō, hōrei oyobi shōchoku wo haijo suru.²² Nippon kokumin wa, kōkyū no heiwa wo nengan shi,²³ ningen sōgo

¹ *koku* country, nation; *kempō* constitution ² *kokumin* people ³ *seitō ni* duly; *senkyo suru* to elect; *senkyo sareru* to be elected; *kokkai* the Diet; *ni okeru* (lit. style) in ⁴ *daihyōsha* representative; *tsūjite* through; *kōdō suru* to act; *kōdō shi* acting ⁵ *shison* posterity; *no tame ni* for ⁶ *sho-kokumin* all peoples, all nations; *to no* with ⁷ *kyō* cooperation; *wa* peace; *kyōwa* peaceful cooperation; *ni yoru* by, through; *seika* the fruits; *tō* and ⁸ *zendo* land, country; *ni watatte* throughout ⁹ *jiyū* liberty, freedom; *motarasu* to bring, carry, bear; *keitaku* blessing; *kakuho suru* to secure ¹⁰ *seifu* government; *kōi* action; *ni yotte* through ¹¹ *futatabi* again; *sankā* horrors; *okoru* to occur; *koto no nai yō ni* lit. transl.: the fact there-is-not-like; *futatabi sensō no sankā ga okoru koto no nai yō ni* that never again the horrors of war occur ¹² *ketsui suru* to resolve ¹³ *koko ni* herewith; *shuken* sovereignty; *sonsuru* there to be; *sengen suru* to ordain ¹⁴ *kakutei suru* to establish

¹⁵ *somo-somo* emphatic expression; *kokusei* government ¹⁶ *genshuku na* sacred; *shintaku* trust; *ni yoru mono de aru* to be founded upon ¹⁷ *ken-i* authority; *ni yurai suru* to derive from ¹⁸ *sono* of which; *kenryoku* power; *kōshi suru* to exercise ¹⁹ *fukuri* benefit; *kyōju suru* to enjoy ²⁰ *jinrui* human being; *fuhen* everlasting; *jinrui-fuhen* no universal; *genri* principle ²¹ *kakaru* such; *motozuku* to base upon; *motozuku mono de aru* to be based, founded upon ²² *hansuru* to be against; *issai* no all; *hōrei* laws; *oyobi* (lit. style) and; *shōchoku* rescript; *haijo suru* to reject ²³ *kōkyū* no eternal; *heiwa* peace; *nengan suru* to desire

no kankei wo shihai suru¹ sūkō na risō wo fukaku jikaku suru no de atte,² heiwa wo aisuru sho-kokumin³ no kōsei to shingi ni shinrai shite,⁴ warera no anzen to seizon wo hoji shiyō to ketsui shita.⁵

Warera wa, heiwa wo iji-shi,⁶ sensei to reijū, appaku to henkyō wo chijō kara⁷ eien ni jokyo shiyō to tsutomete iru⁸ kokusai shakai ni oite,⁹ meiyo aru chii wo shimetai to omou.¹⁰ Warera wa, zen-sekai no kokumin ga, hitoshiku kyōfu to ketsubō kara manukare,¹¹ heiwa no uchi ni seizon suru¹² kenri wo yūsuru koto wo kakunin suru.¹³

Warera wa, izure no¹⁴ kokka mo, jikoku no koto nomi ni sennen shite¹⁵ takoku wo mushi shite wa naranai no de atte,¹⁶ seiji dōtoku no hōsoku wa,¹⁷ fuhenteki na mono de ari,¹⁸ kono hōsoku ni shitagau koto wa,¹⁹ jikoku no shuken wo iji shi,²⁰ takoku to taitō kankei ni tatō to suru²¹ kakkoku no sekimu de aru to shinzuru.²²

Nippon kokumin wa, kokka no meiyo ni kake,²³ zenryoku wo age²⁴ kono sūkō na risō to mokuteki wo tassei suru koto wo chikau.²⁵

¹ *ningen* human; *sōgo* no mutual; *kankei* relations; *shihai suru* to control ² *sūkō* na lofty, high; *risō* ideal; *jikaku suru* conscious; *de atte* being ³ *aisuru* to love; *heiwa wo aisuru sho-kokumin* all peace-loving peoples ⁴ *kōsei* justice; *shingi* good faith; *shinrai suru* to rely upon ⁵ *anzen* [security; *seizon* survival; *hoji suru* to keep, hold; *ketsui suru* to determine ⁶ *iji suru* to preserve; *iji-shi* preserving ⁷ *sensei* tyranny; *reijū* slavery; *appaku* oppression; *henkyō* intolerance; *chijō* the earth ⁸ *eien* ni for ever, for all time; *jokyo suru* to banish: *tsutomeru* to make efforts; *tsutomete iru* have been making efforts ⁹ *kokusai* international; *shakai* society; *ni oite* (lit. style) in ¹⁰ *meiyo aru* honoured; *chii* place; *shimeru* to occupy; *shimetai to omou* to desire to occupy ¹¹ *zen-sekai* the whole world; *hitoshiku* all; *kyōfu* fear; *ketsubō* want; *manukareru* to free from ¹² *heiwa no uchi ni* in peace; *seizon suru* to live ¹³ *kenri* the right; *yūsuru* to have; *kakunin suru* to confirm (=to recognize and acknowledge) ¹⁴ *izure no* all ¹⁵ *jikoku* one's own country; *koto* affairs; *nomi* ni only; *sennen suru* to concentrate; *sennen shite* with devotion ¹⁶ *takoku* other countries; *mushi suru* to ignore, to disregard; *shite wa naranai* must not ¹⁷ *seiji* political; *dōtoku* morality; *hōsoku* laws ¹⁸ *fuhenteki na* universal; *mono de ari* it is ¹⁹ *shitagau* to obey; *kono hōsoku ni shitagau koto wa* obedience to such laws ²⁰ *shuken* sovereignty; *iji suru* to sustain ²¹ *taitō* equal; *kankei* relationship; *tatō to suru* trying to (*tatō* from *tatsu* to 'stand up) ²² *kakkoku* all nations; *sekimu* responsibility; *shinzuru* to believe (=to hold); *to* so ²³ *meiyo* honour; *kokka no meiyo* national honour; *ni kake* upon ²⁴ *zenryoku* full strength; *age* with; *zenryoku wo age* determined will and full resources ²⁵ *risō* a principle; *mokuteki* purpose; *tassei suru* to attain; *chikau* to pledge

Official translation of the preamble to the chapters of the new Constitution of Japan.

See its original text, page 665, and its transliteration in *romaji*, page 651

We, the Japanese people, acting through our duly elected representatives in the National Diet, determined that we shall secure for ourselves and our posterity the fruits of peaceful cooperation with all nations and the blessings of liberty throughout this land, and resolved that never again shall we be visited with the horrors of war through the action of government, do proclaim the sovereignty of the people's will and do ordain and establish this Constitution, founded upon the universal principle that government is a sacred trust, the authority for which is derived from the people, the powers of which are exercised by the representatives of the people, and the benefits of which are enjoyed by the people; and we reject and revoke all constitutions, laws, ordinances, and rescripts in conflict herewith.

Desiring peace for all time and fully conscious of the high ideals controlling human relationship now stirring mankind, we have determined to rely for our security and survival upon the justice and good faith of the peace-loving peoples of the world. We desire to occupy an honoured place in an international society designed and dedicated to the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth. We recognize and acknowledge that all peoples have the right to live in peace, free from fear and want.

We hold that no people is responsible to itself alone, but that laws of political morality are universal, and that obedience to such laws is incumbent upon all peoples who would sustain their own sovereignty and justify their sovereign relationship with other peoples.

To these high principles and purposes we, the Japanese people, pledge our national honor, determined will and full resources.

Below is the transliteration in *romaji* of the Imperial rescript read by the Emperor of Japan at the historic first session of the National Diet under the new Constitution enforced on May 3rd 1947.

See the original text, page 511, and its English translation, page 499.

CHOKUGO¹

Honjitsu,² Dai-ikkai kokkai³ no kaikai-shiki⁴ ni nozomi,⁵ zen kokumin wo daihyō suru⁶ shokun to⁷ ichidō ni kaisuru⁸ koto wa, watakushi⁹ no fukaku yorokobi to suru tokoro de aru.¹⁰

Nippon koku kempō ni akiraka de aru yō ni,¹¹ Kokkai wa kokken no saikō-kan¹² de ari, kuni no yui-itsu no rippō-kan¹³ de aru. Shitagatte,¹⁴ waga kuni kongo no hatten no kiso¹⁵ wa, itsu ni Kokkai no tadashii un-ei ni son suru.¹⁶

Ima-ya,¹⁷ waga kuni wa, katsute-nai shinkoku na keizai-kiki ni chokumen shite iru.¹⁸ Kono toki ni atari,¹⁹ wareware Nippon kokumin ga shin ni ittai to natte,²⁰ kono kiki wo koppuku shi,²¹ minshu-shugi ni motozuku²² heiwa-kokka no kensetsu ni seikō suru²³ koto wo, setsu ni nozomu mono de aru.²⁴

¹ *Chokugo* Imperial Rescript ² *honjitsu* (formal speech) to-day ³ *dai-ikkai* the first session; *kokkai* national assembly, the Diet ⁴ *kaikai* opening; *shiki* ceremony; *kaikai-shiki* opening ceremony ⁵ *ni nozomi* (lit. style) at ⁶ *zen* entire, all; *kokumin* nation, the people of the country; *daihyō suru* to represent; *zen-kokumin wo daihyō suru* to represent the entire nation ⁷ *shokun to* (lit. style) with you ⁸ *ichidō* a room, a hall; *ni in*; *kaisuru* to meet, to join; *ichidō ni kaisuru* to meet in one (the same) room. ⁹ *watakushi* (ordinary speech) I—Note that this is the first time that the Emperor of Japan refers to himself by this personal pronoun in an Imperial rescript. Compare with *Chin, We*, in the Rescript on Education by the Emperor Meiji (See p. 470), by which word the emperors of Japan used to refer to themselves until the new Constitution was proclaimed in 1947. ¹⁰ *fukaku* deeply (very); *yorokobi* pleased; *to suru tokoro de aru* (lit. style) I am ¹¹ *Nippon-koku* the Japanese country; *kempō* constitution; *akiraka* clear, distinct, plain; *de aru* it is; *yō ni as*; *Nippon-koku kempō ni akiraka de aru yō ni* As it is clearly set forth in the Japanese Constitution ¹² *kokken* state power; *saikō* highest, supreme; *kan* organ, means, medium; *kokken no saikō-kan* the supreme organ of state power ¹³ *yui-itsu* the only, the sole; *rippō* law; *de aru* is; *kuni no yui-itsu no rippō-kan de aru* is the sole law-making authority (organ) of the country ¹⁴ *shitagatte* therefore ¹⁵ *waga* (lit. style) our; *kongo no* (l.s.) future; *hatten* development; *kiso* the foundation, the base, basis; *waga kuni kongo no hatten no kiso wa* the basis of the future development of our country ¹⁶ *itsu ni* entirely; *tadashii* right, righteous, just; *un-ei* operation ¹⁷ *ima-ya* (lit. & formal) Now ¹⁸ *katsute-nai* not once, at no time=unprecedented in history; *shinkoku* na serious, grave, severe; *keizai* economy; *kiki* crisis; *keizai kiki* economic crisis; *chokumen shite iru* faced with; *chokumen suru* to face, to be confronted by ¹⁹ *kono toki ni atari* at this juncture ²⁰ *shin ni* really; *ittai to natte* uniting as one man ²¹ *koppuku suru* to surmount; *kono kiki wo koppuku shi* surmounting this crisis ²² *minshu-shugi* democracy; *motozuku* to be based on, to be founded on ²³ *heiwa kokka* a nation of peace; *bunka kokka* a nation of culture; *kensetsu* construction, establishment; *seikō suru* to succeed in, to win success, to accomplish (one's purpose) ²⁴ *setsu ni* earnestly; *nozomu* to hope

Below is the translation of the Imperial rescript read by the Emperor of Japan at the historic first session of the National Diet under the new Constitution enforced on May 3rd, 1947.

See the original text, page 667, and its transliteration in *romaji*, page 654.

IMPERIAL RESCRIPT

I am very pleased to attend to-day the opening ceremony of the First Session of the Diet and to meet in one room with you who represent the entire nation.

As set forth plainly in the Constitution of Japan, the Diet is the highest organ of state power and the sole law-making authority of the State. The future development of our nation depends, therefore, entirely upon the right operation of the Diet.

Japan is now faced with an economic crisis unparalleled in history. It is my earnest hope that at this juncture we, the Japanese people, shall surmount this crisis by uniting really as one man and succeed in constructing a nation of peace, a nation of culture, founded upon democracy.

On the 3rd of May 1947, the new Constitution of Japan was enforced, and on that great event an impressive ceremony was held in Tokyo.

Below is, in romaji, the description of the celebration given by the Yomiuri, one of the leading newspapers in Japan.

See the full English translation, page 658. and the Japanese text in kanji, page 669

SHINSEI NIPPON NO REKISHI HIRAKU¹

SHIN KEMPŌ NI CHIKAU CHŪSEI²

Fū-u wo tsuki Kyūjō mae hiroba no seiten.³

Ei-en naru jiyū to heiwa ni shōchō sareru⁴ kaguwashiki bunka kokka kensetsu e⁵ no tainin wo otta shijō kūzen no shukuten⁶ "Shin Kempō shikō kinen shiki" wa⁷ mikka asa jū-ji han kara Kyūjō mae hiroba de okonawareta.⁸

Kono hi Tōkyo wa fūsoku jū mētoru wo koeru hageshii fū-u de atta.⁹ Sono yokonaguri no rei-u wo tsuite¹⁰ ku-ji chikaku kara kasa no retsu ga¹¹ shikijō e en-en to tsuzuku.¹²

Teikoku mae sankaiisha wa sono sū sudeni ichi man.¹³ Takamatsu-no-miya, Kaya-no-miya-Kunihisa-ō ryō denka,¹⁴ Kempō fukyū-kai yaku-in, kakuryō, kaku-tō daihyō-ra no kaobure ga sorou to¹⁵ jū-ji han,

¹ *shinsei* a new life, a new birth; *rekishi* history; *hiraku* (v.i.) to open ² *kempō* constitution; *chikau* to pledge; *chūsei* fidelity, allegiance; *chikau chūsei* oath of allegiance ³ *fū-u* wind and rain; *tsuki* amidst; *Kyūjō* the Imperial Palace; *hiroba* plaza, public square; *seiten* grand celebration ⁴ *ei-en naru* perpetual; *jiyū* freedom; *heiwa* peace; *ni in*; *shōchō suru* to symbolize ⁵ *kaguwashiki* brilliant; *bunka* culture; *kokka* nation; *kensetsu* construction; *e* for, towards ⁶ *tainin* great task, important mission; *tainin wo ou* to be charged with; *shijō* in history; *kūzen* no unprecedented; *shukuten* commemoration, ceremony ⁷ *shikō* enforcement; *kinen shiki* commemorative ceremony ⁸ *mikka* the third of the month; *okonawareru* to be held ⁹ *fūsoku* the velocity of the wind; *koeru* to be over (more); *hageshii* violent, strong ¹⁰ *yokonaguri no* driving, strong; *rei-u* chilly rain; *tsuite* through, amidst ¹¹ *chikaku kara* about; *kasa* umbrella; *retsu* a row, a line, queue ¹² *shikijō* the place where a ceremony is held; *e in*; *en-en* to windingly; *tsuzuku* to go on, to continue ¹³ *teikoku* the appointed time; *sankaiisha* attendance; *sono sū* its number; *sudeni* already ¹⁴ *Takamatsu-no-miya* Prince Takamatsu; *Kaya-no-miya-Kunihisa-ō* Prince Kaya Kunihisa-ō; *ryō* both; *denka* Imperial Highness ¹⁵ *fukyū* popularization; *kai* society; *yakuin* member; *kakuryō* Cabinet minister; *kaku-tō* each political party (*kaku* each, all; *tō* political party); *daihyō* representative, delegate; *ra* suffix indicating plural number; *kaobure* personnel; *sorou* to show oneself up, to appear to when

Kempōfukyū-kai kaichō Ashida Hitoshi-shi no aisatsu de¹ kaikai ga ogosoka ni senserareta.² Ozaki Yukio-shi, Yoshida shusō, Yasui To-chiji no kangeki ni³ furueru shukuji ga tsuzuku.⁴

Bankan wo ichi-go chi-go ni komete⁵ ima-zo go-jū-hachi nen no Teikoku Kempō kara eibetsu shite⁶ shuken wo kokumin ni torimodosu rekishi-teki shunkan de aru.⁷

Kinen kokuminka "Warera no Nippon" no gasshō ga nagare⁸ Kempō Daijin no Kanamori Kokumusō no heishiki no aisatsu ga owaran to suru toki,⁹ totsuzen Kimigayo ga sōsare,¹⁰ ame de go-rinseki wo o-tori-yame to natte ita¹¹ Tennō Heika ga niwaka ni go-shusseki ni narareta.¹² O-hitori de kasa wo sasareta mama¹³ dan-jō ni tatareru to banzai, banzai no koe ga kisezushite waki okotte¹⁴ Yoshida shusō no banzai shōwa wa aratamete yari-naosareru¹⁵ nekkyō buri no uchi ni Heika ni wa jū-ichi-ji kikkari o-kaeri ni natta.¹⁶

Wazuka¹⁷ san-jippun, shikamo fū-u no naka no shikiten de atta ga¹⁸ kaishū ichi-dō shimijimi to akaruku atatakai mono ga mune ippai in natta.¹⁹ Atarashii rekishi no asa no seiten de atta.²⁰

¹ *kaichō* president; *shi* (suffix) Mister; *aisatsu* address; *de* with ² *kaikai* opening of a ceremony; *ogosoka ni* solemnly; *sensuru* to announce ³ *shusō* the Premier; *To-chiji* the Governor of the Metropolis (*To* metropolis); *kangeki* deep emotion; *ni* with ⁴ *furueru* to tremble; *shukuji* congratulatory speech; *tsuzuku* to proceed, to continue ⁵ *bankan* a flood of emotion; *ichi-go ichi-go* each word; *ni* in; *komete* putting, from *komeru* to put into ⁶ *ima-zo* this very moment (*zo* emphatic particle); *Teikoku Kempō* Imperial Constitution; *eibetsu suru* to bid farewell ⁷ *shuken* sovereignty; *torimodosu* to restore; *rekishi-teki* historical; *shunkan* moment ⁸ *kinen* commemorative; *kokuminka* folk song (*kokumin* people, *ka* song); *gasshō* choir, chorus; *nagare* flowing, from *nagareru* to flow ⁹ *daijin* minister; *kokumusō* minister of State (Note that *Kanamori*, a minister of State, was nicknamed "Minister of the Constitution" as he was at the head of the body that formulated the new constitutional laws of Japan.); *heishiki* closing ceremony; *owaran to suru toki* when it was towards the end (*owaran* from *owaru* to end) ¹⁰ *totsuzen* suddenly; *Kimigayo* name of the Japanese national anthem; *sōsareru* to be played ¹¹ *ame de* on account of the rain; *rinseki* presence; *go-rinseki* the august presence (of the Emperor); *toriyameru* to cancel, to omit; *o-toriyame to natte ita* it was cancelled ¹² *niwaka ni* all at once; *shusseki narareru* respectful form of *shusseki suru* to attend ¹³ *o-hitori de* by himself; *kasa* umbrella; *mama* while ¹⁴ *dan-jō* a stand, platform; *ni tatareru* to stand on; *to* when; *koe* voice, shout; *kisezushite* spontaneously; *waki okoru* to gush out ¹⁵ *shōwa* formal cheers; *aratameru* to renew; *yarinaosu* to try again, to repeat ¹⁶ *nekkyō* enthusiasm, excitement; *nekkyō buri no uchi* in great excitement; *kikkari* sharp; *o-kaeri ni natta* left, from *kaeru* to leave, to return ¹⁷ *wazuka* only ¹⁸ *shikamo* moreover; *shikiten* ceremony; *atta ga* it was but ¹⁹ *kaishū* the attendance; *ichi-dō* the whole; *kaishū ichi-dō* everyone present; *shimijimi* to impressively; *akaruku* bright; *mono* feelings; *mune* the bosom, the chest; *mune ippai ni natta* the bosom (the heart) became full (of bright and warm feelings) ²⁰ *atarashii* new; *rekishi* history; *asa* morning (dawn)

Translation of the reading piece given on page 500.

NOTE. The words in parenthesis given in the following translation have no corresponding expressions in the Japanese text, but have been added in order to make the meaning of the sentences clear to the student.

The style used in Japanese newspapers is, rather often, not so clear to Occidental people, whose languages are always expressed according to set rules and in a way that their expressions leave no doubt as to the meaning they are supposed to convey. The Japanese newspaper style does not follow the grammatical rules of the spoken language, but seems to leave something to the imagination and intuition of the reader, and to have missing links between the clauses of compound sentences.

It is said that this style has been adopted in order to give the news in brief form, but it certainly is a great obstacle to render the Japanese language uniform in its diction and grammar.

A NEW LIFE FOR JAPAN HAS STARTED

OATH OF ALLEGIANCE TO THE NEW CONSTITUTION

GREAT CELEBRATION HELD AT IMPERIAL PALACE PLAZA IN WIND AND RAIN.

The ceremony of the enforcement of the New Constitution, unprecedented in the history (of our country), and involving the great task of building a brilliant cultural nation symbolical of perpetual freedom and peace, was held at about half past ten in the Imperial Palace Plaza.

This day Tokyo had a violent wind (blowing) at the velocity of more than ten metres (a minute, accompanied by) driving rain. In the chilly rain, rows (and rows) of winding umbrellas were (seen) heading towards the place where the ceremony was to be held.

Before the appointed time, the number of the people (assembled there) was already about ten thousand.

The opening ceremony was solemnly announced at half past ten, at the appearance of Their Highnesses Prince Takamatsu, Prince Kaya Kunihiisa, members of the Society for the Popularization of the Constitution, Cabinet ministers and representatives of all political parties, with an address (delivered) by the President of the Society for the Popularization of the Constitution, Mr. Hitoshi Ashida.

With deep emotion, Mr. Yukio Ozaki, Premier Yoshida and the Tokyo Governor Yasui followed (one after the other) with congratulatory speeches.

It was (indeed) an epoch-making moment (when the speakers), putting great emotion in each word (they uttered, told the people) to bid farewell to their fifty-eight years old Imperial Constitution and have the sovereignty (of the country) restored (in their hands).

(While the strains of) the folk song "Our Japan" (composed to commemorate the occasion) sung by a chorus were flowing (to the ears of all present), and when the state minister Kanamori, (nicknamed) the Minister of the Constitution, was at the end of his address (delivered) at the close of the ceremony, the Kimigayo (the Japanese national anthem) was played and His Majesty the Emperor, whose august presence had been cancelled on account of the rain, suddenly appeared. (While) holding himself an umbrella, and when he stood on the stand (specially prepared for the occasion), shouts of "Banzai, banzai!" spontaneously gushed out of the crowd, and so excited they were that Premier Yoshida had to give the start for new formal cheers, and (while these were being shouted) His Majesty, sharp at eleven o'clock, left.

It was only a thirty minutes' ceremony in wind and rain, but everyone present had his heart impressively filled with bright and warm feelings. It was (indeed) a very significant ceremony of the dawn of the new history (of Japan).

NOTE. In order that the student may have a clear view of the construction of the sentences in Japanese newspapers, the above reading piece is again given, in the next page, in romaji with the English translation under each word.

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SHINSEI NIPPON NO REKISHI HIRAKU
New life Japan of history opens

SHIN KEMPŌ NI CHIKAU CHŪSEI
New Constitution to pledge fidelity

Fū-u wo tsuki Kyūjo mae hiroba no seiten.
Wind and rain amidst Imperial Palace before plaza of grand celebration.

Ei-en naru jiyū to heiwa ni shōchō sareru kaguwashiki
Perpetual freedom and peace in symbol to be made brilliant

bunka kokka kensetsu e no tainin wo otta
culture nation construction for of the great task charged with

shijō kūzen no shukuten Shin Kempō shikō
in history unprecedented ceremony New Constitution enforcement

kinen-shiki wa mikka asa jū-ji han kara
the commemoration the third day morning ten o'clock half from

Kyūjō mae hiroba de okonawareta.
Imperial Palace front of plaza in was held.

Kono hi Tōkyō wa fūsoku jū mētoru wo koeru
This day Tokyo the velocity of the wind ten metres to be over

hageshii fū-u de atta. Sono yokonaguri no rei-u wo
violent wind and rain was. That driving chilly rain

tsuite ku-ji chikaku kara kasa no retsu ga
through nine o'clock nearly from umbrellas-of rows

shikijō e en-en to tsuzuku.
the place of the ceremony in windingly continue.

Teikoku mae sankaisha wa sono sū sudeni
The appointed time before the attendance its number already

ichi-man. Takamatsu-no-miya, Kaya-no-miya-Kunihisa-ō ryō
ten thousand. Takamatsu Prince, Kaya Prince Kunihisa both

denka Kempō fukyū-kai yakuin kakuryō,
highnesses. Constitution popularization society members, Cabinet ministers,

kaku-tō daihyō-ra no kaobure ga sorou to
each political party representatives of personnel appear when

jū-ji han, Kempō fukyū-kai kaichō Ashida
ten o'clock half, Constitution popularization society president Ashida

Hitoshi-shi no aisatsu de kaikai ga ogosoka ni
Hitoshi Mister of address with opening of the ceremony solemnly

senserareta. Ozaki Yukio-shi, Yoshida shusō, Yasui
was announced. Ozaki Yukio-Mr. Yoshida Premier, Yasui

To-chiji no kangeki ni furueru shukuji ga
Governor of the metropolis of deep emotion to tremble congratulatory speech

tsuzuku.
proceeds.

Bankan wo ichi-go ichi-go ni komete ima-zo
A flood of emotion one word one word in putting this very moment

go-jū-hachi nen no Teikoku Kempō kara eibetsu shite
fifty-eight years of Imperial Constitution from farewell doing

shuken wo kokumin ni torimodosu rekishi-teki shunkan
the sovereignty people to to restore historical moment

de aru.
is.

Kinen kokuminka "Warera no Nippon" no gasshō ga
Commemorative folk song "Our Japan" of the chorus

nagare Kempō Daijin no Kanamori Kokumusō no
flowing Constitution Minister of Kanamori Minister of State of

heishiki no aisatsu ga owaran to suru toki, totsuzen
closing ceremony of the address at the end to be when, suddenly

Kimigayo ga sōsare, ame de go-rinseki wo o-toriyame
National Anthem being played, rain by the August presence cancelled

to natte ita Tennō Heika ga niwaka ni go-shūsēki
that had been the Emperor His Majesty all at once his presence

ni narareta. O-hitori de kasa wo sasareta mama dan-jō
made. By himself the umbrella held while platform

ni tatareru to banzai, banzai no koe ga kisezushite
on to stand when hurrah, hurrah of the voice spontaneously

waki okotte Yoshida Shusō no banzai shōwa wa aratamete
gushing forth Yoshida Premier of cheers the formality renewing

yari-naosareru nekkyō buri no uchi ni Heika ni wa¹
to be tried again enthusiasm while it was continuing His Majesty

jū-ichi ji kikkari o-kaeri ni natta.
eleven o'clock sharp his return made.

Wazuka san-jippun, shikamo fū-u no naka no
Only thirty minutes, moreover wind and rain of in the midst

shikiten de atta ga kaishū ichi-dō shimijimi to akaruku
ceremony was but attendance the whole impressively bright

atatakai mono ga mune ippai ni natta. Atarashii rekishi
warm the feeling bosom full became. New history

no asā no seiten de natta.
of morning (dawn) of grand-celebration it was.

ag. shōkyō ni "shōkyō" o shōkyō shōkyō shōkyō
morning in "morning" morning morning morning

on shōkyō shōkyō shōkyō shōkyō shōkyō shōkyō
on shōkyō shōkyō shōkyō shōkyō shōkyō shōkyō

morning shōkyō shōkyō shōkyō shōkyō shōkyō shōkyō
morning shōkyō shōkyō shōkyō shōkyō shōkyō shōkyō

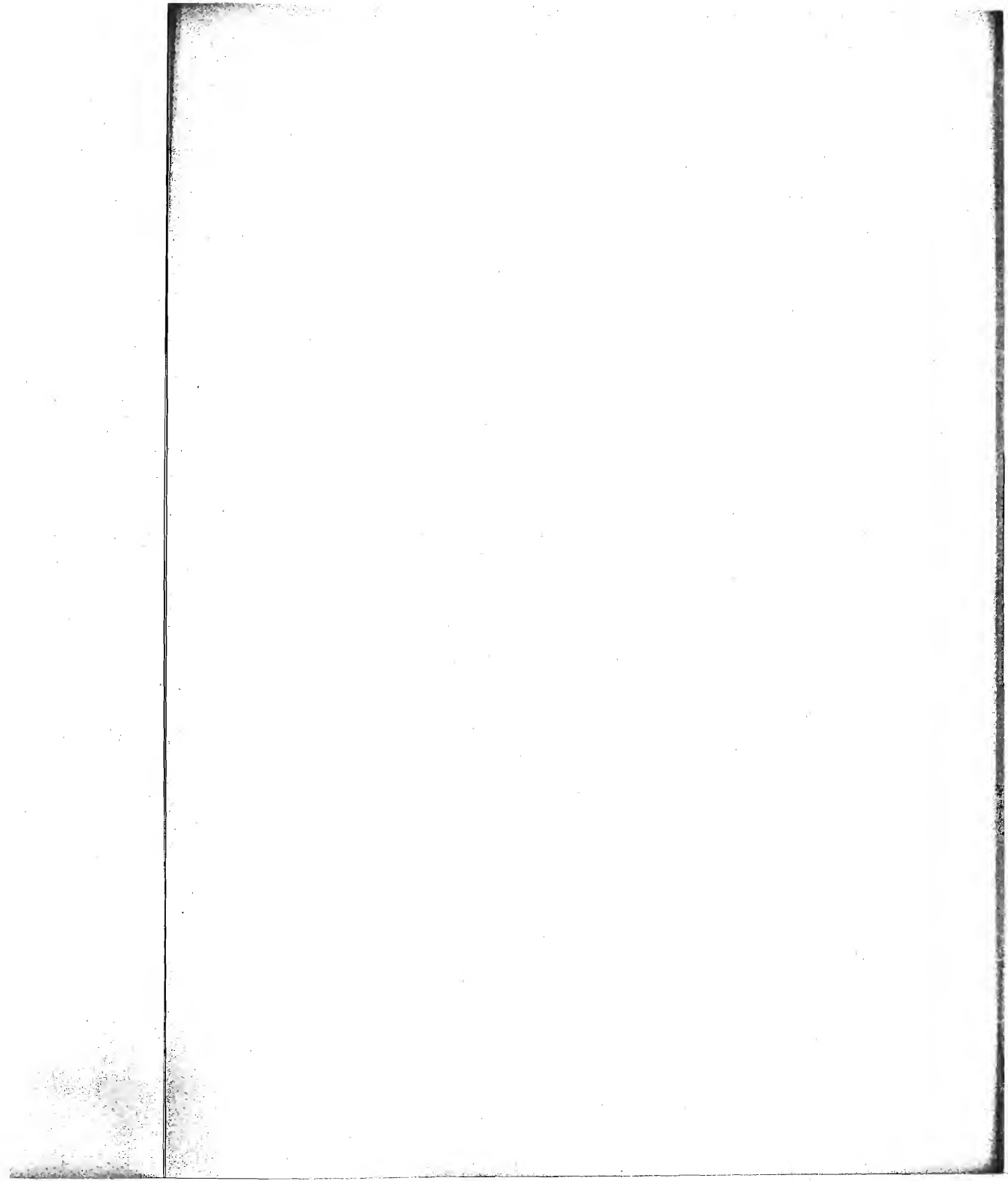
morning shōkyō shōkyō shōkyō shōkyō shōkyō shōkyō
morning shōkyō shōkyō shōkyō shōkyō shōkyō shōkyō

1. *ni wa* emphatic sign of the nominative

READING EXERCISES

IN JAPANESE CHARACTERS

See Additional Reading Pieces Page 759—761



Below is the official text of the preamble to the chapters of the new Constitution of Japan, enforced on the 3rd of May 1947.
See the same text with *furigana*, page 666.

日本國憲法

日本國民は、正當に選舉された國會における代表者を通じて行動し、われらとわれらの子孫のために、諸國民との協和による成果と、わが國全土にわたつて自由のもたらす惠澤を確保し、政府の行爲によつて再び戦争の慘禍が起ることのないようにすることを決意し、ここに主權が國民に存することを宣言し、この憲法を確定する。そもそも國政は、國民の嚴肅な信託によるものであつて、その權威は國民に由來し、その權力は國民の代表者がこれを行使し、その福利は國民がこれを享受する。これは人類普遍の原理であり、この憲法は、かかる原理に基くものである。われらは、これに反する一切の憲法、法令及び詔勅を排除する。

日本國民は、恒久の平和を念願し、人間相互の關係を支配する崇高な理想を深く自覺するのであつて、平和を愛する諸國民の公正と信義に信頼して、われらの安全と生存を保持しようと決意した。われらは、平和を維持し、専政と隷従、壓迫と偏狹を地上から永遠に除去しようと努めてゐる國際社會において、名譽ある地位を占めたいと思う。われらは、全世界の國民が、ひとしく恐怖と缺乏から免かれ、平和のうちに生存する權利を有することを確認する。

われらは、いづれの國家も、自國のことにのみ専念して他國を無視してはならないのであつて、政治道德の法則は、普遍的なものであり、この法則に従ふことは、自國の主權を維持し、他國と對等關係に立とうとする各國の責務であると信ずる。

日本國民は、國家の名譽にかけ、全力をあげてこの崇高な理想と目的を達成することを誓う。

For the convenience of the student, the official Japanese text of the preamble to the chapters of the new Constitution of Japan, given on page 665, is here reprinted with *furigana*.

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Below is the Imperial rescript read by the Emperor of Japan at the historic first session of the National Diet under the new Constitution enforced on May 3rd, 1947.

See the same text with *furigana*, page 668, its transliteration in *romaji*, page 654 and its official English translation, page 655.

勅語

本日、第一回國會の開會式に臨み、全國民を代表する諸君と一堂に會することは、わたくしの深く喜びとするところである。

日本國憲法に明らかであるように、國會は、國權の最高機關であり、國の唯一の立法機關である。したがつて、わが國今後の發展の基礎は、一に國會の正しい運営に存する。

今や、わが國は、かつてない深刻な經濟危機に直面してゐる。この時に當り、われわれ日本國民が眞に一體となつて、この危機を克服し、民主主義に基く平和國家文化國家の建設に成功することを、切に望むものである。

For the convenience of the student, the text of the Imperial rescript given on page 511. is reprinted below with *furigana*.
See transliteration in *romaji*, page 654, and English translation, page 655.

勅

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Description of the celebration held in Tokyo on May 3rd, 1947, on the occasion of the enforcement of the New Constitution, as it appeared in the *Yomiuri*, one of the leading newspapers in Japan.

See the same piece of news with *furigana*, page 670, its transliteration in *romaji*, page 656, and its English translation, page 658.

新 生 日 本 の 歴 史 ひ ら く

新憲法に誓う忠誠

風雨を衝き宮城前廣場の盛典

永遠なる自由と平和に象徴される香わしき文化國家
建設への大任を負つた史上空前の祝典「新憲法施行
記念式」は三日朝十時半から宮城前廣場で行われた

この日東京は風速十メートルをこえるはげしい風雨であつた、その横なぐりの冷雨をついて九時ちかくからカサの列が式場へえんえんとつゞく、定刻前参加者はその数すでに一万、高松宮、賀陽宮邦壽王兩殿下、憲法普及会役員、閣僚、各党代表らの顔ぶれがそろつたと十時半、憲法普及会々長芦田均氏のあいさつで開会がおごそかに宣せられた、尾崎行雄氏、吉田首相、安井都知事の感激にふるえる祝辞がつゞく、万感を一語一語にこめていま五十八年の「帝國憲法」から永別して主權を國民にとりもどす歴史的瞬間である、記念國民歌「われらの日本」の合唱が流れ「憲法大臣」の金森國務相の閉式のあいさつが終らんとするとき、とつぜん「君が代」が奏され、雨で御臨席をお取止めとなつていた天皇陛下がにわかに御出席になられた、お一人で今をさされたまゝ壇上に立たれると万歳、万歳の声が期せずして湧き起つて吉田首相の万歳唱和は改めてやり直される熱狂ぶりのうちに陛下には十一時きっかりお帰りになつた、わずか卅分、しかも風雨の中の式典であつたが会衆一同しみじみと明るく温いものが胸いつぱいになつた新しい歴史の朝の盛典であつた。

NOTE. For the convenience of the student, the reading piece given on page 669. is here repeated with furigana.

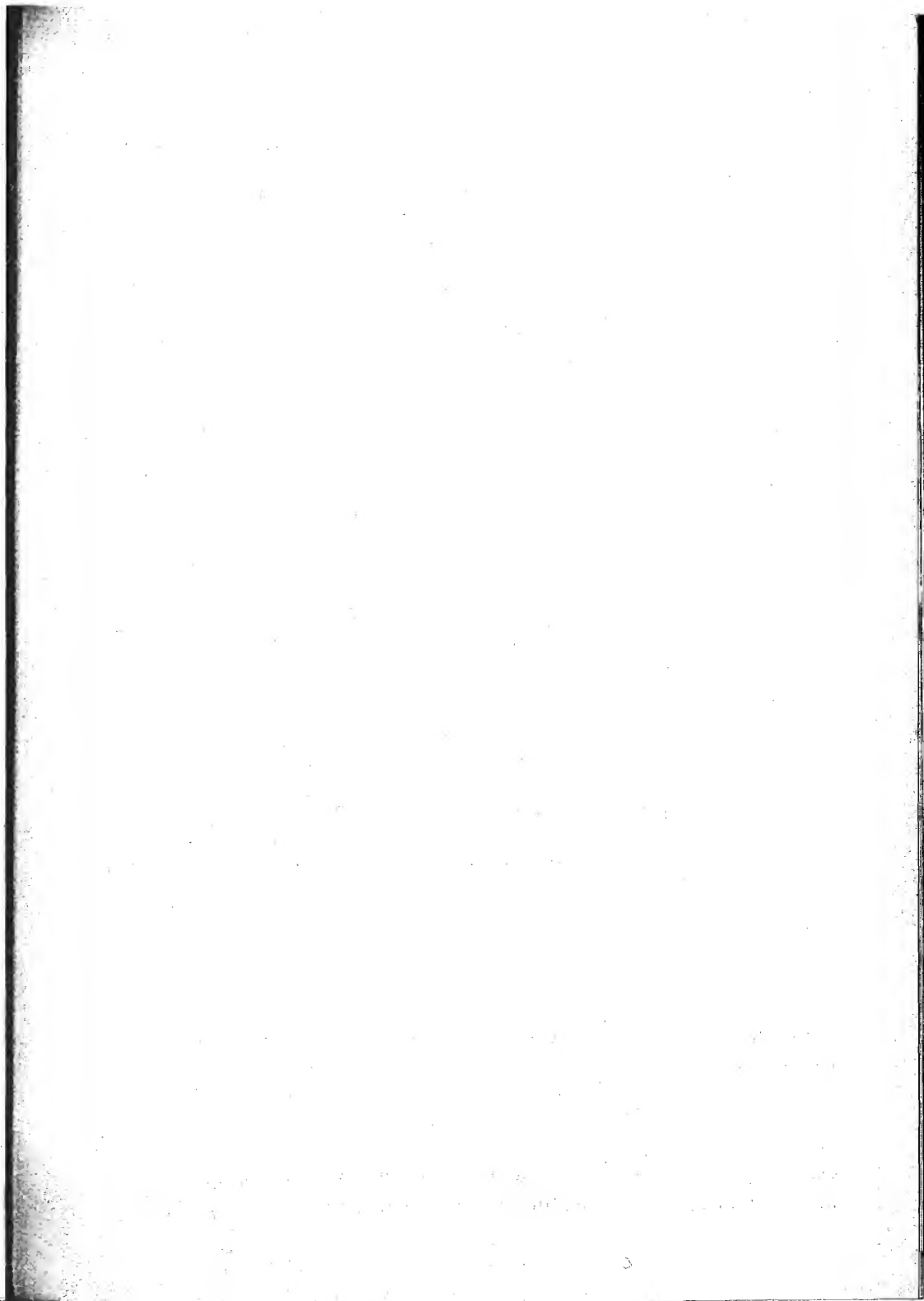
新 生 日 本 の 歴 史 ひ ら く

新 憲 法 に 誓 う 忠 誠

風 雨 を 衝 き 宮 城 前 廣 場 の 盛 典

永遠なる自由と平和に象徴される香わしき文化國家
建設への大任を負つた史上空前の祝典、新憲法施行
記念式は三日朝十時半から宮城前廣場で行われた

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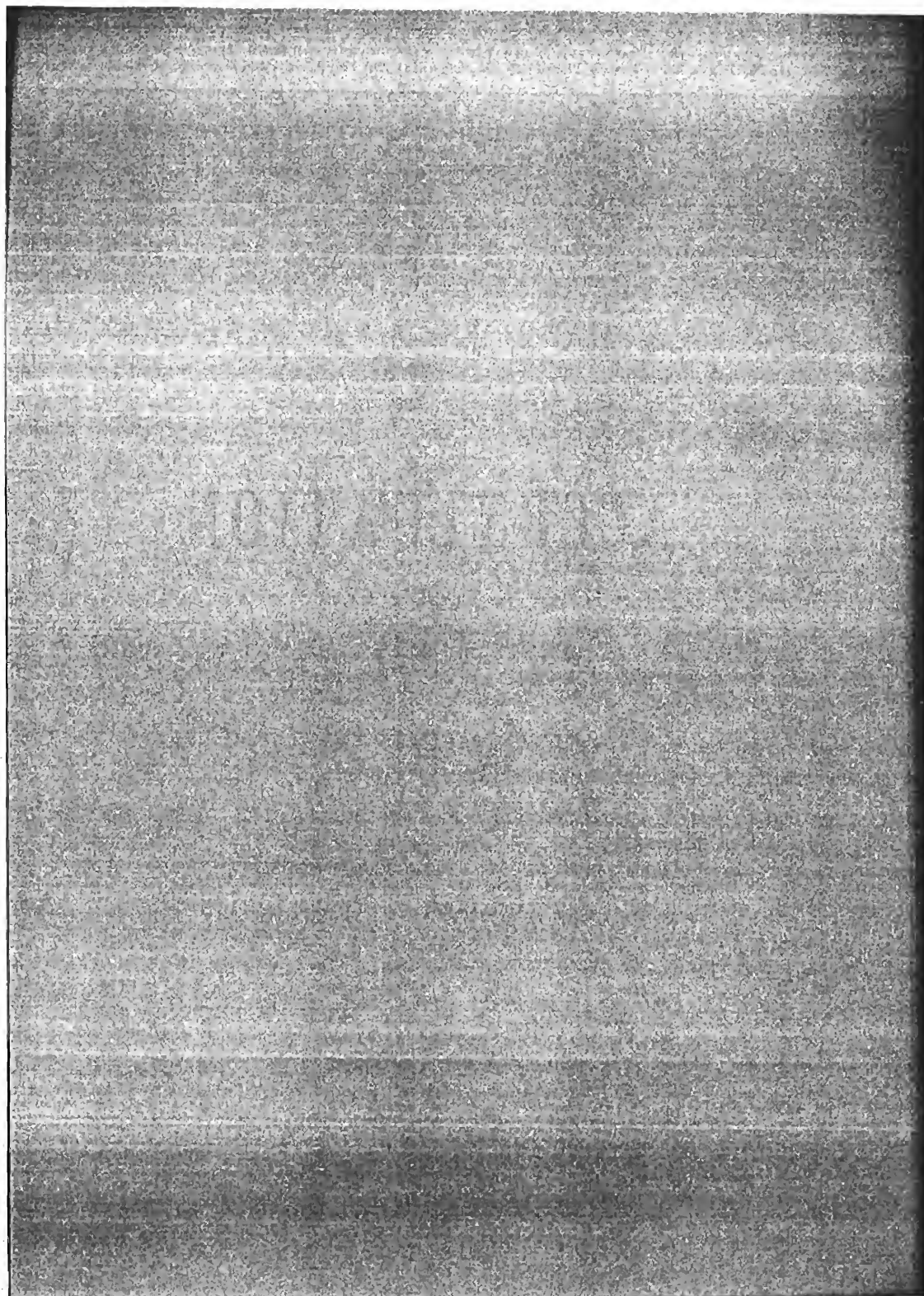
日本国憲法

NIPPON KOKU KEMPŌ

The Constitution of Japan.

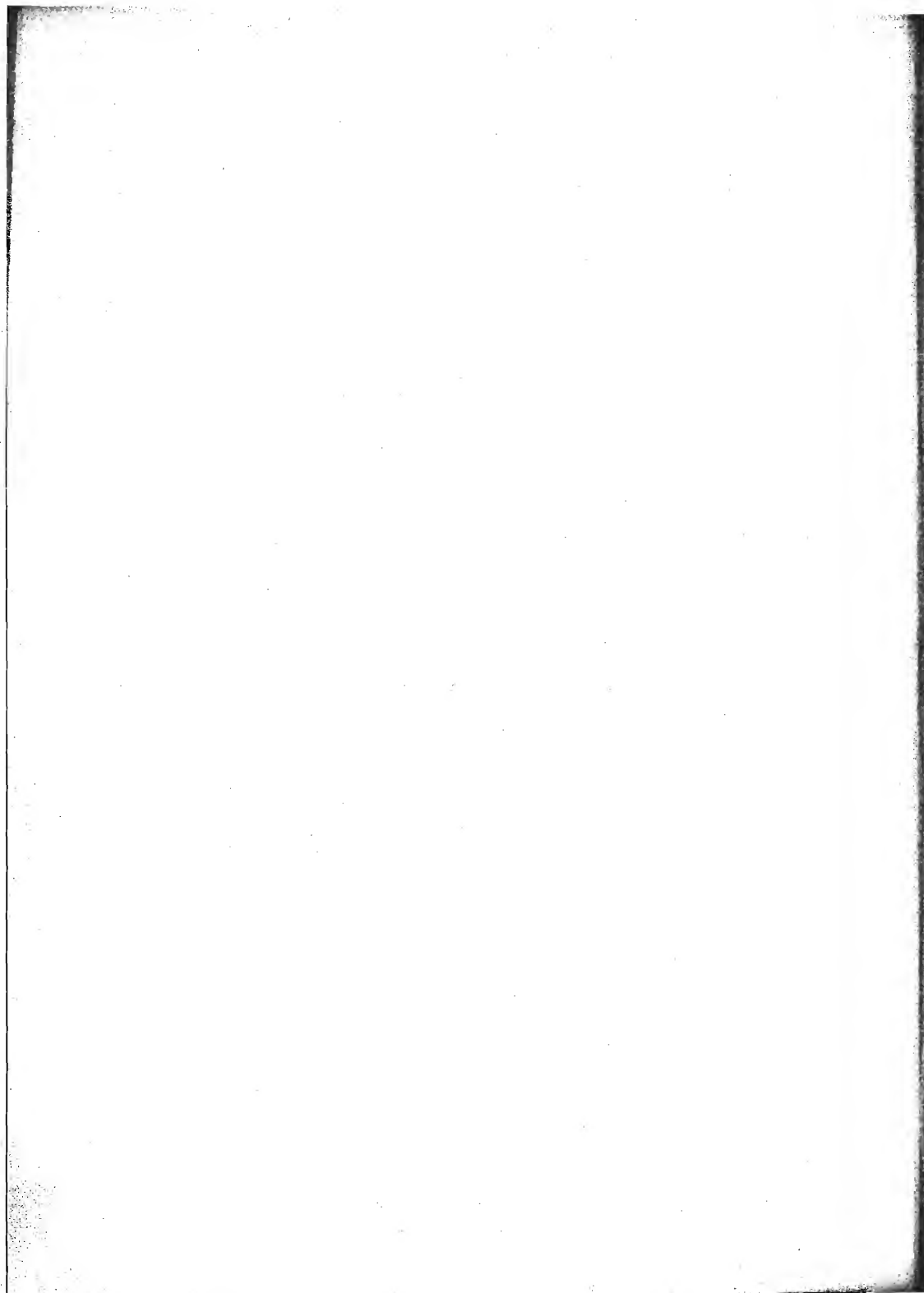
In the preceding twentyone pages (649-670) is given the original texts in kanji, their transliteration with roman characters and full English translation, of the Preamble to the New Constitution of Japan, the Imperial Rescript read by the Emperor at the historic first session of the National Diet under the New Constitution and the press comment on the memorable event appeared in one of the leading Japanese newspapers.

ACCENTUATION



ACCENTUATION

General rules on accentuation	675
Accentuation on verbal forms.....	689-757



ACCENTUATION

In considering and studying the rules on accentuation illustrated in this chapter, the student should refer, for better understanding, to the indicated lessons and pages.

Lesson 15, page 83

The stress on the *a* of *másu* and on the *e* of *masén* is regularly maintained on the same vowels when used as verbal suffixes.

<i>míru</i>	to see	<i>mimásu</i>	I see	<i>mimasén</i>	I do not see
見る		見ます		見ません	
<i>tabéru</i>	to eat	<i>tabemásu</i>	I eat	<i>tabemasén</i>	I do not eat
食べる		食べます		食べません	
<i>hanásu</i>	to speak	<i>hanashimásu</i>	I speak	<i>hanashimasén</i>	I do not speak
話す		話します		話しません	

Note that for brevity's sake the English translation of the inflected expressions will be given only in the first person singular.

Lesson 16, page 88

The stress on the first *a* of *máshita* is regularly maintained on the same vowel when used as a suffix to form the past tense of verbs.

<i>míru</i>	見る	to see	<i>mimáshita</i>	見ました	I saw
<i>tabéru</i>	食べる	to eat	<i>tabemáshita</i>	食べました	I ate
<i>hakobú</i>	運ぶ	to carry	<i>hakobimáshita</i>	運びました	I carried
<i>hanásu</i>	話す	to speak	<i>hanashimáshita</i>	話しました	I spoke

Lesson 20, page 119

The stress laid on the *u* of the suffixes *yasúi* 易い and *nikúi* 難い and on the second last *i* of the suffix *rashii* らしい is maintained on the same vowels when combined with the words they modify,

<i>míru</i>	見る	to see	<i>miyasúi</i>	見易い	easy to see
			<i>minikúi</i>	見難い	difficult to see
<i>wakáru</i>	解る	to understand	<i>wakariyasúi</i>	解り易い	easy to understand
			<i>wakariniikúi</i>	解り難い	difficult to understand
			<i>wakarurashii</i>	解るらしい	it seems it can be understood
<i>otokó</i>	男	man	<i>otokorashii</i>	男らしい	manly
<i>kodomó</i>	子供	child	<i>kodomorashii</i>	子供らしい	childish

Lesson 21, page 128

Adjectives of quality and their Adverbial form

1. True adjectives accentuated on their terminal *i* are stressed on the terminal *u* of their adverbial form.

<i>akarui</i>	明るい	bright	<i>akarukú</i>	明るく	brightly
<i>kurai</i>	暗い	dim	<i>kurakú</i>	暗く	dimly
<i>kanashii</i>	悲しい	sad	<i>kanashikú</i>	悲しく	sadly
<i>omoi</i>	重い	heavy	<i>omokú</i>	重く	heavily
<i>karui</i>	軽い	light (not heavy)	<i>karukú</i>	軽く	lightly

2. Most true adjectives accentuated on the syllable next to their terminal *i* have, when in adverbial form, the stress transposed on the second last syllable of their stem.

Stem

<i>atsui</i>	暑い	hot	<i>atsu</i>	暑	<i>atsuku</i>	暑く	hotly
<i>hiroí</i>	広い	wide	<i>hiro</i>	広	<i>híroku</i>	広く	widely
<i>isogashii</i>	忙しい	busy	<i>isogashi</i>	忙し	<i>isogáshiku</i>	忙しく	busily
<i>kitanáí</i>	汚い	dirty	<i>kitana</i>	汚	<i>kitánaku</i>	汚く	dirtily

The relatively few true adjectives belonging to this second group which do not follow the stated rule, do not change the position of their stress when in their adverbial form.

<i>hikui</i>	低い	humble, low	<i>hikúku</i>	低く	humbly
<i>shimeppói</i>	湿っぽい	damp	<i>shimeppóku</i>	湿っぽく	damply
<i>kashikói</i>	賢い	wise	<i>kashikóku</i>	賢く	wisely
<i>yasuppói</i>	安っぽい	cheap	<i>yasuppóku</i>	安っぽく	cheaply

Also true adjectives formed by only one stressed syllable immediately followed by *i*, as *yói* for instance, do not change the position of their stress when in adverbial form.

<i>kói</i>	濃い	thick (liquid, colours)	<i>kóku</i>	濃く	thickly
<i>tói</i>	遠い	far (adj.)	<i>tōku</i>	遠く	far (adv.)
<i>yói</i>	良い	good	<i>yóku</i>	良く	well

Lesson 21, page 130

Accentuation of Past Form of True Adjectives

1. The past form of true adjectives accentuated on their terminal *i*, as *amai*, *osoí*, is stressed on the vowel at the end of their stem.

		Stem	Past Form
<i>amai</i>	sweet	<i>ama</i>	<i>amákatta</i> it was sweet
甘い		甘	甘かった
<i>abunai</i>	dangerous	<i>abuna</i>	<i>abunákatta</i> it was dangerous
危ない		危な	危なかった

<i>akaruí</i>	bright	<i>akaru</i>	<i>akarúkatta</i>	it was bright
明るい		明る	明るかった	
<i>kataí</i>	hard	<i>kata</i>	<i>katúkatta</i>	it was hard
固い		固	固かった	
<i>kurai</i>	dark	<i>kura</i>	<i>kurúkatta</i>	it was dark
暗い		暗	暗かった	
<i>tsumetaí</i>	cool	<i>tsumeta</i>	<i>tsumetúkatta</i>	it was cool
冷たい		冷た	冷たかった	
<i>osoí</i>	late	<i>oso</i>	<i>osókatta</i>	it was late
遅い		遅	遅かった	

2. True adjectives accentuated on the syllable next to their terminal *i*, have, when in adverbial form, the stress laid on the second last syllable of their stem.

		Stem	Past Form	
<i>atsúi</i>	hot	<i>atsu</i>	<i>átsukatta</i>	it was hot
暑い		暑	暑かった	
<i>eraí</i>	famous	<i>era</i>	<i>érakatta</i>	it was famous
偉い		偉	偉かった	
<i>hosói</i>	thin	<i>hoso</i>	<i>hósokatta</i>	it was thin
細い		細	細かった	
<i>isogashíi</i>	busy	<i>isogashi</i>	<i>isogáshikatta</i>	it was busy
忙しい		忙し	忙しかった	
<i>umái</i>	tasty	<i>uma</i>	<i>úmakatta</i>	it was tasty
旨い		旨	旨かった	
<i>samúi</i>	cold	<i>samu</i>	<i>sámukatta</i>	it was cold
寒い		寒	寒かった	

The few true adjectives belonging to this second group which do not follow the stated rule, maintain the stress on the last vowel of their stem when in past form.

		Stem	Past Form	
<i>chikái</i>	近い near	<i>chika</i>	<i>chikákatta</i>	近かった it was near
<i>fukái</i>	深い deep	<i>fuka</i>	<i>fukókatta</i>	深かった it was deep
<i>fútói</i>	太い thick	<i>futo</i>	<i>fútókatta</i>	太かった it was thick

Also true adjectives formed by only one accented syllable immediately followed by *i*, do not alter the position of their stress when in their past form.

<i>kói</i>	濃い dense	<i>kókatta</i>	濃かった	it was dense
<i>tói</i>	遠い far	<i>tókatta</i>	遠かった	it was far
<i>yói</i>	良い good	<i>yókatta</i>	良かった	it was good

Lesson 21, page 133

Negative conjugation with *Nai* and *Nakatta*

Verbs that in their simple present form are stressed on the second last syllable, as *míru*, *kógu* for instance, are stressed on the terminal vowel of their simple stem if they belong to Class I and of their *a*-stem if they belong to Class II, when combined with *nai* ない or *nakatta* なかった.

		Stem					
<i>míru</i>	to 'see	<i>mi</i>	<i>minai</i>	I do not see	<i>minakatta</i>	I did not	
見る		見	見ない		見なかった	see	
<i>kógu</i>	to row	<i>koga</i>	<i>kogónai</i>	I do not row	<i>kogónakatta</i>	I did not	
漕ぐ		漕が	漕がない		漕がなかった	row	
<i>hanásu</i>	to speak	<i>hanasa</i>	<i>hanasónai</i>	I do not speak	<i>hanasónakatta</i>	I did not	
話す		話さ	話さない		話さなかった	speak	

However, the negative form of verbs whose simple present has the stress on their final *u*, as *irú*, *kasú* for instance, have the stress on the first syllable of either suffix.

		Stem					
<i>irú</i>	to be	<i>i</i>	<i>inái</i>	I am not	<i>inákatta</i>	I was not	
いる		い	いない		いなかった		
<i>kaí</i>	to buy	<i>kawa</i>	<i>kawanái</i>	I do not buy	<i>kawanákatta</i>	I did not buy	
買う		買わ	買わない		買わなかった		
<i>kasú</i>	to rent	<i>kasa</i>	<i>kasánái</i>	I do not rent	<i>kasánákatta</i>	I did not rent	
貸す		貸さ	貸さない		貸さなかった		

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Negative of verbs formed with the suffix *nu*.

Verbs whose simple present is accentuated on their final *u*, have their negative form in *nu* accentuated on the *u* of the said suffix. Verbs whose simple present is accentuated on its second last syllable, have their negative form in *nu* accentuated on the final vowel of their stem, as shown in the following examples. For comparison, the negative form in *nai* is also given.

		Stem		Negative Form	
<i>tobú</i>	to fly	<i>toba</i>	<i>tobanái</i>	飛ばない	} not to fly, do not fly, does not fly, etc.
飛ぶ		飛ば	<i>tobanú</i>	飛ばぬ	
<i>hatarakú</i>	to work	<i>hataraka</i>	<i>hatarakanái</i>	働かない	} not to work, do not work, does not work, etc.
働く		働か	<i>hatarakanú</i>	働かぬ	
<i>káku</i>	to write	<i>kaka</i>	<i>kakánai</i>	書かない	} not to write, do not write, does not write, etc.
書く		書か	<i>kakánu</i>	書かぬ	
<i>tabéru</i>	to eat	<i>tabe</i>	<i>tabénai</i>	食べない	} not to eat, do not eat, does not eat, etc.
食べる		食べ	<i>tabénu</i>	食べぬ	

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Desiderative Conjugation

The suffix *tái* たい always maintains the stress on the *a* when it is combined with the simple stem of verbs of Class I and the *i*-stem of verbs of Class II to form the affirmative present of the desiderative conjugation.

Stem				
<i>míru</i> 見る	to see	<i>mi</i> 見	<i>mitái</i> 見たい	I wish to see
<i>yómu</i> 読む	to read	<i>yomi</i> 読み	<i>yomitái</i> 読みたい	I wish to read
<i>hanásu</i> 話す	to speak	<i>hanashi</i> 話し	<i>hanashitái</i> 話したい	I wish to speak
<i>kaú</i> 買う	to buy	<i>kai</i> 買い	<i>kaitái</i> 買いたい	I wish to buy
<i>tobú</i> 飛ぶ	to fly	<i>tobi</i> 飛び	<i>tobitái</i> 飛びたい	I wish to fly

The suffix *tákatta* たかった is always stressed on its first *a* when it is combined with the simple stem of verbs of Class I and the *i*-stem of verbs of Class II to form the affirmative past of the desiderative conjugation.

Stem			Past Form	
<i>míru</i> 見る	to see	<i>mi</i> 見	<i>mitákatta</i> 見たかった	wished to see
<i>tabéru</i> 食べる	to eat	<i>tabe</i> 食べ	<i>tabetákatta</i> 食べたかった	wished to eat
<i>kaú</i> 買う	to buy	<i>kai</i> 買い	<i>kaitákatta</i> 買いたかった	wished to buy
<i>yómu</i> 読む	to read	<i>yomi</i> 読み	<i>yomitákatta</i> 読みたかった	wished to read
<i>hanásu</i> 話す	to speak	<i>hanashi</i> 話し	<i>hanashitákatta</i> 話したかった	wished to speak

The suffix *taku* たく is always stressed on its *a* when it is combined with the simple stem of verbs of Class I and the *i*-stem of verbs of Class II to form their adverbial form.

Adverbial Form				
<i>míru</i> 見る	見る	to see	<i>mitáku</i> 見たく	
<i>tabéru</i> 食べる	食べる	to eat	<i>tabetáku</i> 食べたく	
<i>yómu</i> 読む	読む	to read	<i>yomitáku</i> 読mitak	
<i>hanásu</i> 話す	話す	to speak	<i>hanashitáku</i> 話したく	
<i>mitáku-nái</i>	見たくない		I, you, etc., do not wish to see	
<i>mitáku-nákatta</i>	見たくなかった		I, you, etc., did not wish to see	
<i>hanashitáku-nái</i>	話したくない		I, you, etc., do not wish to speak	
<i>hanashitáku-nákatta</i>	話したくなかった		I, you, etc., did not wish to speak	

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Subordinate

1. The subordinate of verbs that are accentuated on the last syllable of their simple present, as *agarú* 上がる *to go up*, for instance, is always stressed on its terminal *e* *agaté* 上がって *going up*.

<i>arai</i>	洗う	to wash	<i>aratté</i>	洗って	washing
<i>asobú</i>	遊ぶ	to play	<i>asondé</i>	遊んで	playing
<i>dekakerú</i>	出掛ける	to go out	<i>dekaketé</i>	出掛けて	going out
<i>hajimerú</i>	始める	to begin	<i>hajimeté</i>	始めて	beginning
<i>kaú</i>	買う	to buy	<i>katté</i>	買って	buying

2. Verbs accentuated on the second last syllable of their simple present, as *arúku* *to walk*, for instance, do not change the position of the stress in their subordinate form:

<i>arúku</i>	歩く	to walk	<i>arúite</i>	歩いて	walking
<i>chikazúku</i>	近づく	to approach	<i>chikazúite</i>	近づいて	approaching
<i>erábu</i>	選ぶ	to choose	<i>eránde</i>	選んで	choosing
<i>hanásu</i>	話す	to speak	<i>hanáshite</i>	話して	speaking

3. Most verbs whose simple present ends in *éru*, as *atsuméru* 集める *to gather*, for instance, have, in their subordinate form, the stress on the syllable that precedes the one of which the accentuated *e* of the termination *éru* is a part.

<i>atsuméru</i>	集める	to gather	<i>atsúmete</i>	集めて	gathering
<i>homéru</i>	ほめる	to praise	<i>hómete</i>	ほめて	praising
<i>miséru</i>	見せる	to show	<i>mísete</i>	見せて	showing

Note that causative verbs formed with *saseru* させる and *seru* せる (See page 354) as well as passive verbs formed with the suffix *areru* (See page 436), follow the rule of this third group in the formation of their subordinate as given above.

4. There are several verbs ending in *eru* like those of group 3 above, and in *iru* preceded by a stressed *a*, as *kangáeru* 考える *to think*, *háiru* 入る *to enter*, etc., which maintain the stress on the same letter *a* in their subordinate form.

<i>háiru</i>	入る	to enter	<i>háitte</i>	入って	entering
<i>kangáeru</i>	考える	to think	<i>kangáete</i>	考えて	thinking
<i>kotáeru</i>	答える	to answer	<i>kotáete</i>	答えて	answering
<i>machigáeru</i>	間違える	to mistake	<i>machigáete</i>	間違えて	mistaking

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Negative Subordinate

Verbs whose simple present is accentuated on their terminal *u*, as *asobú* 遊ぶ *to play*, *dekakerú* 出掛ける *to go out*, for instance, have their negative subordinate forms stressed on the syllable *na* of the suffix *nákute* なくて, on the *a* of the suffix *nái* ない and on the suffix *zu* ず.

<i>asobú</i> 遊ぶ	to play	<i>asobanákute</i>	遊ばなくて	not playing
		<i>asobanái de</i>	遊ばないで	not having played
		<i>asobazú ni</i>	遊ばずに	without playing
<i>dekakerú</i> 出掛ける	to go out	<i>dekakenákute</i>	出掛けなくて	not going out
		<i>dekakenái de</i>	出掛けないで	not having gone out
		<i>dekakezú ni</i>	出掛けずに	without going out
<i>hatarakú</i> 働く	to work	<i>hatarakanákute</i>	働かなくて	not working
		<i>hatarakanái de</i>	働かないで	not having worked
		<i>hatarakazú ni</i>	働かずに	without working

Verbs whose simple present is accentuated on their second last syllable have their negative subordinate form stressed on the terminal vowel of their simple stem if they belong to Class I, as *tabéru*, and on the terminal vowel of the *a*-stem if they belong to Class II, as *hanásu*, followed by *nai de* ないで or *nakute* なくて.

Stem				
<i>tabéru</i> 食べる	to eat	<i>tabe</i> 食べ	<i>tabénakute</i> 食べなくて	} not eating not having eaten without eating
			<i>tabénai de</i> 食べないで	
<i>hanásu</i> 話す	to speak	<i>hanasa</i> 話さ	<i>hanasénakute</i> 話さなくて	} not speaking not having spoken without speaking
			<i>hanasénai de</i> 話さないで	

However, when followed by *zu ni*, the stress is laid on the second last syllable of their stem in case of verbs of Class I, as *tabéru* for instance, but in case of verbs of Class II, as *hanásu*, the position of the stress is not altered.

Stem					
<i>tabéru</i> 食べる	to eat	<i>tabe</i> 食べ	<i>tábezu ni</i>	食べずに	} not eating } not having eaten } without eating
<i>hanásu</i> 話す	to speak	<i>hanasa</i> 話さ	<i>hanásazu ni</i>	話さずに	} not speaking } not having spoken } without speaking

If the stem of a verb is of only one syllable, the stress is maintained on it in all three forms of the negative subordinate, as in:

Stem				
<i>míru</i> 見る	to see.	<i>mi</i> 見	<i>minakute</i> 見なくて	} not seeing } not having seen } without seeing
			<i>minai de</i> 見ないで	
			<i>mízu ni</i> 見ずに	

Also verbs accentuated on the third last syllable of their simple present, as *háiru* for instance, have their negative subordinate form stressed on the terminal vowel of their stem, when followed by the suffix *nakute* or *nai de*

Stem

<i>háiru</i> to enter	<i>háira</i>	<i>hairánakute</i> 入らなくて	} not entering not having entered without entering
入る	入ら	<i>hairánai de</i> 入らないで	

The stress, however, remains unaltered when the stem is followed by the suffix *zu ni*.

háirazu ni 入らずに not entering etc.

Lesson 27, page 181

Subordinate of True Adjectives

True adjectives accentuated on their terminal *i* have their subordinate stressed on the second last vowel of their original form.

<i>akarúi</i> 明るい bright	<i>akarúkute</i> 明るくて being bright
<i>kurái</i> 暗い dark	<i>kurúkute</i> 暗くて being dark
<i>omoi</i> 重い heavy	<i>omókute</i> 重くて being heavy

True adjectives accentuated on the syllable next to their terminal *i* have their subordinate form accentuated on the preceding syllable, as in the following example:

<i>atsúi</i> 暑い hot	<i>átsukute</i> 暑くて being hot
<i>samúi</i> 寒い cold	<i>sámukute</i> 寒くて being cold

Lesson 29 page 185

Subordinate of Verbs in Desiderative Form

Verbs of Class I are stressed on the terminal vowel of their simple stem when followed by the suffix *takute* たくて, while verbs of Class II, in their *i*-stem form, are combined with the same suffix *takute* with the stress on the *a*.

Stem

<i>míru</i> to see	<i>mi</i>	<i>mítakute</i> 見たくて	wishing to see
見る	見		
<i>tabéru</i> to eat	<i>tabe</i>	<i>tabétakute</i> 食べたくて	wishing to eat
食べる	食べ		
<i>tobú</i> to fly	<i>tobi</i>	<i>tobítakute</i> 飛びたくて	wishing to fly
飛ぶ	飛び		
<i>hanásu</i> to speak	<i>hanashi</i>	<i>hanashítakute</i> 話したくて	wishing to speak
話す	話し		
<i>agarí</i> to go up	<i>agari</i>	<i>agarítakute</i>	wishing to go up
上がる	上がり	上がりたくて	
<i>hashíru</i> to run	<i>hashiri</i>	<i>hashiritakute</i>	wishing to run
走る	走り	走りたくて	

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Short Form of Past Tense of Verbs

The stress on this past form of verbs is laid on the same syllable that is stressed in their subordinate form.

		Subordinate		Past	
<i>miru</i>	to see	<i>mite</i>	seeing	<i>mita</i>	saw
見る		見て		見た	
<i>taberu</i>	to eat	<i>tábeta</i>	eating	<i>tábeta</i>	ate
食べる		食べて		食べた	
<i>dekakerú</i>	to go out	<i>dekaketé</i>	going out	<i>dekaketá</i>	went out
出掛ける		出掛けて		出掛けた	
<i>tobú</i>	to fly	<i>tondé</i>	flying	<i>tondá</i>	flew
飛ぶ		飛んで		飛んだ	
<i>káku</i>	to write	<i>káite</i>	writing	<i>káita</i>	wrote
書く		書いて		書いた	
<i>hatarakú</i>	to work	<i>hataraité</i>	working	<i>hataraitá</i>	worked
働く		働いて		働いた	
<i>háiru</i>	to enter	<i>háitte</i>	entering	<i>háitta</i>	entered
入る		入って		入った	

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Negative form of verbs with the suffix *nakatta*.

The negative suffix *nakatta* has the stress on the *a* of its first syllable when added to the stem of verbs of both Class I and II accentuated on their terminal *u*. For comparison also the short form of the positive past is given below:

		Positive Past		Negative Past	
<i>irú</i> (there)	to be	<i>itá</i>	(there) was	<i>inákatta</i>	there was not
いる		いた		いなかった	
<i>dekakerú</i>	to go out	<i>dekaketá</i>	when out	<i>dekakenákatta</i>	didn't go out
出かける		出かけた		出かけなかった	
<i>kasú</i>	to lend	<i>kashitá</i>	lent	<i>kasánákatta</i>	didn't lend
貸す		貸した		貸さなかった	
<i>tobú</i>	to fly	<i>tondá</i>	flew	<i>tobánákatta</i>	didn't fly
飛ぶ		飛んだ		飛ばなかった	

With verbs of Class I and II whose simple present is stressed on the second or third last syllable, the stress is maintained on the terminal vowel of their stem as shown below:

		Stem	Positive Past		Negative Past	
<i>miru</i>	to see	<i>mi</i>	<i>mita</i>	saw	<i>minakatta</i>	didn't see
見る		見	見た		見なかった	
<i>taberu</i>	to eat	<i>tabe</i>	<i>tábeta</i>	ate	<i>tabénakatta</i>	didn't eat
食べる		食べ	食べた		食べなかった	
<i>káku</i>	to write	<i>kaka</i>	<i>káita</i>	wrote	<i>kakánakatta</i>	didn't write
書く		書か	書いた		書かなかった	

<i>mátsu</i> to wait	<i>mata máttu</i> waited	<i>matánakatta</i> didn't wait
待つ	待た 待った	待たなかった
<i>yómu</i> to read	<i>yoma yónnda</i> read	<i>yománakatta</i> didn't read
読む	読ま 読んだ	読まなかった
<i>káeru</i> to return	<i>kaera káetta</i> returned	<i>kaeránakatta</i> didn't return
帰る	帰ら 帰った	帰らなかった

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The future form obtained with the suffix *mashō*, the shorter forms obtained with the suffix *yō* and by changing the terminal *u* of the simple present of verbs of Class II, as well as the expressions *deshō* and *darō*, are always accentuated on their final vowel *ō*.

<i>míru</i> 見る to see	<i>mimashō</i> 見ましょう	} I shall see, you will see, etc.
	<i>míru deshō</i> 見るでしょう	
	<i>míru darō</i> 見るだろう	
	<i>miyō</i> 見よう	
<i>káku</i> 書く to write	<i>kakimashō</i> 書きましょう	} I shall write, You will write, etc.
	<i>káku deshō</i> 書くでしょう	
	<i>káku darō</i> 書くだろう	
	<i>kakō</i> 書こう	

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The future forms obtained with the negative suffixes *masumái* ますまい or *nái* ない, are stressed on the *a* next to the terminal *i* of either suffix.

<i>káku</i> 書く to write	<i>kakimasumái</i> 書きますまい	} I shall (probably) not write, etc.
	<i>kakumái</i> 書くまい	
<i>míru</i> 見る to see	<i>mimasumái</i> 見ますまい	} I shall (probably) not see, etc.
	<i>mimái</i> 見まい	

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Alternative

Verbs of both Class I and Class II whose simple present is accentuated on their terminal *u*, and which, according to given rules, have their subordinate accentuated on the terminal *e*, have their affirmative alternative form stressed on the *a* of either suffix *tari* and *ari*.

		Subordinate	Alternative		
<i>dekakerú</i>	to go out	<i>dekaketé</i>	going out	<i>dekaketári</i>	sometimes going out,
出掛ける		出掛けて		出掛けたり	sometimes
<i>kaú</i>	to buy	<i>katté</i>	buying	<i>kattári</i>	sometimes buying,
買う		買って		買ったり	sometimes
<i>tomarú</i>	to stop (intr.)	<i>tomatté</i>	stopping	<i>tomattári</i>	sometimes stopping,
止まる		止まって		止まったり	sometimes
<i>hakobú</i>	to carry	<i>hakondé</i>	carrying	<i>hakondári</i>	sometimes carrying,
運ぶ		運んで		運んだり	sometimes

Verbs of both Class I and Class II whose simple present is accentuated on the second or third last syllable, have their **affirmative alternative form** stressed on the same vowel that is accentuated in their subordinate form.

		Subordinate		Alternative	
<i>míru</i>	to see, look	<i>míte</i>	seeing	<i>mítari</i>	sometimes looking, sometimes
見る		見て		見たり	
<i>homéru</i>	to praise	<i>hómete</i>	praising	<i>hómetari</i>	sometimes praising, sometimes
ほめる		ほめて		ほめたり	
<i>háiru</i>	to enter	<i>háitte</i>	entering	<i>háittari</i>	sometimes entering, sometimes
入る		入って		入ったり	
<i>yómu</i>	to read	<i>yónde</i>	reading	<i>yóndari</i>	sometimes reading, sometimes
読む		読んで		読んだり	
<i>hanásu</i>	to speak	<i>hanáshite</i>	speaking	<i>hanáshitari</i>	sometimes speaking, sometimes
話す		話して		話したり	

As to the **negative alternative form** of verbs of Class I, whose simple present is accentuated on the second last syllable, the stress is laid on the last letter of their simple stem, while the negative alternative form of verbs of Class II, similarly accentuated on their second last syllable, is stressed on the final *a* of their *a*-stem, stems which are combined with the suffix *nakattari*

		Stem	Positive and Negative Alternative	
<i>míru</i>	to see, look		<i>mítari</i>	sometimes looking.
見る			見たり	
		<i>mi</i>	<i>mínakattari</i>	sometimes not looking
		見	見なかったり	
<i>homéru</i>	to praise		<i>hómetari</i>	sometimes praising.
ほめる			ほめたり	
		<i>home</i>	<i>homénakattari</i>	sometimes not praising
		ほめ	ほめなかったり	
<i>káku</i>	to write		<i>káitari</i>	sometimes writing.
書く			書いたり	
		<i>kaka</i>	<i>kakánakattari</i>	sometimes not writing
		書か	書かなかったり	
<i>hanásu</i>	to speak		<i>hanáshitari</i>	sometimes speaking.
話す			話したり	
		<i>hanasa</i>	<i>hanasánakattari</i>	sometimes not speaking
		話さ	話さなかったり	
<i>gomakásu</i>	to cheat		<i>gomakáshitari</i>	sometimes cheating
ごまかす			ごまかしたり	
		<i>gomakasa</i>	<i>gomakasánakattari</i>	sometimes not cheating
		ごまかさ	ごまかさなかったり	

With verbs of both Class I and II whose simple present is accentuated on the *u* of their last syllable, the stress is laid on the *a* of the first syllable of the negative alternative suffix *nakattari*, as in the following examples:

	Stem	Positive and Negative Alternative	
<i>asobú</i> to play 遊ぶ		<i>asondári</i> 遊んだり	sometimes playing
	<i>asoba</i> 遊ば	<i>asobanákattari</i> 遊ばなかつたり	sometimes not playing
<i>kimerú</i> to decide 決める		<i>kimetári</i> 決めたり	sometimes deciding
	<i>kime</i> 決め	<i>kimenákattari</i> 決めなかつたり	sometimes not deciding
<i>tomarú</i> to stop 止まる		<i>tomattári</i> 止まったり	sometimes stopping
	<i>tomara</i> 止まら	<i>tomaranákattari</i> 止まらなかつたり	sometimes not stopping

Lesson 40, page 319

Imperative Forms

Verbs of Class I accentuated on the terminal *u* of their simple present, have their imperative form ending in *ro* and *yo* stressed on the *o* of either suffix.

<i>agerú</i> to raise 上げる	<i>Ageró.</i> 上げろ。	<i>Ageyó.</i> 上げよ。	Raise!
<i>dekakerú</i> to go out 出掛ける	<i>Dekakeró.</i> 出掛けろ。	<i>Dekakeyó.</i> 出掛けよ。	Go out!
<i>katamerú</i> to harden 固める	<i>Katameró.</i> 固めろ。	<i>Katameyó.</i> 固めよ。	Harden!

However, verbs of the same Class I accentuated on their second last syllable have the imperative form in *ro* stressed on the terminal syllable of their simple stem, while the form in *yo* is stressed on the second last syllable of the simple stem.

	Stem	Imperative	
<i>atsuméru</i> to gather 集める	<i>atsume</i> 集め	<i>Atsuméro.</i> 集めろ。	<i>Atsumeyo.</i> 集めよ。
<i>hiroméru</i> to widen 広める	<i>hirome</i> 広め	<i>Hiroméro.</i> 広めろ。	<i>Hirómeyo.</i> 広めよ。
<i>miséru</i> to show 見せる	<i>mise</i> 見せ	<i>Miséro.</i> 見せろ。	<i>Miseyo.</i> 見せよ。
<i>todokéru</i> to deliver 届ける	<i>todoke</i> 届け	<i>Todokéro.</i> 届けろ。	<i>Todókeyo.</i> 届けよ。

Verbs of Class II accentuated on the last syllable of their simple present have the imperative form ending in *yo* stressed on the terminal *e* of their *e*-stem, while verbs accentuated on the second last syllable do not change the position of the stress when used in their imperative form with *yo*.

As it has been stated in Lesson 40, page 319, the *e*-stem of verbs of Class II by itself, without any suffix, may be used as a form of imperative.

		Stem	Imperative	
<i>asobú</i>	to play	<i>Asobé</i>	<i>Asobéyo</i>	Play!
遊ぶ		遊べ	遊べよ	
<i>hatarakú</i>	to work	<i>Hataraké</i>	<i>Hatarakéyo</i>	Work!
働く		働け	働けよ	
<i>hanásu</i>	to speak	<i>Hanáse</i>	<i>Hanáseyo</i>	Speak!
話す		話せ	話せよ	
<i>erábu</i>	to choose	<i>Erábe</i>	<i>Erábeyo</i>	Choose!
選ぶ		選べ	選べよ	
<i>isógu</i>	to hurry	<i>Isóge</i>	<i>Isógeyo</i>	Hurry!
急ぐ		急げ	急げよ	
<i>shítagáu</i>	to obey	<i>Shítagáe</i>	<i>Shítagáeyo</i>	Obey!
従う		従え	従えよ	

The imperative form of verbs of Class I, obtained by combining their simple stem with the suffix *na*, and the imperative form of verbs of Class II obtained by combining their *i*-stem with the same suffix, have the stress on the terminal *a* of the combined expressions.

		Stem		
<i>míru</i>	to look	<i>mí</i>	<i>Míná.</i>	Look!
見る		見	見な.	
<i>tabéru</i>	to eat	<i>tabe</i>	<i>Tabená.</i>	Eat!
食べる		食べ	食べな.	
<i>asobú</i>	to play	<i>asobi</i>	<i>Asobiná.</i>	Play!
遊ぶ		遊び	遊びな.	
<i>hatarakú</i>	to work	<i>hataraki</i>	<i>Hatarakiná.</i>	Work!
働く		働き	働きな.	
<i>hanásu</i>	to speak	<i>hanashi</i>	<i>Hanashiná.</i>	Speak!
話す		話し	話しな.	
<i>isógu</i>	to hurry	<i>isogi</i>	<i>Isoginá.</i>	Hurry!
急ぐ		急ぎ	急ぎな.	
<i>shítagáu</i>	to obey	<i>shítagai</i>	<i>Shítagainá.</i>	Obey!
従う		従い	従いな.	

Lesson 43, page 354

Causative Verbs

Verbs of both Class I and II whose simple present is stressed on the last syllable, have their causative form stressed on the terminal *u* of the suffixes *saserú* させる and *serú* せる.

<i>ageru</i>	上げる	to raise	<i>agesaserú</i>	上げさせる	to cause to raise
<i>yamerú</i>	止める	to give up	<i>yamesaserú</i>	止めさせる	to cause to give up
<i>tobú</i>	飛ぶ	to fly	<i>tobaserú</i>	飛ばせる	to cause to fly
<i>hatarakú</i>	働く	to work	<i>hatarakaserú</i>	働かせる	to cause to work

Verbs of both Class I and II whose simple present is stressed on the second last syllable, have their causative form stressed on the *e* of the suffix *saseru* させる or *séru* せる.

<i>míru</i>	見る	to look	<i>misaséru</i>	見させる	to cause to look
<i>tabéru</i>	食べる	to eat	<i>tabesaséru</i>	食べさせる	to cause to eat
<i>káku</i>	書く	to write	<i>kakaséru</i>	書かせる	to cause to write
<i>hanásu</i>	話す	to speak	<i>hanasaséru</i>	話させる	to cause to speak

Causative verbs formed with the suffix *saseru* or *seru* follow, in their inflectional changes, the same rules of accentuation as applied to verbs of Class I.

Lesson 47, page 399

Subjunctive

Verbs of both Class I and II do not alter the position of their stress as laid on their simple present form when inflected with the suffix *reba* or *ba*.

<i>míru</i>	見る	to look, see	<i>míreba</i>	見れば	if I see
<i>tabéru</i>	食べる	to eat	<i>tabéreba</i>	食べれば	if I eat
<i>yobú</i>	呼ぶ	to call	<i>yobéba</i>	呼べば	if I call
<i>hatarakú</i>	働く	to work	<i>hatarakéba</i>	働けば	if I work
<i>káku</i>	書く	to write	<i>kákeba</i>	書けば	if I write
<i>hanásu</i>	話す	to speak	<i>hanáseba</i>	話せば	if I speak

Lesson 50, page 436

Passive Voice

The suffix *areru*, used to form the passive voice, is stressed on its final *u* (*arerú*) when used to modify a verb whose simple present is stressed on its last syllable, but it is stressed on *e* of its second last syllable when it modifies a verb whose simple present is also stressed on its second last syllable.

<i>korosú</i>	殺す	to kill	<i>korosarerú</i>	殺される	to be killed
<i>shikarú</i>	叱る	to scold	<i>shikararerú</i>	叱られる	to be scolded
<i>míru</i>	見る	to see	<i>miraréru</i>	見られる	to be seen
<i>tabéru</i>	食べる	to eat	<i>taberaréru</i>	食べられる	to be eaten
<i>káku</i>	書く	to write	<i>kakaréru</i>	書かれる	to be written
<i>nusúmu</i>	盗む	to steal	<i>nusumaréru</i>	盗まれる	to be stolen

ACCENTUATION ON VERBAL FORMS

NOTE. In the following 67 pages are given the salient features of the accentuation on verbal forms. For the other important characteristics of the accentuation on verbal forms, as well as the accentuation on words of the other parts of speech, see pp. 675-688.

ACCENTUATION ON VERBAL FORMS

Japanese verbs, considered from the changes in accentuation that they undergo in their various conjugational forms, may be divided into four groups:

GROUP ONE.—Verbs belonging to this group are characterized by their simple present stressed on the last syllable and by their subordinate stressed on its terminal *e*, as in *akeru* 開ける to open—*aketé* 開けて opening, *arau* 洗う to wash—*aratté* 洗って washing, etc.

GROUP TWO.—Verbs belonging to this group are characterized by their simple present stressed on the second last syllable, which is also the affected syllable of their subordinate form, as in *aburu* 焙る to roast—*abutte* 焙って roasting, *chigiru* ちぎる to tear off—*chigitte* ちぎって tearing off, etc.

GROUP THREE.—Verbs belonging to this group are characterized by their ending in the syllable *ru* preceded by a stressed *e* or *i*, as in *aratameru* 改める to reform, *dekiru* 出来る to be able, etc. The subordinate of such verbs is stressed on the syllable that precedes the one stressed in the simple present form, as in *aratamete* 改めて reforming, *dekite* 出来て being able to do, etc.

GROUP FOUR.—To this group belong a small number of verbs characterized by their simple present ending in *ru* or *su* preceded by two vowels, as in *kaeru* 帰る to go back, *kaesu* 返す to give back, *otoróeru* 衰える to become weak, etc.

The stress on the simple present of verbs of this group falls on the first of the two vowels, which is also the one stressed in their subordinate form, as in *kaette* 帰って going back, *kaeshite* 返して giving back, *otoróete* 衰えて becoming weak, etc.

GROUP ONE

Main Characteristics

Simple Present: Stressed on the last syllable.

Subordinate

Positive: Stressed on its terminal letter *e*.Negative: Stressed on the *a* of the suffix *nákute* *なくて*.

Negative

with *nai* and
*nakatta*Present: Stressed on the *a* of the suffix *nái* *ない*.Past: Stressed on the *a* of the first syllable of the
suffix *nákatta* *なかった*.

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
abarerú 暴れる behave violently	abareté 暴れて	abarenákute 暴れなくて	abarenái 暴れない	abarenákatta 暴れなかった
abirú 浴びる pour (water) on oneself	abité 浴びて	abinákute 浴びなくて	abinái 浴びない	abinákatta 浴びなかった
abiserú 浴びせる pour (water) upon	abiseté 浴びせて	abisenákute 浴びせなくて	abisenái 浴びせない	abisenákatta 浴びせなかった
agarú 上る go, come up	agatté 上って	agaranákute 上らなくて	agaranái 上らない	agaranákatta 上らなかった
agerú 上げる give, offer	ageté 上げて	agenákute 上げなくて	agenái 上げない	agenákatta 上げなかった
akerú 開ける open	aketé 開けて	akenákute 開けなくて	akenái 開けない	akenákatta 開けなかった
akirerú 呆れる be amazed	akireté 呆れて	akirenákute 呆れなくて	akirenái 呆れない	akirenákatta 呆れなかった
akogarerú 憧れる yearn after	akogareté 憧れて	akogarenákute 憧れなくて	akogarenái 憧れない	akogarenákatta 憧れなかった
amaerú 甘える be coquettish	amaeté 甘えて	amaenákute 甘えなくて	amaenái 甘えない	amaenákatta 甘えなかった
amayakasú 甘やかす fondle	amayakashité 甘やかして	amayakasanákute 甘やかさなくて	amayakasanái 甘やかさない	amayakasanákatta 甘やかさなかった
aomukú 仰む look upward	aomuité 仰むいて	aomukanákute 仰むかなくて	aomukanái 仰むかない	aomukanákatta 仰むかなかった
aradaterú 荒立てる aggravate	aradateté 荒立てて	aradatenákute 荒立てなくて	aradatenái 荒立てない	aradatenákatta 荒立てなかった
arasú 荒す devastate	arashité 荒して	arasanákute 荒さなくて	arasanái 荒さない	arasanákatta 荒さなかった
ararú 洗う wash; cleanse	aratté 洗って	arawanákute 洗わなくて	arawanái 洗わない	arawanákatta 洗わなかった
arerú 荒れる become rough	areté 荒れて	arenákute 荒れなくて	arenái 荒れない	arenákatta 荒れなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
asobaserú 遊ばせる let (a boy) play	asobaseté 遊ばせて	asobasenákute 遊ばせなくて	asobasenái 遊ばせない	asobasenákatta 遊ばせなかった
asobú 遊ぶ amuse oneself	asondé 遊んで	asobanákute 遊ばなくて	asobanái 遊ばない	asobanákatta 遊ばなかった
ataerú 与える give	ataeté 与えて	ataenákute 与えなくて	ataenái 与えない	ataenákatta 与えなかった
atarú 当る strike (against)	atatté 当って	ataranákute 当らなくて	ataranái 当らない	ataranákatta 当らなかった
ategaú あてがう apply (a thing to)	ategatté あてがって	ategawanákute あてがわなくて	ategawanái あてがわない	ategawanákatta あてがわなかった
aterarerú 当てられる be affected by	aterareté 当てられて	aterarenákute 当てられなくて	aterarenái 当てられない	aterarenákatta 当てられなかった
aterú 宛てる address	ateté 宛てて	atenákute 宛てなくて	atenái 宛てない	atenákatta 宛てなかった
atsukaú 扱う treat, handle	atsukatté 扱って	atsukawanákute 扱わなくて	atsukawanái 扱わない	atsukawanákatta 扱わなかった
awaterú 慌てる be confused	awateté 慌てて	awatenákute 慌てなくて	awatenái 慌てない	awatenákatta 慌てなかった
burasagarú ぶら下がる hang down	burasagatté ぶら下がって	burasagaranákute ぶら下がらなくて	burasagaranái ぶら下がらない	burasagaranákatta ぶらさがらなかった
burasagerú ぶら下げる hang, suspend v. tr.	burasageté ぶら下げで	burasagenákute ぶら下げなくて	burasagenái ぶら下げない	burasagenákatta ぶら下げなかった
buratsukú ぶらつく く loiter	buratsuité ぶらついて	buratsukanákute ぶらつかなくて	buratsukanái ぶらつかない	buratsukanákatta ぶらつかなかった
butsukarú ぶつか る strike, hit	butsukatté ぶつかって	butsukaranákute ぶつからなくて	butsukaranái ぶつからない	butsukaranákatta ぶつからなかった
butsukerú ぶつける throw, flng at	butsuketé ぶつけて	butsukenákute ぶつけなくて	butsukenái ぶつけない	butsukenákatta ぶつけなかった
chijimarú 縮まる be shortened	chijimatté 縮まって	chijimaranákute 縮まらなくて	chijimaranái 縮まらない	chijimaranákatta 縮まらなかった
chijimerú 縮める shrink v. tr.	chijimeté 縮めて	chijimenákute 縮めなくて	chijimenái 縮めない	chijimenákatta 縮めなかった
chijimú 縮む shrink v. i.	chijindé 縮んで	chijimanákute 縮まなくて	chijimanái 縮まない	chijimanákatta 縮まなかった
chijirasú 縮らす crinkle	chijiraseté 縮らせて	chijirasanákute 縮らさなくて	chijirasanái 縮らさない	chijirasanákatta 縮らさなかった
chijirerú 縮れる be frizzled	chijireté 縮れて	chijirenákute 縮れなくて	chijirenái 縮れない	chijirenákatta 縮れなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
chirabarú 散らば る disperse	chirabatté 散らばって	chirabaranákute 散らばらなくて	chirabaranái 散らばらない	chirabaranákatta 散らばらなかった
chirakasú 散らか す scatter v. t.	chirakashité 散らかして	chirakasanákute 散らかさなくて	chirakasanái 散らかさない	chirakasanákatta 散らかさなかった
chirasú 散らす strew v. tr.	chirashité 散らして	chirasánákute 散らさなくて	chirasánái 散らさない	chirasánákatta 散らさなかった
chirú 散る fall, disperse	chitté 散って	chiranákute 散らなくて	chiranái 散らない	chiranákatta 散らなかった
dakú 抱く hold in arms	daité 抱いて	dakanákute 抱かなくて	dakanái 抱かない	dakanákatta 抱かなかった
darakerú だらけ る feel languid	daraketé だらけて	darakenákute だらけなくて	darakenái だらけない	darakenákatta だらけなかった
deau 出会う happen to meet	deatté 出会って	deawanákute 出会わなくて	deawanái 出会わない	deawanákatta 出会わなかった
dekakerú 出掛ける take an outing	dekaketé 出掛けて	dekakenákute 出掛けなくて	dekakenái 出掛けない	dekakenákatta 出掛けなかった
dekiagarú 出来上る be completed	dekiagatté 出来上って	dekiagaranákute 出来上らなくて	dekiagaranái 出来上らない	dekiagaranákatta 出来上らなかった
dokerú どける remove	doketé どけて	dokenákute どけなくて	dokenái どけない	dokenákatta どけなかった
dokú どく move aside	doité どいて	dokanákute どかなくて	dokanái どかない	dokanákatta どかなかった
fukú 拭く wipe, mop	fuité 拭いて	fukanákute 拭かなくて	fukanái 拭かない	fukanákatta 拭かなかった
fukuramasú 脹ります swell (v. tr.)	fukuramashité 脹らまして	fukuramasánákute 脹らまさなくて	fukuramasánái 脹らまさない	fukuramasánákatta 脹らまさなかった
fukuramú 脹らむ swell (v. i.)	fukurandé 脹らんで	fukuramanákute 脹らまなくて	fukuramanái 脹らまない	fukuramanákatta 脹らまなかった
fukurerú 脹れる swell (v. i.)	fukureté 脹れて	fukurenákute 脹れなくて	fukurenái 脹れない	fukurenákatta 脹れなかった
furérú 触れる touch, feel	fureté 触れて	furenákute 触れなくて	furenái 触れない	furenákatta 触れなかった
furú 振る wave (a flag)	futté 振って	furánákute 振らなくて	furánái 振らない	furánákatta 振らなかった
furuerú 震える tremble, quiver	furueté 震えて	furuenákute 震えなくて	furuenái 震えない	furuenákatta 震えなかった
fusagarú 塞がる fill, close	fusagatté 塞がって	fusagaranákute 塞がらなくて	fusagaranái 塞がらない	fusagaranákatta 塞がらなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
fusagú 塞ぐ close, shut	fusaidé 塞いで	fusaganákute 塞がなくて	fusaganái 塞がない	fusaganákatta 塞がなかった
genjirú 減じる subtract	genjité 減じて	genjinákute 減じなくて	genjinái 減じない	genjinákatta 減じなかった
gūsurú 遇する treat	gūshité 遇して	gūshinákute 遇しなくて	gūshinái 遇しない	gūshinákatta 遇しなかった
habakarú 憚る be afraid	habakatté 憚って	habakaranákute 憚らなくて	habakaranái 憚らない	habakaranákatta 憚らなかった
hajimarú 始まる begin (v. l.)	hajimatté 始って	hajimaranákute 始まらなくて	hajimaranái 始まらない	hajimaranákatta 始まらなかった
hajimerú 始める begin (v. tr.)	hajimeté 始めて	hajimenákute 始めなくて	hajimenái 始めない	hajimenákatta 始めなかった
hakobú 運ぶ carry	hakondé 運んで	hakobanákute 運ばなくて	hakobanái 運ばない	hakobanákatta 運ばなかった
hakú 穿く put on (shoes)	haité 穿いて	hakanákute 穿かなくて	hakanái 穿かない	hakanákatta 穿かなかった
hamerú 嵌める put on (ring)	hameté 嵌めて	hamenákute 嵌めなくて	hamenái 嵌めない	hamenákatta 嵌めなかった
harú 貼る stick, plaster	hatté 貼って	haranákute 貼らなくて	haranái 貼らない	haranákatta 貼らなかった
hashagú はしゃぐ frolic	hashaidé はしゃいで	hashaganákute はしゃがなくて	hashaganái はしゃがない	hashaganákatta はしゃがなかった
hashorú 端折る tuck up (skirt)	hashotté 端折って	hashoranákute 端折らなくて	hashoranái 端折らない	hashoranákatta 端折らなかった
hatarakú 働く work, toil	hataraité 働いて	hatarakanákute 働かなくて	hatarakanái 働かない	hatarakanákatta 働かなかった
hazurerú 外れる be off, miss	hazureté 外れて	hazurenákute 外れなくて	hazurenái 外れない	hazurenákatta 外れなかった
hazusú 外す unfasten, undo	hazushité 外して	hazusanákute 外さなくて	hazusanái 外さない	hazusanákatta 外さなかった
hekomú 凹む sink, collapse	hekondé 凹んで	hekománákute 凹まなくて	hekomanái 凹まない	hekománákatta 凹まなかった
herasú 減らす decrease v. tr.	herashité 減らして	herasanákute 減らさなくて	herasanái 減らさない	herasanákatta 減らさなかった
hikú 引く draw, pull	hiité 引いて	hikanákute 引かなくて	hikanái 引かない	hikanákatta 引かなかった
hirogerú 拡げる extend, expand v. tr.	hirogeté 拡げて	hirogenákute 拡げなくて	hirogenái 拡げない	hirogenákatta 拡げなかった
hiroú 拾う pick up	hirotté 拾って	hirowanákute 拾わなくて	hirowanái 拾わない	hirowanákatta 拾わなかった
hodokosú 施す give in charity	hodokoshité 施して	hodokosanákute 施さなくて	hodokosanái 施さない	hodokosanákatta 施さなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
hōjirū 報じる return, requite	hōjitē 報じて	hōjinákute 報じなくて	hōjinái 報じない	hōjinákatta 報じなかった
horobirū 滅びる go to ruin	horobitē 滅びて	horobinákute 滅びなくて	horobinái 滅びない	horobinákatta 滅びなかった
horobosū 滅ぼす destroy	horoboshitē 滅ぼして	horobosanákute 滅ぼさなくて	horobosanái 滅ぼさない	horobosanákatta 滅ぼさなかった
hōrū 放る throw, hurl	hōttē 放って	hōranákute 放らなくて	hōranái 放らない	hōranákatta 放らなかった
ijimerū 虐める tease, torment	ijimetē 虐めて	ijimenákute 虐めなくて	ijimenái 虐めない	ijimenákatta 虐めなかった
ikimū いきむ strain (oneself)	ikindē いきんで	ikimanákute いきまなくて	ikimanái いきまない	ikimanákatta いきまなかった
ikū 行く go, proceed	ittē 行って	ikanákute 行かなくて	ikanái 行かない	ikanákatta 行かなかった
imashimerū 戒める admonish	imashimetē 戒めて	imashimenákute 戒めなくて	imashimenái 戒めない	imashimenákatta 戒めなかった
irerū 入れる put in, bring in	iretē 入れて	irenákute 入れなくて	irenái 入れない	irenákatta 入れなかった
irū 居る be: exist	itē 居て	inákute 居なくて	inái 居ない	inákatta 居なかった
isamerū 諫める remonstrate	isametē 諫めて	isamenákute 諫めなくて	isamenái 諫めない	isamenákatta 諫めなかった
isamū 勇む be in high spirits	isandē 勇んで	isamanákute 勇まなくて	isamanái 勇まない	isamanákatta 勇まなかった
itadakū 載く be given	itadaitē 載いて	itadakanákute 載かなくて	itadakanái 載かない	itadakanákatta 載かなかった
itarū 至る go, proceed	itattē 至って	itaranákute 至らなくて	itaranái 至らない	itaranákatta 至らなかった
itasū 致す do	itashitē 致して	itasanákute 致さなくて	itasanái 致さない	itasanákatta 致さなかった
iū 言う say, tell	ittē 言って	iwanákute 言わなくて	iwanái 言わない	iwanákatta 言わなかった
junjirū 準じる be proportionate to	junjitē 準じて	junjinákute 準じなくて	junjinái 準じない	junjinákatta 準じなかった
kabirū 黴る get musty	kabité 黴て	kabinákute 黴なくて	kabinái 黴ない	kabinákatta 黴なかった
kaburerū かぶれる have a rash	kaburetē かぶれて	kaburenákute かぶれなくて	kaburenái かぶれない	kaburenákatta かぶれなかった
kaerū 代える exchange, barter	kaetē 代えて	kaenákute 代えなくて	kaenái 代えない	kaenákatta 代えなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
kagú 嗅ぐ smell, scent v. tr.	kaidé 嗅いで	kaganákute 嗅がなくて	kaganái 嗅がない	kaganákatta 嗅がなかった
kakaerú 抱える embrace	kakaeté 抱えて	kakaenákute 抱えなくて	kakaenái 抱えない	kakaenákatta 抱えなかった
kakagerú 掲げる put up, hoist	kakageté 掲げて	kakagenákute 掲げなくて	kakagenái 掲げない	kakagenákatta 掲げなかった
kakerú 欠ける break v. i.	kaketé 欠けて	kakenákute 欠けなくて	kakenái 欠けない	kakenákatta 欠けなかった
kakomú 囲む enclose, hem in	kakondé 囲んで	kakomanákute 囲まなくて	kakomanái 囲まない	kakomanákatta 囲まなかった
kaú 欠く lack, want v. i.	kaité 欠いて	kakanákute 欠かなくて	kakanái 欠かない	kakanákatta 欠かなかった
karasú 枯らす let dry	karashité 枯らして	karasanákute 枯らさなくて	karasanái 枯らさない	karasanákatta 枯らさなかった
karerú 枯れる wither	kareté 枯れて	karenákute 枯れなくて	karenái 枯れない	karenákatta 枯れなかった
kanjirú 感じる feel, be conscious of	kanjité 感じて	kanjinákute 感じなくて	kanjinái 感じない	kanjinákatta 感じなかった
karú 刈る cut, clip, crop	katté 刈って	karanákute 刈らなくて	karanái 刈らない	karanákatta 刈らなかった
karirú 借りる borrow	karité 借りて	karinákute 借りなくて	karinái 借りない	karinákatta 借りなかった
kasanarú 重なる be piled up	kasanatté 重なって	kasanaranákute 重ならなくて	kasanaranái 重ならない	kasanaranákatta 重ならなかった
kasanerú 重ねる pile up v. tr.	kasaneté 重ねて	kasanenákute 重ねなくて	kasanenái 重ねない	kasanenákatta 重ねなかった
kasú 貸す lend, loan	kashité 貸して	kasanákute 貸さなくて	kasanái 貸さない	kasanákatta 貸さなかった
kasumerú 掠める rob, plunder	kasumeté 掠めて	kasumenákute 掠めなくて	kasumenái 掠めない	kasumenákatta 掠めなかった
kasumú 霞む be hazy	kasundé 霞んで	kasumanákute 霞まなくて	kasumanái 霞まない	kasumanákatta 霞まなかった
katamarú 固まる become hard	katamatté 固まって	katamaranákute 固まらなくて	katamaranái 固まらない	katamaranákatta 固まらなかった
katamerú 固める harden v. tr.	katameté 固めて	katamenákute 固めなくて	katamenái 固めない	katamenákatta 固めなかった
katarú 語る talk, narrate	katatté 語って	kataranákute 語らなくて	kataranái 語らない	kataranákatta 語らなかった
kaú 買う buy, purchase	katté 買って	kawanákute 買わなくて	kawanái 買わない	kawanákatta 買わなかった
kawarú 代る replace	kawatté 代って	kawaranákute 代らなくて	kawaranái 代らない	kawaranákatta 代らなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
kawar <u>u</u> 変る change v.i., be altered	kawatté 変って	kawaranákute 変らなくて	kawaranái 変らない	kawaranákatta 変らなかった
kayou <u>u</u> 通う go to and back	kayotté 通って	kayowanákute 通わなくて	kayowanái 通わない	kayowanákatta 通わなかった
kazar <u>u</u> 飾る ornament, adorn	kazatté 飾って	kazaranákute 飾らなくて	kazaranái 飾らない	kazaranákatta 飾らなかった
kemur <u>u</u> 煙る smoke v.i., be smoky	kemutté 煙って	kemuranákute 煙らなくて	kemuranái 煙らない	kemuranákatta 煙らなかった
kenas <u>u</u> 貶す speak ill of	kenashité 貶して	kenasanákute 貶さなくて	kenasanái 貶さない	kenasanákatta 貶さなかった
keshikaker <u>u</u> 嗾ける instigate	keshikaketé 嗾けて	keshikakenákute 嗾けなくて	keshikakenái 嗾けない	keshikakenákatta 嗾けなかった
kes <u>u</u> 消す put out, extinguish	keshité 消して	kesanákute 消さなくて	kesanái 消さない	kesanákatta 消さなかった
kezur <u>u</u> 削る shave (wood), whittle	kezutté 削って	kezuranákute 削らなくて	kezuranái 削らない	kezuranákatta 削らなかった
kik <u>u</u> 聞く hear, listen to	kiité 聞いて	kikanákute 聞かなくて	kikanái 聞かない	kikanákatta 聞かなかった
kik <u>u</u> 利く take effect, act on	kiité 利いて	kikanákute 利かなくて	kikanái 利かない	kikanákatta 利かなかった
kimar <u>u</u> 定まる be decided	kimatté 定まって	kimaranákute 定まらなくて	kimaranái 定まらない	kimaranákatta 定まらなかった
kimer <u>u</u> 決める decide v. tr.	kimeté 決めて	kimenákute 決めなくて	kimenái 決めない	kimenákatta 決めなかった
kinjir <u>u</u> 禁じる forbid, ban	kinjité 禁じて	kinjinákute 禁じなくて	kinjinái 禁じない	kinjinákatta 禁じなかった
kira <u>u</u> 嫌う dislike, detest	kiratté 嫌って	kirawanákute 嫌わなくて	kirawanái 嫌わない	kirawanákatta 嫌わなかった
kir <u>u</u> 着る put on, have on (dress)	kité 着て	kinákute 着なくて	kinái 着ない	kinákatta 着なかった
kiser <u>u</u> 着せる dress, clothe	kiseté 着せて	kisenákute 着せなくて	kisenái 着せない	kisenákatta 着せなかった
kitaer <u>u</u> 鍛える forge, temper	kitaeté 鍛えて	kitaenákute 鍛えなくて	kitaenái 鍛えない	kitaenákatta 鍛えなかった
kizam <u>u</u> 刻む cut, mince, hash	kizandé 刻んで	kizamanákute 刻まなくて	kizamanái 刻まない	kizamanákatta 刻まなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
kizasú 兆す show signs of	kizashité 兆して	kizasanákute 兆さなくて	kizasanái 兆さない	kizasanákatta 兆さなかった
koerú 越える go over, go across	koeté 越えて	koenákute 越えなくて	koenái 越えない	koenákatta 越えなかった
kogomú 踞む lean (over)	kogondé 踞んで	kogomanákute 踞まなくて	kogomanái 踞まない	kogomanákatta 踞まなかった
kojitsukerú こじつける strain (the interpretation)	kojitsuketé こじつけて	kojitsukenákute こじつけなくて	kojitsukenái こじつけない	kojitsukenákatta こじつけなかった
kongarakarú こんがらかる get entangled	kongarakatté こんがらかって	kongarakaranákute こんがらからなくて	kongarakaranái こんがらからない	kongarakaranákatta こんがらからなかった
kōrasú 凍らす freeze, refrigerate	kōrashité 凍らして	kōrasanákute 凍らさなくて	kōrasanái 凍らさない	kōrasanákatta 凍らさなかった
korobasú 転ばす roll (over)	korobashité 転ばして	korobasanákute 転ばさなくて	korobasanái 転ばさない	korobasanákatta 転ばさなかった
korobú 転ぶ tumble (down)	korondé 転んで	korobanákute 転ばなくて	korobanái 転ばない	korobanákatta 転ばなかった
korosú 殺す kill, slay	koroshité 殺して	korosanákute 殺さなくて	korosanái 殺さない	korosanákatta 殺さなかった
kōrú 凍る freeze v. i., be frozen	kōtté 凍って	kōranákute 凍らなくて	kōranái 凍らない	kōranákatta 凍らなかった
koshiraerú 拵える make, manufacture	koshiraeté 拵えて	koshiraenákute 拵えなくて	koshiraenái 拵えない	koshiraenákatta 拵えなかった
kosú 越す cross, go across	koshité 越して	kosanákute 越さなくて	kosanái 越さない	kosanákatta 越さなかった
kubomú 窪む become hollow	kubondé 窪んで	kubomanákute 窪まなくて	kubomanái 窪まない	kubomanákatta 窪まなかった
kuchirú 朽ちる rot, decay	kuchité 朽ちて	kuchinákute 朽ちなくて	kuchinái 朽ちない	kuchinákatta 朽ちなかった
kudarú 下る come (or go) down	kudatté 下って	kudaranákute 下らなくて	kudaranái 下らない	kudaranákatta 下らなかった
kudasú 下す let down, lower	kudashité 下して	kudasanákute 下さなくて	kudasanái 下さない	kudasanákatta 下さなかった
kugirú 区切る punctuate	kugitté 区切って	kugiranákute 区切らなくて	kugiranái 区切らない	kugiranákatta 区切らなかった
kukerú 締める blind-stitch	kuketé 締めて	kukenákute 締めなくて	kukenái 締めない	kukenákatta 締めなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
kukurú 括る bind, tie up	kukutté 括って	kukuranákute 括らなくて	kukuranái 括らない	kukuranákatta 括らなかった
kumú 汲む draw, ladle	kundé 汲んで	kumanákute 汲まなくて	kumanái 汲まない	kumanákatta 汲まなかった
kuraberú 較べる compare, contrast	kurabeté 較べて	kurabenákute 較べなくて	kurabenái 較べない	kurabenákatta 較べなかった
kuramú 眩む get giddy	kurandé 眩んで	kuramanákute 眩まなくて	kuramanái 眩まない	kuramanákatta 眩まなかった
kurasú 暮らす live, make a living	kurashité 暮らして	kurasanákute 暮らさなくて	kurasanái 暮らさない	kurasanákatta 暮らさなかった
kurerú 暮れる grow dark	kureté 暮れて	kurenákute 暮れなくて	kurenái 暮れない	kurenákatta 暮れなかった
kurerú 呉れる give, let have	kureté 呉れて	kurenákute 呉れなくて	kurenái 呉れない	kurenákatta 呉れなかった
kusunerú くすねる pilfer, purloin	kusuneté くすねて	kusunenákute くすねなくて	kusunenái くすねない	kusunenákatta くすねなかった
kutsurogú 寛ぐ be at ease	kutsuroidé 寛いで	kutsuroganákute 寛がなくて	kutsuroganái 寛がない	kutsuroganákatta 寛がなかった
kuwadaterú 企てる plan, scheme, plot	kuwadateté 企てて	kuwadenákute 企てなくて	kuwadenái 企てない	kuwadenákatta 企てなかった
kuwaerú 加える add up, sum up	kuwaeté 加えて	kuwaenákute 加えなくて	kuwaenái 加えない	kuwaenákatta 加えなかった
kuwaerú 啣える take in one's mouth	kuwaeté 啣えて	kuwaenákute 啣えなくて	kuwaenái 啣えない	kuwaenákatta 啣えなかった
kuwawarú 加わる join (in), take part in	kuwawatté 加わって	kuwawaranákute 加わらなくて	kuwawaranái 加わらない	kuwawaranákatta 加わらなかった
magarú 曲る bend, curve v.i.	magatté 曲って	magaranákute 曲らなくて	magaranái 曲らない	magaranákatta 曲らなかった
magerú 曲げる bend, curve v. tr.	mageté 曲げて	magenákute 曲げなくて	magenái 曲げない	magenákatta 曲げなかった
magotsukú まごつく be flurried, confused	magotsuité まごついて	magotsukanákute まごつかなくて	magotsukanái まごつかない	magotsukanákatta まごつかなかった
makerú 負ける be defeated, beaten	maketé 負けて	makenákute 負けなくて	makenái 負けない	makenákatta 負けなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
makú 巻く wind, twine v. tr.	maité 巻いて	makanákute 巻かなくて	makanái 巻かない	makanákatta 巻かなかった
makurú 捲くる roll up v. tr.	makutté 捲くって	makuranákute 捲くらなくて	makuranái 捲くらない	makuranákatta 捲くらなかった
manabú 学ぶ learn, be taught	manandé 学んで	manabanákute 学ばなくて	manabanái 学ばない	manabanákatta 学ばなかった
manerú 真似る imitate, copy	maneté 真似て	manenákute 真似なくて	manenái 真似ない	manenákatta 真似なかった
manukarerú 免かれる escape (death), be saved from	manukareté 免かれて	manukarenákute 免かれなくて	manukarenái 免かれない	manukarenákatta 免かれなかった
marumerú 丸める make round, curl	marumeté 丸めて	marumenákute 丸めなくて	marumenái 丸めない	marumenákatta 丸めなかった
masú 増す increase, swell v. i.	mashité 増して	masanákute 増さなくて	masanái 増さない	masanákatta 増さなかった
matomarú 纏まる be settled, be completed	matomatté 纏まって	matomaranákute 纏まらなくて	matomaranái 纏まらない	matomaranákatta 纏まらなかった
matomerú 纏める to bring (a matter) to conclusion	matometé 纏めて	matomenákute 纏めなくて	matomenái 纏めない	matomenákatta 纏めなかった
matsurú 祭る deify, enshrine	matsutté 祭って	matsuranákute 祭らなくて	matsuranái 祭らない	matsuranákatta 祭らなかった
maú 舞う dance, flutter about	matté 舞って	mawanákute 舞わなくて	mawanái 舞わない	mawanákatta 舞わなかった
mawarú 回る go round, revolve v. i.	mawatté 回って	mawaranákute 回らなくて	mawaranái 回らない	mawaranákatta 回らなかった
mawasú 回す turn, revolve v. tr.	mawashité 回して	mawasanákute 回さなくて	mawasanái 回さない	mawasanákatta 回さなかった
meawaserú 娶せる marry, give in marriage to	meawaseté 娶せて	meawasenákute 娶せなくて	meawasenái 娶せない	meawasenákatta 娶せなかった
megumú 恵む bestow a favor on	megundé 恵んで	megumanákute 恵まなくて	megumanái 恵まない	megumanákatta 恵まなかった
meijirú 命じる command, order	meijité 命じて	meijinákute 命じなくて	meijinái 命じない	meijinákatta 命じなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
migakú 磨く polish, brighten	migaité 磨いて	migakanákute 磨かなくて	migakanái 磨かない	migakanákatta 磨かなかった
mikomú 見込む expect, anticipate	mikondé 見込んで	mikomanákute 見込まなくて	mikomanái 見込まない	mikomanákatta 見込まなかった
mikosú 見越す forecast, foresee	mikoshité 見越して	mikosanákute 見越さなくて	mikosanái 見越さない	mikosanákatta 見越さなかった
mikubirú 見くびる disparage, think meanly of	mikubitté 見くびって	mikubiranákute 見くびらなくて	mikubiranái 見くびらない	mikubiranákatta 見くびらなかった
mimaú 見舞う ask after (a person's health)	mimatté 見舞って	mimawanákute 見舞わなくて	mimawanái 見舞わない	mimawanákatta 見舞わなかった
minasú 見做す regard, (as), consider	minashité 見做して	minasanákute 見做さなくて	minasanái 見做さない	minasanákatta 見做さなかった
minorú 実る bear fruit, fructify	minotté 実って	minoranákute 実らなくて	minoranái 実らない	minoranákatta 実らなかった
mitaterú 見立てる diagnose, select	mitateté 見立てて	mitatenákute 見立てなくて	mitatenái 見立てない	mitatenákatta 見立てなかった
mitomerú 認める see, witness, notice	mitometé 認めて	mitomenákute 認めなくて	mitomenái 認めない	mitomenákatta 認めなかった
mitorerú 見惚れる gaze upon in rapture	mitoreté 見惚れて	mitorenákute 見惚れなくて	mitorenái 見惚れない	mitorenákatta 見惚れなかった
mitsugú 貢ぐ give financial aid	mitsuidé 貢いで	mitsuganákute 貢がなくて	mitsuganái 貢がない	mitsuganákatta 貢がなかった
mitsukarú 見付かる be found out, be detected	mitsukatté 見付かって	mitsukaranákute 見付からなくて	mitsukaranái 見付からない	mitsukaranákatta 見付からなかった
mitsukerú 見付ける find (out), discover	mitsuketé 見付けて	mitsukenákute 見付けなくて	mitsukenái 見付けない	mitsukenákatta 見付けなかった
mitsumerú 見詰める gaze, stare at	mitsumeté 見詰めて	mitsumenákute 見詰めなくて	mitsumenái 見詰めない	mitsumenákatta 見詰めなかった
mitsumorú 見積もる estimate (at), value (at)	mitsumotté 見積もって	mitsumoranákute 見積もらなくて	mitsumoranái 見積もらない	mitsumoranákatta 見積もらなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
miwakerú 見分ける distinguish (from)	miwaketé 見分けて	miwakenákute 見分けなくて	miwakenái 見分けない	miwakenákatta 見分けなかった
mochiirú 用いる use, make use of	mochiité 用いて	mochiinákute 用いなくて	mochiinái 用いない	mochiinákatta 用いなかった
moerú 燃える burn, blaze	moete 燃えて	moenákute 燃えなくて	moenái 燃えない	moenákatta 燃えなかった
momarerú 揉まれる to be jostled	momareté 揉まれて	momarenákute 揉まれなくて	momarenái 揉まらない	momarenákatta 揉まれなかった
momú 揉む rub, massage	mondé 揉んで	momanákute 揉まなくて	momanái 揉まない	momanákatta 揉まなかった
moraú 貰う be given, receive	moratté 貰って	morawanákute 貰わなくて	morawanái 貰わない	morawanákatta 貰わなかった
motenasú もてなす treat, fete (a person)	motenashité もてなして	motenasanákute もてなさなくて	motenasanái もてなさない	motenasanákatta もてなさなかった
moyasú 燃やす burn, commit to flames	moyashité 燃やして	moyasanákute 燃やさなくて	moyasanái 燃やさない	moyasanákatta 燃やさなかった
mukaerú 迎える meet, invite	mukaeté 迎えて	mukaenákute 迎えなくて	mukaenái 迎えない	mukaenákatta 迎えなかった
mukaú 向かう face, front, be opposite	mukatte 向かって	mukawanákute 向かわなくて	mukawanái 向かわない	mukawanákatta 向かわなかった
mukerú 向ける turn, point at	muketé 向けて	mukenákute 向けなくて	mukenái 向けない	mukenákatta 向けなかった
mukú 剥く peel (an orange), hull (rice)	muité 剥いて	mukanákute 剥かなくて	mukanái 剥かない	mukanákatta 剥かなかった
mukurerú むくれる get angry, be sour	mukureté むくれて	mukurenákute むくれなくて	mukurenái むくれない	mukurenákatta むくれなかった
musaború 食る covet, crave	musabotté 食って	musaboranákute 食らなくて	musaboranái 食らない	musaboranákatta 食らなかった
musebú 咽ぶ be choked with	musendé 咽んで	musebanákute 咽ばなくて	musebanái 咽ばない	musebanákatta 咽ばなかった
muserú 咽せる be choked (with)	museté 咽せて	musenákute 咽せなくて	musenái 咽せない	musenákatta 咽せなかった
mushirú 箸る pluck, pick, pull	mushitté 箸って	mushiranákute 箸らなくて	mushiranái 箸らない	mushiranákatta 箸らなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
musubú 結ぶ tie, join	musundé 結んで	musubanákute 結ばなくて	musubanái 結ばない	musubanákatta 結ばなかった
nagusamerú 慰める comfort, console	nagusameté 慰めて	nagusamenákute 慰めなくて	nagusamenái 慰めない	nagusamenákatta 慰めなかった
nakaserú 泣かせる let cry, move to tears	nakaseté 泣かせて	nakasenákute 泣かせなくて	nakasenái 泣かせない	nakasenákatta 泣かせなかった
nakerú 泣ける be moved to tears	naketé 泣けて	nakenákute 泣けなくて	nakenái 泣けない	nakenákatta 泣けなかった
nakú 泣く weep, cry, sob	naité 泣いて	nakanákute 泣かなくて	nakanái 泣かない	nakanákatta 泣かなかった
nakusú 失くす lose, be deprived of	nakushité 失くして	nakusanákute 失くさなくて	nakusanái 失くさない	nakusanákatta 失くさなかった
naraberú 並べる arrange, place in order	narabeté 並べて	narabenákute 並べなくて	narabenái 並べない	narabenákatta 並べなかった
narabú 並ぶ be in a row	narandé 並んで	narabanákute 並ばなくて	narabanái 並ばない	narabanákatta 並ばなかった
narasú 鳴らす ring, sound (a bell, horn) v. tr.	narashité 鳴らして	narasanákute 鳴らさなくて	narasanái 鳴らさない	narasanákatta 鳴らさなかった
narú 鳴る sound, ring, peal v. i.	natté 鳴って	naranákute 鳴らなくて	naranái 鳴らない	naranákatta 鳴らなかった
nedarú ねだる tease, importune	nedatté ねだって	nedaranákute ねだらなくて	nedaranái ねだらない	nedaranákatta ねだらなかった
negirú 値切る beat down the price	negitté 値切って	negiranákute 値切らなくて	negiranái 値切らない	negiranákatta 値切らなかった
nekaserú 寝かせる send (a person) to sleep	nekaseté 寝かせて	nekasenákute 寝かせなくて	nekasenái 寝かせない	nekasenákatta 寝かせなかった
nemurú 眠る sleep, fall asleep	nemutté 眠って	nemuranákute 眠らなくて	nemuranái 眠らない	nemuranákatta 眠らなかった
neraú 狙う take aim, take good aim	neratté 狙って	nerawanákute 狙わなくて	nerawanái 狙わない	nerawanákatta 狙わなかった
nerú 寝る sleep, fall asleep	neté 寝て	nenákute 寝なくて	nenái 寝ない	nenákatta 寝なかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
nigirú 握る clasp, clench	nigitté 握って	nigiranákute 握らなくて	nigiranái 握らない	nigiranákatta 握らなかった
nirú 煮る boil, cook	nité 煮て	ninákute 煮なくて	ninái 煮ない	ninákatta 煮なかった
niserú 似せる imitate, copy	niseté 似せて	nisenákute 似せなくて	nisenái 似せない	nisenákatta 似せなかった
noború 昇る rise, ascend	nobotté 昇って	noboranákute 昇らなくて	noboranái 昇らない	noboranákatta 昇らなかった
noboserú 逆上せる be dizzy, feverish	noboseté 逆上せて	nobosenákute 逆上せなくて	nobosenái 逆上せない	nobosenákatta 逆上せなかった
norú 乗る ride (horse, bicycle)	notté 乗って	noranákute 乗らなくて	noranái 乗らない	noranákatta 乗らなかった
noserú 乗せる put, lay (a thing) on	noseté 乗せて	nosenákute 乗せなくて	nosenái 乗せない	nosenákatta 乗せなかった
nozokú 覗く look, get a peep	nozoité 覗いて	nozokanákute 覗かなくて	nozokanái 覗かない	nozokanákatta 覗かなかった
nozomú 臨む look out upon	nozondé 臨んで	nozomanákute 臨まなくて	nozomanái 臨まない	nozomanákatta 臨まなかった
nozomú 望む desire, hope	nozondé 望んで	nozomanákute 望まなくて	nozomanái 望まない	nozomanákatta 望まなかった
nukarú ぬかる be muddy, be slushy	nukatté ぬかって	nukaranákute ぬからなくて	nukaranái ぬからない	nukaranákatta ぬからなかった
nukasú 抜かす omit, leave out	nukashité 抜かして	nukasanákute 抜かさなくて	nukasanái 抜かさない	nukasanákatta 抜かさなかった
nukerú 抜ける come out, slip out	nuketé 抜けて	nukenákute 抜けなくて	nukenái 抜けない	nukenákatta 抜けなかった
nukú 抜く draw out	nuité 抜いて	nukanákute 抜かなくて	nukanái 抜かない	nukanákatta 抜かなかった
nurasú 濡らす wet, moisten	nurashité 濡らして	nurasanákute 濡らさなくて	nurasanái 濡らさない	nurasanákatta 濡らさなかった
nurerú 濡れる get wet, be damp	nureté 濡れて	nurenákute 濡れなくて	nurenái 濡れない	nurenákatta 濡れなかった
nurú 塗る paint, plaster	nutté 塗って	nuranákute 塗らなくて	nuranái 塗らない	nuranákatta 塗らなかった
oborerú 溺れる drown, be drowned	oboreté 溺れて	oborenákute 溺れなくて	oborenái 溺れない	oborenákatta 溺れなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
ochibureru 落ちぶれる be ruined, fall low	ochiburete 落ちぶれて	ochiburenakute 落ちぶれなくて	ochiburenai 落ちぶれない	ochiburenakatta 落ちぶれなかった
ochiiru 陥る fall into, run into	ochiitte 陥って	ochiiranakute 陥らなくて	ochiiranai 陥らない	ochiiranakatta 陥らなかった
odokasu 脅かす threaten, intimidate	odokashite 脅かして	odokasanakute 脅かさなくて	odokasanai 脅かさない	odokasanakatta 脅かさなかった
odokeru おどける jest, crack a joke	odokete おどけて	odokenakute おどけなくて	odokenai おどけない	odokenakatta おどけなかった
odomu 蹴む precipitate, settle v. i.	odonde 蹴んで	odomanakute 蹴まなくて	odomanai 蹴まない	odomanakatta 蹴まなかった
odoru 踊る dance, jump, leap	odotte 踊って	odoranakute 踊らなくて	odoranai 踊らない	odoranakatta 踊らなかった
odosu 威す threaten, menace	odoshite 威して	odosanakute 威さなくて	odosanai 威さない	odosanakatta 威さなかった
oeru 終える finish, complete	oete 終えて	oenakute 終えなくて	oenai 終えない	oenakatta 終えなかった
oginau 補う supply, make up for	oginatte 補って	oginawanakute 補わなくて	oginawanai 補わない	oginawanakatta 補わなかった
ogoru 奢る be extravagant	ogotte 奢って	ogoranakute 奢らなくて	ogoranai 奢らない	ogoranakatta 奢らなかった
ojikeru 怖ける fear, be afraid of	ojikete 怖けて	ojikenakute 怖けなくて	ojikenai 怖けない	ojikenakatta 怖けなかった
okonaui 行う do, act	okonatte 行なって	okonawanakute 行わなくて	okonawanai 行わない	okonawanakatta 行わなかった
okonawareru 行われる be put into practice	okonawarete 行われて	okonawarenakute 行われなくて	okonawarenai 行われしない	okonawarenakatta 行われなかった
okotarui 怠る neglect (one's duties)	okotatte 怠って	okotaranakute 怠らなくて	okotaranai 怠らない	okotaranakatta 怠らなかった
oku 置く put, place	oitte 置いて	okanakute 置かなくて	okanai 置かない	okanakatta 置かなかった
okureru 後れる be late, be delayed	okurete 後れて	okurenakute 後れなくて	okurenai 後れない	okurenakatta 後れなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
okurú 送る send, forward	okutté 送って	okuranákute 送らなくて	okuranái 送らない	okuranákatta 送らなかった
oshierú 教える teach, instruct	oshieté 教えて	oshienákute 教えなくて	oshienái 教えない	oshienákatta 教えなかった
osotú 襲う attack, assail	osotté 襲って	osowanákute 襲わなくて	osowanái 襲わない	osowanákatta 襲わなかった
osowarerú 襲われる be attacked	osowareté 襲われて	osowarenákute 襲われなくて	osowarenái 襲われない	osowarenákatta 襲われなかった
osowarú 教わる be taught, learn	osowatté 教わって	osowaranákute 教わらなくて	osowaranái 教わらない	osowaranákatta 教わらなかった
osú 押す push, thrust	oshité 押して	osanákute 押さなくて	osanái 押さない	osanákatta 押さなかった
otoshiirerú 陥れる entrap, ensnare	otoshiireté 陥れて	otoshiirenákute 陥れなくて	otoshiirenái 陥れない	otoshiirenákatta 陥れなかった
ouú 追う drive away	otté 追って	owanákute 追わなくて	owanái 追わない	owanákatta 追わなかった
owarú 終る end, come to an end	owatté 終って	owaranákute 終らなくて	owaranái 終らない	owaranákatta 終らなかった
oyobosú 及ぼす exert, cause (harm)	oyoboshite 及ぼして	oyobosanákute 及ぼさなくて	oyobosanái 及ぼさない	oyobosanákatta 及ぼさなかった
oyobú 及ぶ reach, attain to	oyondé 及んで	oyobanákute 及ばなくて	oyobanái 及ばない	oyobanákatta 及ばなかった
sagasú 探す search, look for	sagashité 探して	sagasanákute 探さなくて	sagasanái 探さない	sagasanákatta 探さなかった
sagurú 探る search, look for	sagutté 探って	saguranákute 探らなくて	saguranái 探らない	saguranákatta 探らなかった
sakú 咲く bloom, blossom	saité 咲いて	sakanákute 咲かなくて	sakanái 咲かない	sakanákatta 咲かなかった
samatagerú 妨げる disturb, hinder	samatageté 妨げて	samatagenákute 妨げなくて	samatagenái 妨げない	samatagenákatta 妨げなかった
sarasú 晒す bleach, refine	sarashité 晒して	sarasanákute 晒さなくて	sarasanái 晒さない	sarasanákatta 晒さなかった
saraú さらう carry off, snatch, away	saratté さらって	sarawanákute さらわなくて	sarawanái さらわない	sarawanákatta さらわなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
sasaerû 支える support, prop	sasaetê 支えて	sasaenákute 支えなくて	sasaenái 支えない	sasaenákatta 支えなかった
sasagerû 捧げる lift up, hold up	sasagetê 捧げて	sasagenákute 捧げなくて	sasagenái 捧げない	sasagenákatta 捧げなかった
saserû させる make (a person do)	sasetê させて	sasenákute させなくて	sasenái させない	sasenákatta させなかった
sasoû 誘う invite, ask	sasottê 誘って	sasowanákute 誘わなくて	sasowanái 誘わない	sasowanákatta 誘わなかった
sassurû 察する guess, presume	sasshitê 察して	sasshinákute 察しなくて	sasshinái 察しない	sasshinákatta 察しなかった
saşurû さする pat, stroke	saşuttê さすって	saşuranákute さすらなくて	saşuranái さすらない	saşuranákatta さすらなかった
satorû 悟る see, perceive	satottê 悟って	satoranákute 悟らなくて	satoranái 悟らない	satoranákatta 悟らなかった
satosû 論ず admonish, remonstrate	satoshitê 論して	satosanákute 論さなくて	satosanái 論さない	satosanákatta 論さなかった
sawarû 触る touch, feel	sawattê 触って	sawaranákute 触らなくて	sawaranái 触らない	sawaranákatta 触らなかった
sawarû 障る hinder, interfere with	sawattê 障って	sawaranákute 障らなくて	sawaranái 障らない	sawaranákatta 障らなかった
shagamû 蹲む squat down, crouch	shagandê 蹲んで	shagamanákute 蹲まなくて	shagamanái 蹲まない	shagamanákatta 蹲まなかった
sharerû 洒落る to dress oneself up	sharetê 洒落て	sharenákute 洒落なくて	sharenái 洒落ない	sharenákatta 洒落なかった
shikarû 叱る scold, chide	shikattê 叱って	shikaranákute 叱らなくて	shikaranái 叱らない	shikaranákatta 叱らなかった
shikû 敷く spread (mats, sheets, etc.)	shiitê 敷いて	shikanákute 敷かなくて	shikanái 敷かない	shikanákatta 敷かなかった
shimaû 仕舞う finish, conclude	shimattê 仕舞って	shimawanákute 仕舞わなくて	shimawanái 仕舞わない	shimawanákatta 仕舞わなかった
shimesû 示す show, indicate	shimeshitê 示して	shimesanákute 示さなくて	shimesanái 示さない	shimesanákatta 示さなかった
shimesû 湿す wet, moisten	shimeshitê 湿して	shimesanákute 湿さなくて	shimesanái 湿さない	shimesanákatta 湿さなかった
shinabirû 萎びる wither, shrivel	shinabité 萎びて	shinabinákute 萎びなくて	shinabinái 萎びない	shinabinákatta 萎びなかった
shinaserû 死なせ cause to die	shinasetê 死なせて	shinasenákute 死なせなくて	shinasenái 死なせない	shinasenákatta 死なせなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
shinobú 忍ぶ bear, stand (pain)	shinondé 忍んで	shinobanákute 忍ばなくて	shinobanái 忍ばない	shinobanákatta 忍ばなかった
shinú 死ぬ die, pass away	shindé 死んで	shinanákute 死ななくて	shinanái 死なない	shinanákatta 死ななかった
shirarerú 知られる become known	shirareté 知られて	shirarenákute 知られなくて	shirarenái 知られない	shirarenákatta 知られなかった
shiraserú 知らせる let (a person) know	shiraseté 知らせ	shirasenákute 知らせなくて	shirasenái 知らせない	shirasenákatta 知らせなかった
shirerú 知れる become known	shireté 知れて	shirenákute 知れなくて	shirenái 知れない	shirenákatta 知れなかった
shirú 知る know, be aware of	shitté 知って	shiranákute 知らなくて	shiranái 知らない	shiranákatta 知らなかった
shirusú 記す write down, inscribe	shirushité 記して	shirusanákute 記さなくて	shirusanái 記さない	shirusanákatta 記さなかった
shitaú 慕う yearn for, long for	shitatté 慕って	shitawanákute 慕わなくて	shitawanái 慕わない	shitawanákatta 慕わなかった
shizumerú 沈める sink, submerge v. tr.	shizumeté 沈めて	shizumenákute 沈めなくて	shizumenái 沈めない	shizumenákatta 沈めなかった
shizumú 沈む sink, be submerged v. i.	shizundé 沈んで	shizumanákute 沈まなくて	shizumanái 沈まない	shizumanákatta 沈まなかった
soerú 添える add to, attach to	soeté 添えて	soenákute 添えなくて	soenái 添えない	soenákatta 添えなかった
somarú 染まる dye, take color v. i.	somatté 染まって	somaranákute 染まらなくて	somaranái 染まらない	somaranákatta 染まらなかった
somerú 染める dye, colour (pictures) v. tr.	someté 染めて	somenákute 染めなくて	somenái 染めない	somenákatta 染めなかった
soshirú そしる slander, vilify	soshitté そしって	soshiranákute そしらなくて	soshiranái そしらない	soshiranákatta そしらなかった
sosogú 注ぐ pour into, sprinkle	sosoidé 注いで	sosoganákute 注がなくて	sosoganái 注がない	sosoganákatta 注がなかった
soú 添う accompany	sotté 添って	sowanákute 添わなくて	sowanái 添わない	sowanákatta 添わなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
sugarú 縫る cling to, hang on	sugatté 縫って	sugaranákute 縫らなくて	sugaranái 縫らない	sugaranákatta 縫らなかった
sukuú 掬う scoop, dip, ladle	sukutté 掬って	sukuwanákute 掬わなくて	sukuwanái 掬わない	sukuwanákatta 掬わなかった
sukuú 救う rescue from (danger)	sukutté 救って	sukuwanákute 救わなくて	sukuwanái 救わない	sukuwanákatta 救わなかった
surú する do, make	shité して	shinákute しなくて	shinái しない	shinákatta しなかった
susugú 濯ぐ wash, rinse	susuidé 濯いで	susuganákute 濯がなくて	susuganái 濯がない	susuganákatta 濯がなかった
susumerú 進める advance, put forward	susumeté 進めて	susumenákute 進めなくて	susumenái 進めない	susumenákatta 進めなかった
susumerú 勧める recommend, advise	susumeté 勧めて	susumenákute 勧めなくて	susumenái 勧めない	susumenákatta 勧めなかった
susumú 進む advance, go forward	susundé 進んで	susumanákute 進まなくて	susumanái 進まない	susumanákatta 進まなかった
sutarerú 廃れる go out of use	sutareté 廃れて	sutarenákute 廃れなくて	sutarenáí 廃れない	sutarenákatta 廃れなかった
suterú 捨てる throw away, abandon	suteté 捨てて	sutenákute 捨てなくて	sutenái 捨てない	sutenákatta 捨てなかった
suú 吸う inhale, imbibe	sutté 吸って	suwanákute 吸わなくて	suwanái 吸わない	suwanákatta 吸わなかった
suwarú 座る sit down, squat down	suwatté 座って	suwaranákute 座らなくて	suwaranái 座らない	suwaranákatta 座らなかった
tadarerú 爛れる be sore, break out in sores	tadareté 爛れて	tadarenákute 爛れなくて	tadarenái 爛れない	tadarenákatta 爛れなかった
tairagerú 平らげる subdue, subjugate	tairageté 平らげて	tairagenákute 平らげなくて	tairagenái 平らげない	tairagenákatta 平らげなかった
takarú たかる swarm, gather v. i.	takatté たかって	takaranákute たからなくて	takaranái たからない	takaranákatta たからなかった
takú 焚く burn, kindle	taité 焚いて	takanákute 焚かなくて	takanái 焚かない	takanákatta 焚かなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
tamarú 溜る collect, gather v.i.	tamatté 溜って	tamaranákute 溜らなくて	tamaranái 溜らない	tamaranákatta 溜らなかった
tamerú 溜める accumulate, amass v. tr.	tameté 溜めて	tamenákute 溜めなくて	tamenái 溜めない	tamenákatta 溜めなかった
tanjirú 嘆じる lament, bewail, regret	tanjité 嘆じて	tanjinákute 嘆じなくて	tanjinái 嘆じない	tanjinákatta 嘆じなかった
tarirú 足りる be enough, suffice	tarité 足りて	tarinákute 足りなくて	tarinái 足りない	tarinákatta 足りなかった
tarú 足る be enough, suffice	tatté 足って	taranákute 足らなくて	taranái 足らない	taranákatta 足らなかった
tarumú 弛む slacken, be loosened	tarundé 弛んで	tarumanákute 弛まなくて	tarumanái 弛まない	tarumanákatta 弛まなかった
tasú 足す add, made up (for)	tashité 足して	tasánákute 足さなくて	tasanái 足さない	tasánákatta 足さなかった
tatakaú 戦う fight, make war	tatakatté 戦って	tatakawanákute 戦わなくて	tatakawanái 戦わない	tatakawanákatta 戦わなかった
tatamú 畳む fold (clothes)	tatandé 畳んで	tatamanákute 畳まなくて	tatamanái 畳まない	tatamanákatta 畳まなかった
tazusawarú 携わる participate in	tazusawatte 携わって	tazusawaranákute 携わらなくて	tazusawaranái 携わらない	tazusawaranákatta 携わらなかった
tenjirú 転じる turn round, revolve v. tr.	tenjité 転じて	tenjinákute 転じなくて	tenjinái 転じない	tenjinákatta 転じなかった
tobasú 飛ばす let fly, make fly	tobashité 飛ばして	tobasanákute 飛ばさなくて	tobasanái 飛ばさない	tobasanákatta 飛ばさなかった
tobú 飛ぶ fly, take to the wing	tondé 飛んで	tobanákute 飛ばなくて	tobanái 飛ばない	tobanákatta 飛ばなかった
todokōrú 滞る stagnate, be stagnant	todokōtté 滞って	todokōranákute 滞らなくて	todokōranái 滞らない	todokōranákatta 滞らなかった
tōjirú 投じる throw, cast away	tōjité 投じて	tōjinákute 投じなくて	tōjinái 投じない	tōjinákatta 投じなかった
tomarú 泊る stop (at, in), lodge (in)	tomatté 泊って	tomaranákute 泊らなくて	tomaranái 泊らない	tomaranákatta 泊らなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
tomarú 止まる stop, come to a stop	tomatté 止まって	tomaranákute 止まらなくて	tomaranái 止まらない	tomaranákatta 止まらなかった
tomerú 止める stop, put a stop to v. tr.	tometé 止めて	tomenákute 止めなくて	tomenái 止めない	tomenákatta 止めなかった
torawarerú 捕われる be caught, be arrested	torawareté 捕われて	torawarenákute 捕われなくて	torawarenái 捕われない	torawarenákatta 捕われなかった
tōzakerú 遠ざける keep away from	tōzaketé 遠ざけて	tozakenákute 遠ざけなくて	tōzakenái 遠ざけない	tōzakenákatta 遠ざけなかった
tsuburerú 潰れる be crushed, collapse	tsubureté 潰れて	tsuburenákute 潰れなくて	tsuburenái 潰れない	tsuburenákatta 潰れなかった
tsubusú 潰す crush, smash	tsubushité 潰して	tsubusanákute 潰さなくて	tsubusanái 潰さない	tsubusanákatta 潰さなかった
tsugerú 告げる tell, let (a person) know	tsugeté 告げて	tsugenákute 告げなくて	tsugenái 告げない	tsugenákatta 告げなかった
tsugú 次ぐ rank next to	tsuidé 次いで	tsuganákute 次がなくて	tsuganái 次がない	tsuganákatta 次がなかった
tsūjirú 通じる pass, put through	tsūjité 通じて	tsūjinákute 通じなくて	tsūjinái 通じない	tsūjinákatta 通じなかった
tsukamarú 捕まる be caught, be arrested	tsukamatté 捕まって	tsukamaranákute 捕まらなくて	tsukamaranái 捕まらない	tsukamaranákatta 捕まらなかった
tsukaú 使う use, make use of	tsukatté 使って	tsukawanákute 使わなくて	tsukawanái 使わない	tsukawanákatta 使わなかった
tsukawasú 遣わす send, dispatch	tsukawashité 遣わして	tsukawasanákute 遣わさなくて	tsukawasanái 遣わさない	tsukawasanákatta 遣わさなかった
tsukerú 漬ける soak (in), steep (in)	tsuketé 漬けて	tsukenákute 漬けなくて	tsukenái 漬けない	tsukenákatta 漬けなかった
tsukirú 尽きる become exhausted	tsukité 尽きて	tsukinákute 尽きなくて	tsukinái 尽きない	tsukinákatta 尽きなかった
tsumamú 抓む pick, take a pinch of	tsumandé 抓んで	tsumamanákute 抓まなくて	tsumamanái 抓まない	tsumamanákatta 抓まなかった
tsumazukú 躓く take a false step	tsumazuité 躓いて	tsumazukanákute 躓かなくて	tsumazukanái 躓かない	tsumazukanákatta 躓かなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
tsumorú 積もる accumulate, be piled up	tsumotté 積もって	tsumoranákute 積もらなくて	tsumoranái 積もらない	tsumoranákatta 積もらなかった
tsumú 積む pile up, stack v. i.	tsundé 積んで	tsumanákute 積まなくて	tsumanái 積まない	tsumanákatta 積まなかった
tsumú 摘む pick, pluck, pull out v. tr.	tsundé 摘んで	tsumanákute 摘まなくて	tsumanái 摘まない	tsumanákatta 摘まなかった
tsunagarú 繋がる be connected, hicht (in, to)	tsunagatté 繋がって	tsunagaranákute 繋がらなくて	tsunagaranái 繋がらない	tsunagaranákatta 繋がらなかった
tsunagú 繋ぐ tie, connect, tether	tsunaidé 繋いで	tsunaganákute 繋がなくて	tsunaganái 繋がない	tsunaganákatta 繋がなかった
tsuranarú 連なる range, lie in a row	tsuranatté 連なって	tsuranaranákute 連ならなくて	tsuranaranái 連ならない	tsuranaranákatta 連ならなかった
tsuranerú 連ねる link, join, put in a row	tsuraneté 連ねて	tsuranenákute 連ねなくて	tsuranenái 連ねない	tsuranenákatta 連ねなかった
tsurerú 連れる take (with), bring (with)	tsureté 連れて	tsurenákute 連れなくて	tsurenái 連れない	tsurenákatta 連れなかった
tsurú 釣る angle (for fish)	tsutté 釣って	tsuranákute 釣らなくて	tsuranái 釣らない	tsuranákatta 釣らなかった
tsutaerú 伝える convey, report, transmit	tsutaeté 伝えて	tsutaenákute 伝えなくて	tsutaenái 伝えない	tsutaenákatta 伝えなかった
tsutawarú 伝わる be handed down	tsutawatté 伝わって	tsutawaranákute 伝わらなくて	tsutawaranái 伝わらない	tsutawaranákatta 伝わらなかった
tsuzukú 続く continue, keep on	tsuzuité 続いて	tsuzukanákute 続かなくて	tsuzukanái 続かない	tsuzukanákatta 続かなかった
uerú 植える plant (a tree)	ueté 植えて	uenákute 植えなくて	uenái 植えない	uenákatta 植えなかった
ukaberú 浮べる float, set (a ship) afloat	ukabeté 浮べて	ukabenákute 浮べなくて	ukabenái 浮べない	ukabenákatta 浮べなかった
ukabú 浮ぶ float (on water, in air)	ukandé 浮んで	ukabanákute 浮ばなくて	ukabanái 浮ばない	ukabanákatta 浮ばなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
ukagaú 伺う call on (a person)	ukagatté 伺って	ukagawanákute 伺わなくて	ukagawanái 伺わない	ukagawanákatta 伺わなかった
ukagaú 窺う watch for (a chance)	ukagatté 窺って	ukagawanákute 窺わなくて	ukagawanái 窺わない	ukagawanákatta 窺わなかった
ukarerú 浮かれる make merry, be gay	ukareté 浮かれて	ukarenákute 浮かれなくて	ukarenái 浮かれない	ukarenákatta 浮かれなかった
uketorú 受取る receive, accept	uketotté 受取って	uketoranákute 受取らなくて	uketoranái 受取らない	uketoranákatta 受取らなかった
ukú 浮く float, become buoyant	uité 浮いて	ukanákute 浮かなくて	ukanái 浮かない	ukanákatta 浮かなかった
umarerú 生れる be born, see the light	umareté 生まれて	umarenákute 生れなくて	umarenái 生れない	umarenákatta 生れなかった
umarú 埋まる be filled up	umatté 埋まって	umaranákute 埋まらなくて	umaranái 埋まらない	umaranákatta 埋まらなかった
umú 産む bear, give birth to	undé 産んで	umanákute 産まなくて	umanái 産まない	umanákatta 産まなかった
unasarerú うなされる have a nightmare	unasareté うなされて	unasarenákute うなされなくて	unasarenái うなされない	unasarenákatta うなされなかった
unuborerú 自惚れる be vain, be conceited	unuboreté 自惚れて	unuborenákute 自惚れなくて	unuborenái 自惚れない	unuborenákatta 自惚れなかった
urerú 売れる sell, be in demand	ureté 売れて	urenákute 売れなくて	urenái 売れない	urenákatta 売れなかった
urotsukú うろつく loiter, wander (about)	urotsuité うろついて	urotsukanákute うろつかなくて	urotsukanái うろつかない	urotsukanákatta うろつかなかった
urú 売る sell, deal in (goods)	utté 売って	uranákute 売らなくて	uranái 売らない	uranákatta 売らなかった
ushinaú 失う lose, miss (a chance)	ushinatté 失って	ushinawanákute 失わなくて	ushinawanái 失わない	ushinawanákatta 失わなかった
usuragú 薄らぐ thin, grow pale v. i.	usuraidé 薄らいで	usuraganákute 薄らがなくて	usuraganái 薄らがない	usuraganákatta 薄らがなかった
utagaú 疑う doubt, be doubtful of	utagatté 疑って	utagawanákute 疑わなくて	utagawanái 疑わない	utagawanákatta 疑わなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
utaú 歌う sing, chant	utatté 歌って	utawanákute 歌わなくて	utawanái 歌わない	utawanákatta 歌わなかった
utsumukú 俯向く look downward	utsumuité 俯向いて	utsumukanákute 俯向かなくて	utsumukanái 俯向かない	utsumukanákatta 俯向かなかった
uttaerú 訴える go to law (with a person)	uttaeté 訴えて	uttaenákute 訴えなくて	uttaenái 訴えない	uttaenákatta 訴えなかった
uzukumarú 蹲る crouch, squat down	uzukumatté 蹲って	uzukumaranákute 蹲らなくて	uzukumaranái 蹲らない	uzukumaranákatta 蹲らなかった
uzumorerú 埋もれる be buried, be covered with	uzumoreté 埋もれて	uzumorenákute 埋もれなくて	uzumorenái 埋もれない	uzumorenákatta 埋もれなかった
wabirú 詫びる apologize for (a fault)	wabité 詫びて	wabinákute 詫びなくて	wabinái 詫びない	wabinákatta 詫びなかった
wakú 沸く boil, grow hot	waité 沸いて	wakanákute 沸かなくて	wakanái 沸かない	wakanákatta 沸かなかった
warau 笑う laugh, smile	waratté 笑って	warawanákute 笑わなくて	warawanái 笑わない	warawanákatta 笑わなかった
warawasú 笑わす move to laughter	warawashité 笑わして	warawasanákute 笑わさなくて	warawasanái 笑わさない	warawasanákatta 笑わさなかった
warerú 割れる split, cleave v. i.	wareté 割れて	warenákute 割れなくて	warenái 割れない	warenákatta 割れなかった
warú 割る divide, cut, halve v. tr.	watté 割って	waranákute 割らなくて	waranái 割らない	waranákatta 割らなかった
wasurerú 忘れる forget, be forgetful of	wasureté 忘れて	wasurenákute 忘れなくて	wasurenái 忘れない	wasurenákatta 忘れなかった
watarú 渡る go over, go across	watatté 渡って	wataranákute 渡らなくて	wataranái 渡らない	wataranákatta 渡らなかった
watarú 互る range (from A to B, etc.) v. i.	watatté 互って	wataranákute 互らなくて	wataranái 互らない	wataranákatta 互らなかった
watasú 渡す hand over (to), deliver	watashité 渡して	watasanákute 渡さなくて	watasanái 渡さない	watasanákatta 渡さなかった
wazurawasú 煩わす trouble, keep (a person) busy	wazurawashité 煩わして	wazurawasanákute 煩わさなくて	wazurawasanái 煩わさない	wazurawasanákatta 煩わさなかった

GROUP ONE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
yakerú 焼ける burn, be burned v. i.	yaketé 焼けて	yakenákute 焼けなくて	yakenái 焼けない	yakenákatta 焼けなかった
yakú 焼く burn, roast v. tr.	yaité 焼いて	yakanákute 焼かなくて	yakanái 焼かない	yakanákatta 焼かなかった
yamerú 止める give up, stop	yameté 止めて	yamenákute 止めなくて	yamenái 止めない	yamenákatta 止めなかった
yamú 止む stop, subside v. i.	yandé 止んで	yamanákute 止まなくて	yamanái 止まない	yamanákatta 止まなかった
yararerú やられる be done, have (anything done)	yarareté やられて	yararenákute やられなくて	yararenái やられない	yararenákatta やられなかった
yarú 遣る give, let have	yatté 遣って	aranákute 遣らなくて	aranái 遣らない	aranákatta 遣らなかった
yaserú 痩せる get lean, lose weight	yaseté 痩せて	yasenákute 痩せなくて	yasenái 痩せない	yasenákatta 痩せなかった
yawaragerú 和らげる soften (one's voice).	yawarageté 和らげて	yawaragenákute 和らげなくて	yawaragenái 和らげない	yawaragenákatta 和らげなかった
yawaragú 和らぐ soften, become mild	yawaraidé 和らいで	yawaraganákute 和らがなくて	yawaraganái 和らがない	yawaraganákatta 和らがなかった
yobú 呼ぶ call, call out to	yondé 呼んで	yobanákute 呼ばなくて	yobanái 呼ばない	yobanákatta 呼ばなかった
yogorerú 汚れる become dirty	yogoreté 汚れて	yogorenákute 汚れなくて	yogorenái 汚れない	yogorenákatta 汚れなかった
yogosú 汚す stain, blemish	yogoshité 汚して	yogosanákute 汚さなくて	yogosanái 汚さない	yogosanákatta 汚さなかった
yorú 寄る approach	yotté 寄って	yoranákute 寄らなくて	yoranái 寄らない	yoranákatta 寄らなかった
yusuburú 揺すぶる shake, swing v. tr.	yusubutté 揺すぶって	yusuburanákute 揺すぶらなくて	yusuburanái 揺すぶらない	yusuburanákatta 揺すぶらなかった
yusugú 濯ぐ wash out, rinse	usuidé 濯いで	yusuganákute 濯がなくて	yusuganái 濯がない	yusuganákatta 濯がなかった
yusurú 強請る extort (money)	yusutté 強請って	yusuranákute 強請らなくて	yusuranái 強請らない	yusuranákatta 強請らなかった
yuú 結う dress (hair)	yutté 結って	yuwanákute 結わなくて	yuwanái 結わない	yuwanákatta 結わなかった
yuzurú 譲る hand over	yuzutté 譲って	yuzuranákute 譲らなくて	yuzuranái 譲らない	yuzuranákatta 譲らなかった

GROUP TWO

Main Characteristics

Simple Present :	Stressed on the second last syllable.
Subordinate	Positive : Stressed on the same syllable as the one accentuated in its simple present form.
	Negative : Stressed on the terminal <i>a</i> of the verbal <i>a</i> -stem.
Negative Form	with <i>nai</i> ない : Stressed on the terminal <i>a</i> of the verbal <i>a</i> -stem.
	with <i>nakatta</i> なかった : Stressed on the terminal <i>a</i> of the verbal <i>a</i> -stem.

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
abáku 発く disclose, divulge	abáite 発いて	abakánakute 発かなくて	abakánai 発かない	abakánakatta 発かなかった
abúru 焙る roast, broil, grill, toast	abútte 焙って	aburánakute 焙らなくて	aburánai 焙らない	aburánakatta 焙らなかった
aégu 喘ぐ pant, gasp (for breath)	aéide 喘いで	aegánakute 喘がなくて	aegánai 喘がない	aegánakatta 喘がなかった
ajiwáu 味わう taste, appreciate	ajiwátte 味わって	ajiwawánakute 味わわなくて	ajiwawánai 味わわない	ajiwawánakatta 味わわなかった
akináu 商う sell, deal in, trade in	akinátte 商って	akinawánakute 商わなくて	akinawánai 商わない	akinawánakatta 商わなかった
amásu 余す leave (over), spare	amáshite 余して	amasánakute 余さなくて	amasánai 余さない	amasánakatta 余さなかった
ámu 編む knit, crochet	ánde 編んで	amánakute 編まなくて	amánai 編まない	amánakatta 編まなかった
anadóru 侮る despise, scorn	anadótte 侮って	anadoránakute 侮らなくて	anadoránai 侮らない	anadoránakatta 侮らなかった
aógu 扇ぐ fan (a fire, a person)	aóide 扇いで	aogánakute 扇がなくて	aogánai 扇がない	aogánakatta 扇がなかった
arasóu 争う dispute, argue	arasótte 争って	arasowánakute 争わなくて	arasowánai 争わない	arasowánakatta 争わなかった
arawásu 現わす show (anger, etc)	arawáshite 現わして	arawasánakute 現わさなくて	arawasánai 現わさない	arawasánakatta 現わさなかった
arúku 歩く walk, go on foot	arúite 歩いて	arukánakute 歩かなくて	arukánai 歩かない	arukánakatta 歩かなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
asebámu 汗ばむ be slightly sweaty	asebánde 汗ばんで	asebamánakute 汗ばまなくて	asebamánai 汗ばまない	asebamánakatta 汗ばまなかった
aséru 焦る be in a hurry	asétte 焦って	aseránakute 焦らなくて	aseránai 焦らない	aseránakatta 焦らなかった
ashiráu あしらう treat, handle	ashirátte あしらって	ashirawánakute あしらわなくて	ashirawánai あしらわない	ashirawánakatta あしらわなかった
atsumáru 集まる gather, collect	atsumátte 集まって	atsumaránakute 集まらなくて	atsumaránai 集まらない	atsumaránakatta 集まらなかった
áu 会う meet, interview	átte 会って	awánakute 会わなくて	awánai 会わない	awánakatta 会わなかった
awarému 憐れむ pity, have mercy	awarénde 憐れんで	awaremánakute 憐れまなくて	awaremánai 憐れまない	awaremánakatta 憐れまなかった
ayabúmu 危ぶむ fear, doubt	ayabúnde 危ぶんで	ayabumánakute 危ぶまなくて	ayabumánai 危ぶまない	ayabumánakatta 危ぶまなかった
ayakáru あやか resemble, to take after	ayakátte あやかって	ayakaránakute あやからなくて	ayakaránai あやからない	ayakaránakatta あやからなかった
ayamáru 謝る apologize	ayamátte 謝って	ayamaránakute 謝らなくて	ayamaránai 謝らない	ayamaránakatta 謝らなかった
ayamáru 誤る mistake, err	ayamátte 誤って	ayamaránakute 誤らなくて	ayamaránai 誤らない	ayamaránakatta 誤らなかった
ayashímu 怪しむ doubt, question	ayashínde 怪しんで	ayashimánakute 怪しまなくて	ayashimánai 怪しまない	ayashimánakatta 怪しまなかった
ayásu あやす nurse, humour (a baby)	ayáshite あやして	ayasánakute あやさなくて	ayasánai あやさない	ayasánakatta あやさなかった
ayatsúru 操る handle, manage	ayatsútte 操って	ayatsuránakute 操らなくて	ayatsuránai 操らない	ayatsuránakatta 操らなかった
azamúku 欺く deceive, cheat	azamúite 欺いて	azamukánakute 欺かなくて	azamukánai 欺かない	azamukánakatta 欺かなかった
azukáru 預かる take charge of	azukátte 預かって	azukaránakute 預からなくて	azukaránai 預からない	azukaránakatta 預からなかった
bakásu 化かす bewitch, enchant	bakáshite 化かして	bakasánakute 化かさなくて	bakasánai 化かさない	bakasánakatta 化かさなかった
barásu ばらす pull down (a house), disjoint	baráshite ばらして	barasánakute ばらさなくて	barasánai ばらさない	barasánakatta ばらさなかった
bundóru 分捕る capture, seize	bundótte 分捕って	bundoránakute 分捕らなくて	bundoránai 分捕らない	bundoránakatta 分捕らなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
bútsu 打つ beat, strike	bútte 打って	butánakute 打たなくて	butánai 打たない	butánakatta 打たなかった
chakásu 茶化す make fun of, laugh away	chakáshite 茶化して	chakasánakute 茶化さなくて	chakasánai 茶化さない	chakasánakatta 茶化さなかった
chibashiru 血走る become bloodshot	chibashitte 血走って	chibashiránakute 血走らなくて	chibashiránai 血走らない	chibashiránakatta 血走らなかった
chigíru ちぎる tear off, tear (to pieces)	chigitte ちぎって	chigiránakute ちぎらなくて	chigiránai ちぎらない	chigiránakatta ちぎらなかった
chigíru 契る pledge, vow, swear	chigitte 契って	chigiránakute 契らなくて	chigiránai 契らない	chigiránakatta 契らなかった
chikáu 誓う swear, pledge	chikátte 誓って	chikawánakute 誓わなくて	chikawánai 誓わない	chikawánakatta 誓わなかった
chikayóru 近寄る go (come) near	chikayótte 近寄って	chikayoránakute 近寄らなくて	chikayoránai 近寄らない	chikayoránakatta 近寄らなかった
chikazúku 近づく approach, get near	chikazúite 近づいて	chikazukánakute 近づかなくて	chikazukánai 近づかない	chikazukánakatta 近づかなかった
chimayóu 血迷う be beside oneself	chimayótte 血迷って	chimayowánakute 血迷わなくて	chimayowánai 血迷わない	chimayowánakatta 血迷わなかった
chinámu 因む be connected with	chinánde 因んで	chinamánakute 因まなくて	chinamánai 因まない	chinamánakatta 因まなかった
dakitsúku 抱き付く cling to, embrace	dakitsúite 抱き付いて	dakitsukánakute 抱き付かなくて	dakitsukánai 抱き付かない	dakitsukánakatta 抱き付かなかった
damáru 黙る become silent	damátte 黙って	damaránakute 黙らなくて	damaránai 黙らない	damaránakatta 黙らなかった
damásu 騙す deceive, cheat	damáshite 騙して	damasánakute 騙さなくて	damasánai 騙さない	damasánakatta 騙さなかった
dásu 出す take out, put out	dáshite 出して	dasánakute 出さなくて	dasánai 出さない	dasánakatta 出さなかった
déru 出る come (go) out	déte 出て	dénakute 出なくて	dénai 出ない	dénakatta 出なかった
donáru 奴鳴る cry, shout, roar	donátte 奴鳴って	donaránakute 奴鳴らなくて	donaránai 奴鳴らない	donaránakatta 奴鳴らなかった
doyásu どやす drub, beat	doyáshite どやして	doyasánakute どやさなくて	doyasánai どやさない	doyasánakatta どやさなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
egáku 描く draw, picture, paint	egáite 描いて	egakánakute 描かなくて	egakánai 描かない	egakánakatta 描かなかった
egúru 抉る scoop out, gouge	egútte 抉って	eguránakute 抉らなくて	eguránai 抉らない	eguránakatta 抉らなかった
erábu 選ぶ choose, prefer	eránde 選んで	erabánakute 選ばなくて	erabánai 選ばない	erabánakatta 選ばなかった
eragáru 偉がる be self important	eragátte 偉がって	eragaránakute 偉がらなくて	eragaránai 偉がらない	eragaránakatta 偉がらなかった
éru 得る obtain, acquire	éte 得て	énakute 得なくて	énai 得ない	énakatta 得なかった
fukásu 蒸かす steam v. tr.	fukáshite 蒸かして	fukasánakute 蒸かさなくて	fukasánai 蒸かさない	fukasánakatta 蒸かさなかった
fúku 吹く blow, breathe out	fúite 吹いて	fukánakute 吹かなくて	fukánai 吹かない	fukánakatta 吹かなかった
fukúmu 含む keep in one's mouth	fukúnde 含んで	fukumánakute 含まなくて	fukumánai 含まない	fukumánakatta 含まなかった
funsóru 扮する dress (up), garb oneself (in)	fúnshite 扮して	funshínakute 扮しなくて	funshínai 扮しない	funshínakatta 扮しなかった
fúru 降る fall (rain), descend	fútte 降って	furánakute 降らなくて	furánai 降らない	furánakatta 降らなかった
fuségu 防ぐ defend (oneself)	fuséide 防いで	fusegánakute 防がなくて	fusegánai 防がない	fusegánakatta 防がなかった
futóru 肥る fatten, grow stout	futótte 肥って	futoránakute 肥らなくて	futoránai 肥らない	futoránakatta 肥らなかった
fuyásu 殖やす increase, multiply	fuyáshite 殖やして	fuyasánakute 殖やさなくて	fuyasánai 殖やさない	fuyasánakatta 殖やさなかった
gambáru 頑張る persist in, insist on	gambátte 頑張って	gambaránakute 頑張らなくて	gambaránai 頑張らない	gambaránakatta 頑張らなかった
gomakásu 誤魔化す cheat, deceive	gomakáshite 誤魔化して	gomakasánakute 誤魔化さなくて	gomakasánai 誤魔化さない	gomakasánakatta 誤魔化さなかった
gyosóru 御する manage, handle	gyóshite 御して	gyoshínakute 御しなくて	gyoshínai 御しない	gyoshínakatta 御しなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
habúku 省く exclude, eliminate	habúite 省いて	habukánakute 省かなくて	habukánai 省かない	habukánakatta 省かなかった
hagemásu 励ます encourage, spur (on)	hagemáshite 励まして	hagemasánakute 励まさなくて	hagemasánai 励まさない	hagemasánakatta 励まさなかった
hagému 励む strive (labour) for	hagénde 励んで	hagemánakute 励まなくて	hagemánai 励まない	hagemánakatta 励まなかった
hágu 剥ぐ tear off, strip off	háide 剥いで	hagánakute 剥がなくて	hagánai 剥がない	hagánakatta 剥がなかった
hajíku 弾く fillip, flip, snap	hajiite 弾いて	hajikánakute 弾かなくて	hajikánai 弾かない	hajikánakatta 弾かなかった
hakadóru 抄取る advance, progress	hakadótte 抄取って	hakadoránakute 抄取らなくて	hakadoránai 抄取らない	hakadoránakatta 抄取らなかった
hakáru 計る measure, gauge	hakátte 計って	hakaránakute 計らなくて	hakaránai 計らない	hakaránakatta 計らなかった
háku 掃く sweep, brush	háite 掃いて	hakánakute 掃かなくて	hakánai 掃かない	hakánakatta 掃かなかった
háku 吐く vomit, spew	háite 吐いて	hakánakute 吐かなくて	hakánai 吐かない	hakánakatta 吐かなかった
hanásu 話す speak, talk	hanáshite 話して	hanasánakute 話さなくて	hanasánai 話さない	hanasánakatta 話さなかった
hanikámu はにかむ be shy, look abashed	hanikánde はにかんで	hanikamánakute はにかまなくて	hanikamánai はにかまない	hanikamánakatta はにかまなかった
haóru 羽織る put on, fling over	haótte 羽織って	haoránakute 羽織らなくて	haoránai 羽織らない	haoránakatta 羽織らなかった
harásu 晴らす dispel (doubts)	haráshite 晴らして	harasánakute 晴らさなくて	harasánai 晴らさない	harasánakatta 晴らさなかった
haráu 払う pay, settle (account)	harátte 払って	harawánakute 払わなくて	harawánai 払わない	harawánakatta 払わなかった
hasámu 挟む put between, hold between	hasánde 挟んで	hasamánakute 挟まなくて	hasamánai 挟まない	hasamánakatta 挟まなかった
hashíru 走る run, rush, dart	hashítte 走って	hashiránakute 走らなくて	hashiránai 走らない	hashiránakatta 走らなかった
hataku はたく dust, beat, strike	hataíte はたいて	hatakánakute はたかなくて	hatakánai はたかない	hatakánakatta はたかなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
hatásu 果す carry out, accomplish	hatáshite 果して	hatasánakute 果さなくて	hatasánai 果さない	hatasánakatta 果さなかった
háu 這う crawl, grovel	hátte 這って	hawánakute 這わなくて	hawánai 這わない	hawánakatta 這わなかった
hayamáru 早まる be hasty, be rash	hayamátte 早まって	hayamaránakute 早まらなくて	hayamaránai 早まらない	hayamaránakatta 早まらなかった
hayáru 流行る be in fashion	hayátte 流行って	hayaránakute 流行らなくて	hayaránai 流行らない	hayaránakatta 流行らなかった
hedatáru 距たる be distant (from)	hedatátte 距たって	hedataránakute 距たらなくて	hedataránai 距たらない	hedataránakatta 距たらなかった
hetsuráu へつらう flatter, adulate	hetsurátte へつらって	hetsurawánakute へつらわなくて	hetsurawánai へつらわない	hetsurawánakatta へつらわなかった
hibiku 響く sound, resound	hibiíte 響いて	hibikánakute 響かなくて	hibikánai 響かない	hibikánakatta 響かなかった
higámu 僻む become jaundiced	higándé 僻んで	higamánakute 僻まなくて	higamánai 僻まない	higamánakatta 僻まなかった
hikáru 光る shine, glitter	hikátte 光って	hikaránakute 光らなくて	hikaránai 光らない	hikaránakatta 光らなかった
hikkáku 引っ掻く scratch, claw	hikkáíte 引っ掻いて	hikkakánakute 引っ掻かなくて	hikkakánai 引っ掻かない	hikkakánakatta 引っ掻かなかった
hikkomásu 引っ込ます draw in, withdraw	hikkomáshite 引っ込まして	hikkomasánakute 引っ込まさなくて	hikkomasánai 引っ込まさない	hikkomasánakatta 引っ込まなかった
hinéru 捻る twirl, twist	hinéíte 捻って	hineránakute 捻らなくて	hineránai 捻らない	hineránakatta 捻らなかった
hippáru 引っ張る pull, draw, drag	hippátte 引っ張って	hipparánakute 引っ張らなくて	hipparánai 引っ張らない	hipparánakatta 引っ張らなかった
hiráku 開く open, uncover	hiráíte 開いて	hirakánakute 開かなくて	hirakánai 開かない	hirakánakatta 開かなかった
hiraméku 閃く flash, flicker v.i.	hiraméíte 閃いて	hiramekánakute 閃めかなくて	hiramekánai 閃めかない	hiramekánakatta 閃めかなかった
hishígu 拉ぐ crush, smash	hishíide 拉いで	hishigánakute 拉がなくて	hishigánai 拉がない	hishigánakatta 拉がなかった
hisómu 潜む lurk, lie concealed	hisónde 潜んで	hisománakute 潜まなくて	hisománai 潜まない	hisománakatta 潜まなかった
hitáru 浸る soak v.i., to be soaked	hitátte 浸って	hitaránakute 浸らなくて	hitaránai 浸らない	hitaránakatta 浸らなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
hitásu 浸す soak, moisten v. tr.	hitáshite 浸して	hitasánakute 浸さなくて	hitasánai 浸さない	hitasánakatta 浸さなかった
hiyakásu 冷やかす banter, jeer at	hiyakáshite 冷やかして	hiyakasánakute 冷やかさなくて	hiyakasánai 冷やかさない	hiyakasánakatta 冷やかさなかった
hizamazúku 跪く kneel (down)	hizamazúite 跪いて	hizamazukánakute 跪かなくて	hizamazukánai 跪かない	hizamazukánakatta 跪かなかった
hodóku 解く undo, untie	hodóite 解いて	hodokánakute 解かなくて	hodokánai 解かない	hodokánakatta 解かなかった
hokóru 誇る boast of, brag of	hokótte 誇って	hokoránakute 誇らなくて	hokoránai 誇らない	hokoránakatta 誇らなかった
hohoému ほほ笑む smile, begin to bloom	hohoénde ほほ笑んで	hohoemánakute ほほ笑まなくて	hohoemánai ほほ笑まない	hohoemánakatta ほほ笑まなかった
hōmúru 葬る bury, inter	hōmútte 葬って	hōmuránakute 葬らなくて	hōmuránai 葬らない	hōmuránakatta 葬らなかった
honomekásu 仄めかす show faintly	honomekáshite 仄めかして	honomekasánakute 仄めかさなくて	honomekasánai 仄めかさない	honomekasánakatta 仄めかさなかった
hóru 彫る carve, tattoo	hótte 彫って	horánakute 彫らなくて	horánai 彫らない	horánakatta 彫らなかった
hóru 掘る dig, delve	hótte 掘って	horánakute 掘らなくて	horánai 掘らない	horánakatta 掘らなかった
hoshigáru 欲しが る desire, want	hoshigátte 欲しがって	hoshigaránakute 欲しがらなくて	hoshigaránai 欲しがらない	hoshigaránakatta 欲しがらなかった
hósu 干す dry, desiccate	hóshite 干して	hosánakute 干さなくて	hosánai 干さない	hosánakatta 干さなかった
ibáru 威張る be proud, to be haughty	ibátte 威張って	ibaránakute 威張らなくて	ibaránai 威張らない	ibaránakatta 威張らなかった
ibúsu 燻す smoke, fumigate	ibúshite 燻して	ibusánakute 燻さなくて	ibusánai 燻さない	ibusánakatta 燻さなかった
idómu 挑む challenge (to fight)	idónde 挑んで	idománakute 挑まなくて	idománai 挑まない	idománakatta 挑まなかった
ikásu 生かす revive, keep alive	ikáshite 生かして	ikasánakute 生かさなくて	ikasánai 生かさない	ikasánakatta 生かさなかった
inanáku 嘶く neigh, whinny	inanáite 嘶いて	inanakánakute 嘶かなくて	inanakánai 嘶かない	inanakánakatta 嘶かなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
inóru 祈る pray (to), say a prayer	inótte 祈って	inoránakute 祈らなくて	inoránai 祈らない	inoránakatta 祈らなかった
irodóru 彩る color, paint	irodótte 彩って	irodoránakute 彩らなくて	irodoránai 彩らない	irodoránakatta 彩らなかった
iroméku 色めく color, be tinged	iroméite 色めいて	iromekánakute 色めかなくて	iromekánai 色めかない	iromekánakatta 色めかなかった
irozuku 色付く color, become colored	irozúite 色付いて	irozukanakute 色付かなくて	irozukanai 色付かない	irozukanakatta 色付かなかった
iru 煎る parch (beans), fire (tea)	ítte 煎って	iránakute 煎らなくて	iránai 煎らない	iránakatta 煎らなかった
isógu 急ぐ make haste, hasten	isóide 急いで	isogánakute 急がなくて	isogánai 急がない	isogánakatta 急がなかった
itagáru 痛がる complain of pain	itagátte 痛がって	itagaránakute 痛がらなくて	itagaránai 痛がらない	itagaránakatta 痛がらなかった
itámu 痛む feel a pain	itánde 痛んで	itamánakute 痛まなくて	itamánai 痛まない	itamánakatta 痛まなかった
itawáru 労わる pity, care for	itawátte 労わって	itawaránakute 労わらなくて	itawaránai 労わらない	itawaránakatta 労わらなかった
itonámu 営む perform, hold (a ceremony)	itonánde 営んで	itonamánakute 営まなくて	itonamánai 営まない	itonamánakatta 営まなかった
itsuwáru 偽る tell a lie, feign	itsuwátte 偽って	itsuwaránakute 偽らなくて	itsuwaránai 偽らない	itsuwaránakatta 偽らなかった
iwáu 祝う congratulate (a person on)	iwátte 祝って	iwawánakute 祝わなくて	iwawánai 祝わない	iwawánakatta 祝わなかった
iyagáru 嫌がる dislike, hate, grudge	iyagátte 嫌がって	iyagaránakute 嫌がらなくて	iyagaránai 嫌がらない	iyagaránakatta 嫌がらなかった
iyashímu 卑しむ despise, disdain	iyashínde 卑しんで	iyashimánakute 卑しまなくて	iyashimánai 卑しまない	iyashimánakatta 卑しまなかった
iyásu 癒す heal (a person of a wound)	iyáshite 癒して	iyasánakute 癒さなくて	iyasánai 癒さない	iyasánakatta 癒さなかった
izanáu 誘う invite, entice	izanátte 誘って	izanawánakute 誘わなくて	izanawánai 誘わない	izanawánakatta 誘わなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
jirásu 焦らす irritate, provoke	jiráshite 焦らして	jirasánakute 焦らさなくて	jirasánai 焦らさない	jirasánakatta 焦らさなかった
kabáu 庇う protect (the weak)	kabátte 庇って	kabawánakute 庇わなくて	kabawánai 庇わない	kabawánakatta 庇わなかった
kabúru 被る put on, wear (on the head)	kabútte 被って	kaburánakute 被らなくて	kaburánai 被らない	kaburánakatta 被らなかった
kagayáku 輝く shine, sparkle, gleam	kagayáite 輝いて	kagayakánakute 輝かなくて	kagayakánai 輝かない	kagayakánakatta 輝かなかった
kagíru 限る limit, restrict	kagítte 限って	kagiránakute 限らなくて	kagiránai 限らない	kagiránakatta 限らなかった
kajíru 齧る gnaw, nibble (at)	kajítte 齧って	kajiránakute 齧らなくて	kajiránai 齧らない	kajiránakatta 齧らなかった
kakáru 掛かる hang (on, from), be suspended	kakátte 掛けて	kakaránakute 掛からなくて	kakaránai 掛からない	kakaránakatta 掛からなかった
káku 掻く scratch (one's head)	káite 掻いて	kakánakute 掻かなくて	kakánai 掻かない	kakánakatta 掻かなかった
káku 書く write, compose, (a poem)	káite 書いて	kakánakute 書かなくて	kakánai 書かない	kakánakatta 書かなかった
kakúsu 隠す hide, conceal	kakúshite 隠して	kakusánakute 隠さなくて	kakusánai 隠さない	kakusánakatta 隠さなかった
kamáu 構う mind, care about	kamátte 構って	kamawánakute 構わなくて	kamawánai 構わない	kamawánakatta 構わなかった
kanashímu 悲しむ grieve, be sad	kanashínde 悲しんで	kanashimánakute 悲しまなくて	kanashimánai 悲しまない	kanashimánakatta 悲しまなかった
kanáu 適う suit (one's fancy)	kanátte 適って	kanawánakute 適わなくて	kanawánai 適わない	kanawánakatta 適わなかった
karakáu からかう banter, tease, make fun of	karakátte からかって	karakawánakute からかわなくて	karakawánai からかわない	karakawánakatta からかわなかった
karamáru 絡まる twine round, twist about v.i.	karamátte 絡まって	karamaránakute 絡まらなくて	karamaránai 絡まらない	karamaránakatta 絡まらなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
karámu 絡む coil around, get twisted	karánde 絡んで	karamánakute 絡まなくて	karamánai 絡まない	karamánakatta 絡まなかった
kasámu 嵩む grow bulky, swell	kasánde 嵩んで	kasamánakute 嵩まなくて	kasamánai 嵩まない	kasamánakatta 嵩まなかった
kaségu 稼ぐ earn	kaséide 稼いで	kasegánakute 稼がなくて	kasegánai 稼がない	kasegánakatta 稼がなかった
kashikomáru 畏まる obey (with respect)	kashikomátte 畏まって	kashikomaránakute 畏まらなくて	kashikomará- nai 畏まらない	kashikomaránakat- ta 畏まらなかった
kashizúku 侍く wait upon, attend on	kashizúite 侍いて	kashizukánakute 侍かなくて	kashizukánai 侍かない	kashizukánakatta 侍かなかった
katamúku 傾く incline (to), tilt	katamúite 傾いて	katamukánakute 傾かなくて	katamukánai 傾かない	katamukánakatta 傾かなかった
kátsu 勝つ win, vanquish	kátte 勝って	katánakute 勝たなくて	katánai 勝たない	katánakatta 勝たなかった
katsúgu 担ぐ carry on the shoulder	katsúide 担いで	katsugánakute 担がなくて	katsugánai 担がない	katsugánakatta 担がなかった
káu 飼う keep (an animal)	kátte 飼って	kawánakute 飼わなくて	kawánai 飼わない	kawánakatta 飼わなかった
kawaijáru 可愛がる love, pet, be attached (to)	kawaijátte 可愛がって	kawaijaránakute 可愛がらなくて	kawaijaránai 可愛がらない	kawaijaránakatta 可愛がらなかった
kawakásu 乾かす dry, desiccate	kawakáshite 乾かして	kawakasánakute 乾かさなくて	kawakasánai 乾かさない	kawakasánakatta 乾かさなかった
kawáku 乾く dry, be dry, dry up v.i.	kawáite 乾いて	kawakánakute 乾かなくて	kawakánai 乾かない	kawakánakatta 乾かなかった
kayugáru 痒がる complain of itching	kayugátte 痒がって	kayugaránakute 痒がらなくて	kayugaránai 痒がらない	kayugaránakatta 痒がらなかった
kegásu 汚す make unclean, soil	kegáshite 汚して	kegasánakute 汚さなくて	kegasánai 汚さない	kegasánakatta 汚さなかった
kéru 蹴る kick (at), hack	kétte 蹴って	keránakute 蹴らなくて	keránai 蹴らない	keránakatta 蹴らなかった
kiraméku 輝く glitter, sparkle	kiraméite 輝いて	kiramekánakute 輝かなくて	kiramekánai 輝かない	kiramekánakatta 輝かなかった
kirásu 切らす run out of, be short of	kiráshite 切らして	kirasánakute 切らさなくて	kirasánai 切らさない	kirasánakatta 切らさなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
kíru 切る cut, chop, hash	kítte 切って	kiránakute 切らなくて	kiránai 切らない	kiránakatta 切らなかった
kitásu 来たす cause, bring about	kitáshite 来たして	kitasánakute 来たさなくて	kitasánai 来たさない	kitasánakatta 来たさなかった
kiwamaru 極まる end, reach the extreme	kiwamátte 極まって	kiwamaránakute 極まらなくて	kiwamaráni 極まらない	kiwamaránakatta 極まらなかった
kizukáu 氣遣う be anxious (about, for)	kizukátte 氣遣って	kizukawánakute 氣遣わなくて	kizukawánai 氣遣わない	kizukawánakatta 氣遣わなかった
kizúku 築く build, construct	kizúite 築いて	kizukánakute 築かなくて	kizukánai 築かない	kizukánakatta 築かなかった
kobósu 零す spill, drop, spill (milk)	kobóshite 零して	kobosánakute 零さなくて	kobosánai 零さない	kobosánakatta 零さなかった
kogásu 焦がす burn, scorch, singe	kogáshite 焦がして	kogasánakute 焦がさなくて	kogasánai 焦がさない	kogasánakatta 焦がさなかった
kógu 漕ぐ row (boat), paddle	kóide 漕いで	kogánakute 漕がなくて	kogánai 漕がない	kogánakatta 漕がなかった
koinegáu 希う beg, request, entreat	koinegátte 希って	koinegawánakute 希わなくて	koinegawánai 希わない	koinegawánakatta 希わなかった
kokorozásu 志す plan, intend (to go abroad)	kokorozáshite 志して	kokorozasánakute 志さなくて	kokorozasánai 志さない	kokorozasánakatta 志さなかった
komáru 困る be distressed, be troubled	komátte 困って	komaránakute 困らなくて	komaránai 困らない	komaránakatta 困らなかった
kómu 込む be crowded, be packed	kónde 込んで	kománakute 込まなくて	kománai 込まない	kománakatta 込まなかった
kómuru 蒙る get, receive (a favour)	kómútte 蒙って	kōmuránakute 蒙らなくて	kōmuránai 蒙らない	kōmuránakatta 蒙らなかった
konómu 好む like, fancy, be fond of	konónde 好んで	konománakute 好まなくて	konománai 好まない	konománakatta 好まなかった
korásu 懲らす chastise, discipline	koráshite 懲らして	korasánakute 懲らさなくて	korasánai 懲らさない	korasánakatta 懲らさなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
kóru 凝る grow stiff, have stiff shoulder	kótte 凝って	koránakute 凝らなくて	koránai 凝らない	koránakatta 凝らなかった
kosúru 擦る rub, scour, scrub	kosútte 擦って	kosuránakute 擦らなくて	kosuránai 擦らない	kosuránakatta 擦らなかった
kotonáru 異なる differ (from), vary	kotonátte 異なって	kotonaránakute 異ならなくて	kotonaránai 異ならない	kotonaránakatta 異ならなかった
kotowáru 断る decline, beg off	kotowátte 断って	kotowaránakute 断らなくて	kotowaránai 断らない	kotowaránakatta 断らなかった
kowagáru 怖がる fear, dread, be scared	kowagátte 怖がって	kowagaránakute 怖がらなくて	kowagaránai 怖がらない	kowagaránakatta 怖がらなかった
kowásu 毀す break, demolish	kowáshite 毀して	kowasánakute 毀さなくて	kowasánai 毀さない	kowasánakatta 毀さなかった
koyásu 肥す manure, fertilize	koyáshite 肥して	koyasánakute 肥さなくて	koyasánai 肥さない	koyasánakatta 肥さなかった
kozúku 小突く poke, thrust, push	kozúite 小突いて	kozukánakute 小突かなくて	kozukánai 小突かない	kozukánakatta 小突かなかった
kubáru 配る distribute, allot	kubátte 配って	kubaránakute 配らなくて	kubaránai 配らない	kubaránakatta 配らなかった
kuchizusámu 口吟む hum (a tune)	kuchizusánde 口吟んで	kuchizusamánakute 口吟まなくて	kuchizusamánai 口吟まない	kuchizusamánakatta 口吟まなかった
kudáku 砕く break (into pieces)	kudáite 砕いて	kudakánakute 砕かなくて	kudakánai 砕かない	kudakánakatta 砕かなかった
kudasáru 下さる give, bestow (on)	kudasátte 下さって	kudasaránakute 下さらなくて	kudasaránai 下さらない	kudasaránakatta 下さらなかった
kugúru 潜る pass through, dive	kugútte 潜って	kuguránakute 潜らなくて	kuguránai 潜らない	kuguránakatta 潜らなかった
kujíku 挫く crush, sprain, wrench	kujíite 挫いて	kujikánakute 挫かなくて	kujikánai 挫かない	kujikánakatta 挫かなかった
kumóru 曇る become cloudy	kumótte 曇って	kumoránakute 曇らなくて	kumoránai 曇らない	kumoránakatta 曇らなかった
kúmu 組む braid, construct	kúnde 組んで	kumánakute 組まなくて	kumánai 組まない	kumánakatta 組まなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
kurumáru くるまる be wrapped up, in	kurumátte くるまって	kurumaránakute くるまらなくて	kurumaránai くるまらない	kurumaránakatta くるまらなかった
kurúmu くるむ wrap (in), tuck up (in)	kurúnde くるんで	kurumánakute くるまなくて	kurumánai くるまない	kurumánakatta くるまなかった
kurushímu 苦しむ suffer (from), feel pain	kurushínde 苦しんで	kurushimánakute 苦しまなくて	kurushimánai 苦しまない	kurushimánakatta 苦しまなかった
kurúu 狂う go mad, lose one's head	kurútte 狂って	kuruwánakute 狂わなくて	kuruwánai 狂わない	kuruwánakatta 狂わなかった
kusáru 腐る rot, decompose, decay	kusátte 腐って	kusaránakute 腐らなくて	kusaránai 腐らない	kusaránakatta 腐らなかった
kusásu くさす speak ill of, decry	kusáshite くさして	kusasánakute くささなくて	kusasánai くささない	kusasánakatta くささなかった
kusubúru 熏ぶる smoke, smolder	kusubútte 熏ぶって	kusuburánakute 熏ぶらなくて	kusuburánai 熏ぶらない	kusuburánakatta 熏ぶらなかった
kuttsúku くつつく stick to, adhere to	kuttsúite くつついて	kuttsukánakute くつつかなくて	kuttsukánai くつつかない	kuttsukánakatta くつつかなかった
kuwásu 食わす feed, support	kuwáshite 食わして	kuwasánakute 食わさなくて	kuwasánai 食わさない	kuwasánakatta 食わさなかった
kuyámu 悔む repent (of), regret	kuyánde 悔んで	kuyamánakute 悔まなくて	kuyamánai 悔まない	kuyamánakatta 悔まなかった
kuyashigáru 口惜しがる be mortified	kuyashigátte 口惜しがって	kuyashigaránakute 口惜しがらなくて	kuyashigaránai 口惜しがらない	kuyashigaránakatta 口惜しかなかった
kuzúsu 崩す destroy, demolish	kuzúshite 崩して	kuzusánakute 崩さなくて	kuzusánai 崩さない	kuzusánakatta 崩さなかった
mabúsu 塗す cover (something with)	mabúshite 塗して	mabusánakute 塗さなくて	mabusánai 塗さない	mabusánakatta 塗さなかった
machigáru 間違う be mistaken, wrong, incorrect	machigátte 間違って	machigawánakute 間違わなくて	machigawánai 間違わない	machigawánakatta 間違わなかった
madowásu 惑わす puzzle, perplex, mislead	madowáshite 惑わして	madowasánakute 惑わさなくて	madowasánai 惑わさない	madowasánakatta 惑わさなかった
majiwarú 交わる associated with, keep company with	majiwátte 交わって	majiwaránakute 交わらなくて	majiwaránai 交わらない	majiwaránakatta 交わらなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
makanáu 賄う board, supply with food	makanátte 賄って	makanawánakute 賄わなくて	makanawánai 賄わない	makanawánakatta 賄わなかった
máku 撒く scatter, sprinkle	máite 撒いて	makánakute 撒かなくて	makánai 撒かない	makánakatta 撒かなかった
máku 蒔く sow (seeds)	máite 蒔いて	makánakute 蒔かなくて	makánai 蒔かない	makánakatta 蒔かなかった
mamóru 守る protect, defend, watch (over)	mamótte 守って	mamoránakute 守らなくて	mamoránai 守らない	mamoránakatta 守らなかった
manéku 招く invite, beckon (to)	manéite 招いて	manekánakute 招かなくて	manekánai 招かない	manekánakatta 招かなかった
masáru 勝る surpass, excel, be better than	masátte 勝って	masaránakute 勝らなくて	masaránai 勝らない	masaránakatta 勝らなかった
matagáru 跨る get astride (of a horse)	matagátte 跨って	matagaránakute 跨らなくて	matagaránai 跨らない	matagaránakatta 跨らなかった
matágu 跨ぐ bestride, straddle	matáide 跨いで	matagánakute 跨がなくて	matagánai 跨がない	matagánakatta 跨がなかった
mátsu 待つ wait, watch for	mátte 待って	matánakute 待たなくて	matánai 待たない	matánakatta 待たなかった
mayóu 迷う be puzzled, be at a loss	mayótte 迷って	mayowánakute 迷わなくて	mayowánai 迷わない	mayowánakatta 迷わなかった
mayowásu 迷わす puzzle, bewilder	mayowáshite 迷わして	mayowasánakute 迷わさなくて	mayowasánai 迷わさない	mayowasánakatta 迷わさなかった
medátsu 目立つ be conspicuous, be attractive	medátte 目立って	medatánakute 目立たなくて	medatánai 目立たない	medatánakute 目立たなかった
megúmu 芽ぐむ bud, sprout, put forth shoots	megúnde 芽ぐんで	megumánakute 芽ぐまなくて	megumánai 芽ぐまない	megumánakatta 芽ぐまなかった
megurásu 回らす enclose (with, in)	meguráshite 回らして	megurasánakute 回らさなくて	megurasánai 回らさない	megurasánakatta 回らさなかった
mekásu めかす primp, deck up	mekáshite めかして	mekasánakute めかさなくて	mekasánai めかさない	mekasánakatta めかさなかった
metóru 娶る marry (a woman)	metótte 娶って	metoránakute 娶らなくて	metoránai 娶らない	metoránakatta 娶らなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
mezásu 目指す aim at, have an eye to	mezáshite 目指して	mezasánakute 目指さなくて	mezasánai 目指さない	mezasánakatta 目指さなかった
michibiku 導く guide, lead	michibíte 導いて	michibikánakute 導かなくて	michibikánai 導かない	michibikánakatta 導かなかった
midásu 乱す put out of order	midáshite 乱して	midasánakute 乱さなくて	midasánai 乱さない	midasánakatta 乱さなかった
míru 見る see, look at	míte 見て	mínakute 見なくて	mínai 見ない	mínakatta 見なかった
mitásu 満たす fill (up), supply	mitáshite 満たして	mitasánakute 満たさなくて	mitasánai 満たさない	mitasánakatta 満たさなかった
modóru 戻る go (come) back, turn back	modótte 戻って	modoránakute 戻らなくて	modoránai 戻らない	modoránakatta 戻らなかった
modósu 戻す return, put back	modóshite 戻して	modosánakute 戻さなくて	modosánai 戻さない	modosánakatta 戻さなかった
mogáku 腕く struggle, wriggle	mogáite 腕いて	mogakánakute 腕かなくて	mogakánai 腕かない	mogakánakatta 腕かなかった
mógu 腕ぐ wrest from, break off	móide 腕いで	mogánakute 腕がなくて	mogánai 腕がない	mogánakatta 腕がなかった
mogúru 潜る dive into water	mogútte 潜って	moguránakute 潜らなくて	moguránai 潜らない	moguránakatta 潜らなかった
morásu 洩らす let leak, give exit to (steam)	moráshite 洩らして	morasánakute 洩らさなくて	morasánai 洩らさない	morasánakatta 洩らさなかった
móru 洩る leak, be leaky	mótte 洩って	moránakute 洩らなくて	moránai 洩らない	moránakatta 洩らなかった
motarásu 齎す bring, bring about (on)	motaráshite 齎して	motarasánakute 齎さなくて	motarasánai 齎さない	motarasánakatta 齎さなかった
motozúku 基く be based on, be founded on	motozúite 基いて	motozukanakute 基かなくて	motozukánai 基かない	motozukanakatta 基かなかった
mótsu 持つ have, hold, take	mótte 持って	motánakute 持たなくて	motánai 持たない	motánakatta 持たなかった
mukúmu むくむ swell, become swollen	mukúnde むくんで	mukumánakute むくまなくて	mukumánai むくまない	mukumánakatta むくまなかった
músu 蒸す steam, heat with steam	múshite 蒸して	musánakute 蒸さなくて	musánai 蒸さない	musánakatta 蒸さなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
nabiku 靡く flutter, wave, stream	nabiite 靡いて	nabikánakute 靡かなくて	nabikánai 靡かない	nabikánakatta 靡かなかった
nabúru なぶる play with, ridicule	nabútte なぶって	naburánakute なぶらなくて	naburánai なぶらない	naburánakatta なぶらなかった
nagabíku 長引く be prolonged, drag on	nagabiite 長引いて	nagabikánakute 長引かなくて	nagabikánai 長引かない	nagabikánakatta 長引かなかった
nagásu 流す dash, pour, let flow	nagáshite 流して	nagasánakute 流さなくて	nagasánai 流さない	nagasánakatta 流さなかった
nagéku 嘆く sigh, be grieved	nagéite 嘆いて	nagekánakute 嘆かなくて	nagekánai 嘆かない	nagekánakatta 嘆かなかった
nágu 凪ぐ become calm (of wind)	náide 凪いで	nagánakute 凪がなくて	nagánai 凪がない	nagánakatta 凪がなかった
nagúru 殴る beat, strike, knock	nagútte 殴って	naguránakute 殴らなくて	naguránai 殴らない	naguránakatta 殴らなかった
najímu 馴染む become familiar	najinde 馴染んで	najimánakute 馴染まなくて	najimánai 馴染まない	najimánakatta 馴染まなかった
namáru 訛る speak with an accent	namátte 訛って	namaránakute 訛らなくて	namaránai 訛らない	namaránakatta 訛らなかった
naóru 直る recover (from illness)	naótte 直って	naoránakute 直らなくて	naoránai 直らない	naoránakatta 直らなかった
naósu 直す repair, mend, put in order	naóshite 直して	naosánakute 直さなくて	naosánai 直さない	naosánakatta 直さなかった
narásu 馴らす tame, domesticate	naráshite 馴らして	narasánakute 馴らさなくて	narasánai 馴らさない	narasánakatta 馴らさなかった
narásu 均す level (off, over)	naráshite 均して	narasánakute 均さなくて	narasánai 均さない	narasánakatta 均さなかった
naráu 習う learn, study, be taught	narátte 習って	narawánakute 習わなくて	narawánai 習わない	narawánakatta 習わなかった
naráu 倣う imitate, emulate (a person)	narátte 倣って	narawánakute 倣わなくて	narawánai 倣わない	narawánakatta 倣わなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
náru なる become, be	nátte なって	naránakute ならなくて	naránai ならない	naránakatta ならなかった
náru なる bear (fruit,) grow (on a tree)	nátte なって	naránakute ならなくて	naránai ならない	naránakatta ならなかった
násu 為す do, practice	náshite 為して	nasánakute 為さなくて	nasánai 為さない	nasánakatta 為さなかった
nasúru 擦る rub. on, spread over	nasútte 擦って	nasuránakute 擦らなくて	nasuránai 擦らない	nasuránakatta 擦らなかった
nayamasu 悩ます afflict, torment	nayamáshite 悩まして	nayamasánakute 悩まさなくて	nayamasánai 悩まさない	nayamasánakatta 悩まさなかった
nayámu 悩む be troubled with	nayánde 悩んで	nayamánakute 悩まなくて	nayamánai 悩まない	nayamánakatta 悩まなかった
nebaru 粘る be sticky, be adhesive	nebátte 粘って	nebaránakute 粘らなくて	nebaránai 粘らない	nebaránakatta 粘らなかった
negau 願う request, beg	negátte 願って	negawánakute 願わなくて	negawánai 願わない	negawánakatta 願わなかった
nekómu 寝込む fall (fast) asleep	nekónde 寝込んで	nekománakute 寝込まなくて	nekománai 寝込まない	nekománakatta 寝込まなかった
neru 練る knead (dough)	nétte 練って	neránakute 練らなくて	neránai 練らない	neránakatta 練らなかった
netámu 妬む be jealous of	netánde 妬んで	netamánakute 妬まなくて	netamánai 妬まない	netamánakatta 妬まなかった
niburu 鈍る become dull, blunt	nibútte 鈍って	niburánakute 鈍らなくて	niburánai 鈍らない	niburánakatta 鈍らなかった
nigasu 逃がす let go, let escape	nigáshite 逃がして	nigasánakute 逃がさなくて	nigasánai 逃がさない	nigasánakatta 逃がさなかった
nigiwau 賑わう be prosperous, thrive	nigiwátte 賑わって	nigiwawánakute 賑わわなくて	nigiwawánai 賑わわない	nigiwawánakatta 賑わわなかった
nigóru 濁る become muddy (turbid)	nigótte 濁って	nigoránakute 濁らなくて	nigoránai 濁らない	nigoránakatta 濁らなかった
nigósu 濁す make (water) muddy	nigóshite 濁して	nigosánakute 濁さなくて	nigosánai 濁さない	nigosánakatta 濁さなかった
nijimu 滲む blot, spread, smudge	nijinde 滲んで	nijimánakute 滲まなくて	nijimánai 滲まない	nijimánakatta 滲まなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
nikúmu 憎む hate, detest, abominate	nikúnde 憎んで	nikumánakute 憎まなくて	nikumánai 憎まない	nikumánakatta 憎まなかった
nináu 担う carry on one's shoulder	ninátte 担って	ninawánakute 担わなくて	ninawánai 担わない	ninawánakatta 担わなかった
nióu 匂う smell, scent, be fragrant	niótte 匂って	niowánakute 匂わなくて	niowánai 匂わない	niowánakatta 匂わなかった
nirámu 睨む glare at, scowl at	niránde 睨んで	niramánakute 睨まなくて	niramánai 睨まない	niramánakatta 睨まなかった
nobásu 延ばす lengthen, postpone	nobáshite 延ばして	nobasánakute 延ばさなくて	nobasánai 延ばさない	nobasánakatta 延ばさなかった
nokóru 残る be left over, remain	nokótte 残って	nokoránakute 残らなくて	nokoránai 残らない	nokoránakatta 残らなかった
nokósu 残す leave, keep back	nokóshite 残して	nokosánakute 残さなくて	nokosánai 残さない	nokosánakatta 残さなかった
noméru のめる fall (tumble), foward	nométte のめって	nomeránakute のめらなくて	nomeránai のめらない	nomeránakatta のめらなかった
nómu 飲む drink, swallow, gulp down	nónde 飲んで	nománakute 飲まなくて	nománai 飲まない	nománakatta 飲まなかった
nonoshíru 罵る speak ill of, use abusive language	nonoshítte 罵って	nonoshiránakute 罵らなくて	nonoshiránai 罵らない	nonoshiránakatta 罵らなかった
noróu 呪う curse, utter curses against	norótte 呪って	norowánakute 呪わなくて	norowánai 呪わない	norowánakatta 呪わなかった
nosabáru のさばる have things one's own way	nosabátte のさばって	nosabaránakute のさばらなくて	nosabaránai のさばらない	nosabaránakatta のさばらなかった
núgu 脱ぐ take off (shoes)	núide 脱いで	nugánakute 脱がなくて	nugánai 脱がない	nugánakatta 脱がなかった
nugúu 拭う wipe, mop	nugútte 拭って	nuguwánakute 拭わなくて	nuguwánai 拭わない	nuguwánakatta 拭わなかった
nukazúku 額づく bow, kotow	nukazúite 額づいて	nukazukánakute 額づかなくて	nukazukánai 額づかない	nukazukánakatta 額づかなかった
nurúmu ぬるむ become tepid	nurúnde ぬるんで	nurumánakute ぬるまなくて	nurumánai ぬるまない	nurumánakatta ぬるまなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
nusumu 盗む steal, rob, purloin	nusunde 盗んで	nusumanakute 盗まなくて	nusumanai 盗まない	nusumanakatta 盗まなかった
nuu 縫う sew, stitch	nutte 縫って	nuwanakute 縫わなくて	nuwanai 縫わない	nuwanakatta 縫わなかった
obusaru 負ぶさる ride on one's back	obusatte 負ぶさって	obusaranakute 負ぶさらなくて	obusarainai 負ぶさらない	obusaranakatta 負ぶさらなかった
obuu 負ぶう take (something) on one's back	obutte 負ぶって	obuwanakute 負ぶわなくて	obuwainai 負ぶわない	obuwanakatta 負ぶわなかった
odorokasu 驚かす surprise, astonish	odorokashite 驚かして	odorokasanakute 驚かさなくて	odorokasainai 驚かさない	odorokasanakatta 驚かさなかった
odoroku 驚く be surprised, astonished	odorosite 驚いて	odorokanakute 驚かなくて	odorokainai 驚かない	odorokanakatta 驚かなかった
ogamu 拝む worship, do reverence to	ogande 拜んで	ogamanakute 拝まなくて	ogamainai 拝まない	ogamanakatta 拝まなかった
okasu 犯す commit, perpetrate	okashite 犯して	okasanakute 犯さなくて	okasainai 犯さない	okasanakatta 犯さなかった
okoru 怒る be offended, get angry	okotte 怒って	okoranakute 怒らなくて	okorainai 怒らない	okoranakatta 怒らなかった
okoru 起る happen, come to pass	okotte 起って	okoranakute 起らなくて	okorainai 起らない	okoranakatta 起らなかった
okosu 興す revive, resuscitate	okoshite 興して	okosanakute 興さなくて	okosainai 興さない	okosanakatta 興さなかった
okosu 起す wake up, awaken	okoshite 起して	okosanakute 起さなくて	okosainai 起さない	okosanakatta 起さなかった
omou 思う think, believe	omotte 思って	omowanakute 思わなくて	omowainai 思わない	omowanakatta 思わなかった
orosu 下ろす take down, lower	oroshite 下ろして	orosanakute 下ろさなくて	orosainai 下ろさない	orosanakatta 下ろさなかった
oru 織る weave	otte 織って	oranakute 織らなくて	orainai 織らない	oranakatta 織らなかった
osamaru 納まる be paid, be restored	osamatte 納まって	osamaranakute 納まらなくて	osamarainai 納まらない	osamaranakatta 納まらなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
ossháru 仰しゃる say, tell, talk	osshátte 仰しゃって	ossharánakute 仰しゃらなくて	ossharánai 仰しゃらない	ossharánakatta 仰しゃらなかった
otóru 劣る be inferior to, be worse than	otótte 劣って	otoránakute 劣らなくて	otoránai 劣らない	otoránakatta 劣らなかった
otósu 落す drop, let fall	otóshite 落して	otosánakute 落さなくて	otosánai 落さない	otosánakatta 落さなかった
oyógu 泳ぐ swim, sail	oyóide 泳いで	oyogánakute 泳がなくて	oyogánai 泳がない	oyogánakatta 泳がなかった
rikímu 力む strain oneself	rikinde 力んで	rikimánakute 力まなくて	rikimánai 力まない	rikimánakatta 力まなかった
sabáku 裁く judge, decide (on a case)	sabáite 裁いて	sabakánakute 裁かなくて	sabakánai 裁かない	sabakánakatta 裁かなかった
sabishigáru 寂し がる feel lonely	sabishigátte 寂しがって	sabishigaránakute 寂しがらなくて	sabishigaránai 寂しがらない	sabishigaránakatta 寂しかなかった
sadamáru 定まる be decided, be determined	sadamátte 定まって	sadamaránakute 定まらなくて	sadamaránai 定まらない	sadamaránakatta 定まらなかった
saegíru 遮る interrupt (a person)	saegítte 遮って	saegiránakute 遮らなくて	saegiránai 遮らない	saegiránakatta 遮らなかった
saezúru 囀る sing, chirp	saezútte 囀って	saezuránakute 囀らなくて	saezuránai 囀らない	saezuránakatta 囀らなかった
sagáru 下がる hang down, pend, dangle	sagátte 下がって	sagaránakute 下がらなくて	sagaránai 下がらない	sagaránakatta 下がらなかった
sakanobóru 溯る go upstream, ascend (a river)	sakanobótte 溯って	sakanoboránakute 溯らなくて	sakanoboránai 溯らない	sakanoboránakatta 溯らなかった
sakaráu 逆らう oppose, go against (the will of)	sakarátte 逆らって	sakarawánakute 逆らわなくて	sakarawánai 逆らわない	sakarawánakatta 逆らわなかった
sakébu 叫ぶ shout, cry, exclaim	sakénde 叫んで	sakebánakute 叫ばなくて	sakebánai 叫ばない	sakebánakatta 叫ばなかった
sáku 裂く tear, rend, split	sáite 裂いて	sakánakute 裂かなくて	sakái 裂かない	sakánakatta 裂かなかった
samásu 覚ます awake, undeceive	samáshite 覚まして	samasánakute 覚まさなくて	samasánai 覚まさない	samasánakatta 覚まさなかった
samayóu 彷徨う wander about	samayótte 彷徨って	samayowánakute 彷徨わなくて	samayowánai 彷徨わない	samayowánakatta 彷徨わなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
samugáru 寒がる complain of the cold	samugátte 寒がって	samugaránakute 寒がらなくて	samugaránai 寒がらない	samugaránakatta 寒がらなかった
sáru 去る leave, go away	sátte 去って	saránakute 去らなくて	saránai 去らない	saránakatta 去らなかった
sasayáku 囁く whisper, murmur	sasayáite 囁いて	sasayakánakute 囁かなくて	sasayakánai 囁かない	sasayakánakatta 囁かなかった
sásu 刺す pierce, thrust	sáshite 刺して	sasánakute 刺さなくて	sasánai 刺さない	sasánakatta 刺さなかった
sasuráu さすらう wander, roam	sasurátte さすらって	sasurawánakute さすらわなくて	sasurawánai さすらわない	sasurawánakatta さすらわなかった
sawagásu 騒がす disturb, perturb	sawagáshite 騒がして	sawagasánakute 騒がさなくて	sawagasánai 騒がさない	sawagasánakatta 騒がさなかった
sawágu 騒ぐ make a noise	sawáide 騒いで	sawagánakute 騒がなくて	sawagánai 騒がない	sawagánakatta 騒がなかった
sekásu 急かす hurry, rush v. tr	sekáshite 急かして	sekasánakute 急かさなくて	sekasánai 急かさない	sekasánakatta 急がなかった
séku 急ぐ hurry, hasten	séite 急いで	sekánakute 急かなくて	sekánai 急かない	sekánakatta 急がなかった
semáru 迫る press, urge (a person to do)	semátte 迫って	semaránakute 迫らなくて	semaránai 迫らない	semaránakatta 迫らなかった
séru 競る compete, make a bid	sétte 競って	seránakute 競らなくて	seránai 競らない	seránakatta 競らなかった
shabéru 喋る chat, talk, gabble	shabétte 喋って	shaberánakute 喋らなくて	shaberánai 喋らない	shaberánakatta 喋らなかった
shakúru しゃくる scoop, dip, ladle	shakútte しゃくって	shakuránakute しゃくらなくて	shakuránai しゃくらない	shakuránakatta しゃくらなかった
shibáru 縛る bind, tie, fasten	shibátte 縛って	shibaránakute 縛らなくて	shibaránai 縛らない	shibaránakatta 縛らなかった
shibóru 絞る wring, squeeze	shibótte 絞って	shiboránakute 絞らなくて	shiboránai 絞らない	shiboránakatta 絞らなかった
shibúru 渋る hang back	shibútte 渋って	shiburánakute 渋らなくて	shiburánai 渋らない	shiburánakatta 渋らなかった
shigéru 繁る grow thick, be luxuriant	shigétte 繁って	shigeránakute 繁らなくて	shigeránai 繁らない	shigeránakatta 繁らなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
shikómu 仕込む train, bring up, breed	shikónde 仕込んで	shikománakute 仕込まなくて	shikománai 仕込まない	shikománakatta 仕込まなかった
shikujíru しくじ fail, blunder	shikujítte しくじって	shikujiránakute しくじらなくて	shikujiránai しくじらない	shikujiránakatta しくじらなかった
shikúmu 仕組む contrive, scheme	shikúnde 仕組んで	shikumánakute 仕組まなくて	shikumánai 仕組まない	shikumánakatta 仕組まなかった
shimáru 締まる be shut, tighten	shimátte 締まって	shimaránakute 締まらなくて	shimaránai 締まらない	shimaránakatta 締まらなかった
shinógu 凌ぐ endure, bear	shinóide 凌いで	shinogánakute 凌がなくて	shinogánai 凌がない	shinogánakatta 凌がなかった
shirámu 白む grow light, turn gray	shiránde 白んで	shiramánakute 白まなくて	shiramánai 白まない	shiramánakatta 白まなかった
shirizóku 退く retreat, recede	shirizóite 退いて	shirizokánakute 退かなくて	shirizokánai 退かない	shirizokánakatta 退かなかった
shitagáu 従う obey (an order, a person)	shitagátte 従って	shitagawánakute 従わなくて	shitagawánai 従わない	shitagawánakatta 従わなかった
shitashímu 親しむ grow intimate with	shitashinde 親しんで	shitashimánakute 親しまなくて	shitashimánai 親しまない	shitashimánakatta 親しまなかった
shizumáru 静まる become quiet, calm down	shizumátte 静まって	shizumaránakute 静まらなくて	shizumaránai 静まらない	shizumaránakatta 静まらなかった
sógu 殺ぐ chip, slice off	sóide 殺いで	sogánakute 殺がなくて	sogánai 殺がない	sogánakatta 殺がなかった
somúku 背く go against (one's principles)	somúite 背いて	somukánakute 背かなくて	somukánai 背かない	somukánakatta 背かなかった
sorásu 逸らす turn (one's eyes)	soráshite 逸らして	sorasánakute 逸らさなくて	sorasánai 逸らさない	sorasánakatta 逸らさなかった
soróu 揃ふ become complete	sorótte 揃って	sorowánakute 揃わなくて	sorowánai 揃わない	sorowánakatta 揃わなかった
soyógu そよぐ rustle, sway, swing	soyóide そよいで	soyogánakute そよがなくて	soyogánai そよがない	soyogánakatta そよがなかった
suberásu 滑らす let slip	suberáshite 滑らして	suberasánakute 滑らさなくて	suberasánai 滑らさない	suberasánakatta 滑らさなかった
subéru 滑る slide, glide	subétte 滑って	suberánakute 滑らなくて	suberánai 滑らない	suberánakatta 滑らなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
sugómu 凄む scare with violence	sugónde 凄んで	sugománakute 凄まなくて	sugománai 凄まない	sugománakatta 凄まなかった
sugósu 過ごす pass, spend	sugóshite 過ごして	sugosánakute 過ごさなくて	sugosánai 過ごさない	sugosánakatta 過ごさなかった
sumásu 済ます finish, conclude	sumáshite 済まして	sumasánakute 済まさなくて	sumasánai 済まさない	sumasánakatta 済まさなかった
súmu 済む end, terminate, be concluded	súnde 済んで	sumánakute 済まなくて	sumánai 済まない	sumánakatta 済まなかった
súmu 住む live, dwell, reside	súnde 住んで	sumánakute 住まなくて	sumánai 住まない	sumánakatta 住まなかった
súru 刷る print, put in print	sútte 刷って	suránakute 刷らなくて	suránai 刷らない	suránakatta 刷らなかった
tadásu 正す correct, rectify (an error)	tadáshite 正して	tadasánakute 正さなくて	tadasánai 正さない	tadasánakatta 正さなかった
tadóru 辿る follow (a road), trace (a path)	tadótte 辿って	tadoránakute 辿らなくて	tadoránai 辿らない	tadoránakatta 辿らなかった
tagáu 違う differ (from), vary	tagátte 違って	tagawánakute 違わなくて	tagawánai 違わない	tagawánakatta 違わなかった
tagayásu 耕す till, plow, cultivate	tagayáshite 耕して	tagayasánakute 耕さなくて	tagayasánai 耕さない	tagayasánakatta 耕さなかった
tagúru 手繰る draw in, reel in	tagútte 手繰って	taguránakute 手繰らなくて	taguránai 手繰らない	taguránakatta 手繰らなかった
takabúru 高ぶる be proud, be haughty	takabútte 高ぶって	takaburánakute 高ぶらなくて	takaburánai 高ぶらない	takaburánakatta 高ぶらなかった
takamaru 高まる rise, be raised, swell	takamátte 高まって	takamaránakute 高まらなくて	takamaránai 高まらない	takamaránakatta 高まらなかった
takurámu 企らむ scheme, plan, contrive	takuránde 企らんで	takuramánakute 企らまなくて	takuramánai 企らまない	takuramánakatta 企らまなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
tameráu ためらう hesitate, waver	tamerátte ためらって	tamerawánakute ためらわなくて	tamerawánai ためらわない	tamerawánakatta ためらわなかった
tamesu 試す try, attempt, test	taméshite 試して	tamesánakute 試さなくて	tamesánai 試さない	tamesánakatta 試さなかった
tanómu 頼む beg, ask, request	tanónde 頼んで	tanománakute 頼まなくて	tanománai 頼まない	tanománakatta 頼まなかった
tanoshímu 楽しむ take pleasure in	tanoshinde 楽しんで	tanoshimánakute 楽しまなくて	tanoshimánai 楽しまない	tanoshimánakatta 楽しまなかった
taósu 倒す bring down, level	taóshite 倒して	taosánakute 倒さなくて	taosánai 倒さない	taosánakatta 倒さなかった
tarásu 滴らす drop, let drop	taráshite 滴らして	tarasánakute 滴らさなくて	tarasánai 滴らさない	tarasánakatta 滴らさなかった
tashinámu 嗜む have a taste for, like	tashinánde 嗜んで	tashinamánakute 嗜まなくて	tashinamánai 嗜まない	tashinamánakatta 嗜まなかった
tasukáru 助かる be saved, survive (disaster)	tasukátte 助かって	tasukaránakute 助からなくて	tasukaránai 助からない	tasukaránakatta 助からなかった
tatáku 叩く strike, beat, knock	tatáite 叩いて	tatakánakute 叩かなくて	tatakánai 叩かない	tatakánakatta 叩かなかった
tatáru 祟る bring evil upon	tatátte 祟って	tataránakute 祟らなくて	tataránai 祟らない	tataránakatta 祟らなかった
tatazúmu 佇む stand for a while, linger	tatazúnde 佇んで	tatazumánakute 佇まなくて	tatazumánai 佇まない	tatazumánakatta 佇まなかった
tatematsúru 奉る offer, present	tatematsútte 奉って	tatematsuránakute 奉らなくて	tatematsuránai 奉らない	tatematsuránakatta 奉らなかった
tátsu 立つ stand up, rise	tátte 立って	tatánakute 立たなくて	tatánai 立たない	tatánakatta 立たなかった
tattóbu 貴ぶ value, set a value on	tattónde 貴んで	tattobánakute 貴ばなくて	tattóbanai 貴ばない	tattobánakatta 貴ばなかった
tayásu 絶やす exterminate, extirpate	tayáshite 絶やして	tayasánakute 絶やさなくて	tayasánai 絶やさない	tayasánakatta 絶やさなかった
tayóru 頼る rely on, place confidence on	tayótte 頼って	tayoránakute 頼らなくて	tayoránai 頼らない	tayoránakatta 頼らなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
tebanásu 手放す let go one's hold	tebanáshite 手放して	tebanasánakute 手放さなくて	tebanasánai 手放さない	tebanasánakatta 手放さなかった
tekozáru 手古ずる not to know what to do with	tekozátte 手古ずって	tekozuránakute 手古ずらなくて	tekozuránai 手古ずらない	tekozuránakatta 手古ずらなかった
temadóru 手間取る take time, be delayed	temadótte 手間取って	temadoránakute 手間取らなくて	temadoránai 手間取らない	temadoránakatta 手間取らなかった
terásu 照らす shine on, light on	teráshite 照らして	terasánakute 照らさなくて	terasánai 照らさない	terasánakatta 照らさなかった
téru 照る shine, blaze away	tétte 照って	teránakute 照らなくて	teránai 照らない	teránakatta 照らなかった
tetsudáu 手伝う assist, help	tetsudátte 手伝って	tetsudawánakute 手伝わなくて	tetsudawánai 手伝わない	tetsudawánakatta 手伝わなかった
todóku 届く reach, attain to	todóite 届いて	todokánakute 届かなくて	todokánai 届かない	todokánakatta 届かなかった
todorokásu 轟かす let resound all over	todorokáshite 轟かして	todorokasánakute 轟かさなくて	todorokasánai 轟かさない	todorokasánakatta 轟かさなかった
todoróku 轟く roar, peal	todoróite 轟いて	todorokánakute 轟かなくて	todorokánai 轟かない	todorokánakatta 轟かなかった
togarásu 尖らす sharpen, point	togaráshite 尖らして	togarasánakute 尖らさなくて	togarasánai 尖らさない	togarasánakatta 尖らさなかった
togáru 尖る be pointed, sharp	togátte 尖って	togaranakute 尖らなくて	togaránai 尖らない	togaranakatta 尖らなかった
tokásu 溶かす melt, dissolve	tokáshite 溶かして	tokasánakute 溶かさなくて	tokasánai 溶かさない	tokasánakatta 溶かさなかった
tóku 解く untie, unsew	tóite 解いて	tokánakute 解かなくて	tokánai 解かない	tokánakatta 解かなかった
tomonáu 伴なう accompany, go with	tomonátte 伴なって	tomonawánakute 伴わなくて	tomonawánai 伴わない	tomonawánakatta 伴わなかった
tómu 富む be rich, abound in	tónde 富んで	tománakute 富まなくて	tománai 富まない	tománakatta 富まなかった
tomuráu 弔う mourn (for the dead)	tomurátte 弔って	tomurawánakute 弔わなくて	tomurawánai 弔わない	tomurawánakatta 弔わなかった
tóru 取る take, seize	tótte 取って	toránakute 取らなくて	toránai 取らない	toránakatta 取らなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
totonóu 整う be prepared, be ready	totonótte 整って	totonowánakute 整わなくて	totonowánai 整わない	totonowánakatta 整わなかった
tsudóu 集う gather, collect	tsudótte 集って	tsudowánakute 集わなくて	tsudowánai 集わない	tsudowánakatta 集わなかった
tsubomáru 窄まる shut, close	tsubomátte 窄まって	tsubomaránakute 窄まらなくて	tsubomaránai 窄まらない	tsubomaránakatta 窄まらなかった
tsubuyáku 呟く mutter (to oneself)	tsubuyáite 呟いて	tsubuyakánakute 呟かなくて	tsubuyakánai 呟かない	tsubuyakánakatta 呟かなかった
tsukámu 掴む seize, catch	tsukánde 掴んで	tsukamánakute 掴まなくて	tsukamánai 掴まない	tsukamánakatta 掴まなかった
tsukasadóru 司る rule, govern	tsukasadótte 司って	tsukasadoránakute 司らなくて	tsukasadoránai 司らない	tsukasadoránakatta 司らなかった
tsukuróu 繕う repair, mend, patch up	tsukurótte 繕って	tsukurowánakute 繕わなくて	tsukurowánai 繕わない	tsukurowánakatta 繕わなかった
tsukúru 作る make, create	tsukútte 作って	tsukuránakute 作らなくて	tsukuránai 作らない	tsukuránakatta 作らなかった
tsukúsu 尽す exhaust, render	tsukúshite 尽して	tsukusánakute 尽さなくて	tsukusánai 尽さない	tsukusánakatta 尽さなかった
tsumáru 詰まる be stopped up, be full	tsumátte 詰まって	tsumaránakute 詰まらなくて	tsumaránai 詰まらない	tsumaránakatta 詰まらなかった
tsumúgu 紡ぐ spin, make yarn	tsumúide 紡いで	tsumugánakute 紡がなくて	tsumugánai 紡がない	tsumugánakatta 紡がなかった
tsunóru 募る raise (subscription)	tsunótte 募って	tsunoránakute 募らなくて	tsunoránai 募らない	tsunoránakatta 募らなかった
tsuranúku 貫く pierce, penetrate	tsuranúite 貫いて	tsuranukánakute 貫かなくて	tsuranukánai 貫かない	tsuranukánakatta 貫かなかった
tsutomáru 勤まる be fit for	tsutomátte 勤まって	tsutomaránakute 勤まらなくて	tsutomaránai 勤まらない	tsutomaránakatta 勤まらなかった
tsutsúku つつく pick (at), poke (at)	tsutsúite つついて	tsutsukánakute つつかなくて	tsutsukánai つつかない	tsutsukánakatta つつかなかった
tsutsúmu 包む wrap, cover	tsutsúnde 包んで	tsutsumánakute 包まなくて	tsutsumánai 包まない	tsutsumánakatta 包まなかった
tsutsushímu 慎む be discreet, be cautious	tsutsushinde 慎んで	tsutsushimánakute 慎まなくて	tsutsushimánai 慎まない	tsutsushimánakatta 慎まなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
ubáu 奪う take (by force)	ubátte 奪って	ubawánakute 奪わなくて	ubawánai 奪わない	ubawánakatta 奪わなかった
udáru 茹だる be boiled	udátte 茹だって	udaránakute 茹だらなくて	udaránai 茹だらない	udaránakatta 茹だらなかった
ugátu 穿つ dig, cut through, pierce	ugátte 穿って	ugatánakute 穿たなくて	ugatánai 穿たない	ugatánakatta 穿たなかった
ugokásu 動かす move, remove	ugokáshite 動かして	ugokásanakute 動かさなくて	ugokásanai 動かさない	ugokásanakatta 動かさなかった
uketamawáru 承る hear, listen to	uketamawátte 承って	uketamawaránakute 承らなくて	uketamawaránínai 承らない	uketamawaránakatta 承らなかった
uméku 呻く groan, moan	uméite 呻いて	umekánakute 呻かなくて	umekánai 呻かない	umekánakatta 呻かなかった
úmu 膿む form pus, suppurate	únde 膿んで	umánakute 膿まなくて	umánai 膿まない	umánakatta 膿まなかった
unagásu 促す urge, press, demand	unagáshite 促して	unagasánakute 促さなくて	unagasánai 促さない	unagasánakatta 促さなかった
unáru 唸る groan, moan	unátte 唸って	unaránakute 唸らなくて	unaránai 唸らない	unaránakatta 唸らなかった
unazúku うなづく nod, bow in assent	unazúite うなずいて	unazukánakute うなずかなくて	unazukánai うなずかない	unazukánakatta うなずかなかった
uneru うねる undulate, meander	unétte うねって	uneránakute うねらなくて	uneránai うねらない	uneránakatta うねらなかった
uragíru 裏切る betray, turn traitor	uragítte 裏切って	uragiránakute 裏切らなくて	uragiránai 裏切らない	uragiránakatta 裏切らなかった
urámu 怨む feel resentment at (something)	uránde 怨んで	uramánakute 怨まなくて	uramánai 怨まない	uramánakatta 怨まなかった
urayámu 羨む envy, be jealous of	urayánde 羨んで	urayamánakute 羨まなくて	urayamánai 羨まない	urayamánakatta 羨まなかった
urúmu 潤む be wet, be dimmed	urúnde 潤んで	urumánakute 潤まなくて	urumánai 潤まない	urumánakatta 潤まなかった
uruóu 潤う be moistened	uruótte 潤って	uruowánakute 潤わなくて	uruowánai 潤わない	uruowánakatta 潤わなかった
usobúku 嘯く roar, howl	usobúite 嘯いて	usobukánakute 嘯かなくて	usobukánai 嘯かない	usobukánakatta 嘯かなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
utómu 疎む neglect, treat coldly	utónde 疎んで	utománakute 疎まなくて	utománai 疎まない	utománakatta 疎まなかった
útsu 打つ strike, hit	útte 打って	utánakute 打たなくて	utánai 打たない	utánakatta 打たなかった
utsúru 移る remove (to a place)	utsútte 移って	utsuránakute 移らなくて	utsuránai 移らない	utsuránakatta 移らなかった
utsúsu 移す remove (to, into), transfer	utsúshite 移す	utsusánakute 移さなくて	utsusánai 移さない	utsusánakatta 移さなかった
wakáru 解る understand, make out	wakátte 解って	wakaránakute 解らなくて	wakaránai 解らない	wakaránakatta 解らなかった
waméku 喚く cry, scream	waméite 喚いて	wamekánakute 喚かなくて	wamekánai 喚かない	wamekánakatta 喚かなかった
yabúru 破る tear, rend, rip	yabútte 破って	yaburánakute 破らなくて	yaburánai 破らない	yaburánakatta 破らなかった
yadóru 宿る take shelter	yadótte 宿って	yadoránakute 宿らなくて	yadoránai 宿らない	yadoránakatta 宿らなかった
yadósu 宿す give shelter	yadóshite 宿して	yadosánakute 宿さなくて	yadosánai 宿さない	yadosánakatta 宿さなかった
yakúsu 訳す translate	yakúshite 訳して	yakusánakute 訳さなくて	yakusánai 訳さない	yakusánakatta 訳さなかった
yámu 病む fall ill, be laid up	yánde 病んで	yamánakute 病まなくて	yamánai 病まない	yamánakatta 病まなかった
yasúmu 休む take a rest	yasúnde 休んで	yasumánakute 休まなくて	yasumánai 休まない	yasumánakatta 休まなかった
yatáu 雇う employ, engage	yatátte 雇って	yatowánakute 雇わなくて	yatowánai 雇わない	yatowánakatta 雇わなかった
yodómu 淀む stagnate, settle	yodónde 淀んで	yodománakute 淀まなくて	yodománai 淀まない	yodománakatta 淀まなかった
yokósu 寄越す send, forward	yokóshite 寄越して	yokosánakute 寄越さなくて	yokosánai 寄越さない	yokosánakatta 寄越さなかった
yokotawáru 横たわる lie (down), couch	yokotawátte 横たわって	yokotawaránakute 横たわらなくて	yokotawaránai 横たわらない	yokotawaránakatta 横たわらなかった
yokubáru 欲張る be avaricious	yokubátte 欲張って	yokubaránakute 欲張らなくて	yokubaránai 欲張らない	yokubaránakatta 欲張らなかった
yómu 読む read, peruse	yónde 読んで	yománakute 読まなくて	yománai 読まない	yománakatta 読まなかった

GROUP TWO	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
yorokóbu 喜ぶ be glad (of), rejoice	yorokónde 喜んで	yorokobánakute 喜ばなくて	yorokobánai 喜ばない	yorokobánakatta 喜ばなかった
yoroméku よろめく stagger, totter	yoroméite よろめいて	yoromekánakute よろめかなくて	yoromekánai よろめかない	yoromekánakatta よろめかなかった
yósu 止す stop, leave off	yóshite 止して	yosánakute 止さなくて	yosánai 止さない	yosánakatta 止さなかった
yóu 酔う get drunk, intoxicated	yótte 酔って	yowánakute 酔わなくて	yowánai 酔わない	yowánakatta 酔わなかった
yowáru 弱る weaken, grow weak	yowátte 弱って	yowaránakute 弱らなくて	yowaránai 弱らない	yowaránakatta 弱らなかった
yowásu 酔わす make drunk	yowáshite 酔わして	yowasánakute 酔わさなくて	yowasánai 酔わさない	yowasánakatta 酔わさなかった
yuraméku 揺らめく flicker, quiver	yuraméite 揺らめいて	yuramekánakute 揺らめかなくて	yuramekánai 揺らめかない	yuramekánakatta 揺らめかなかった
yurúgu 揺ぐ shake, waver	yurúide 揺いで	yurugánakute 揺がなくて	yurugánai 揺がない	yurugánakatta 揺がなかった
yurúmu 緩む loosen, get loose	yurúnde 緩んで	yurumánakute 緩まなくて	yurumánai 緩まない	yurumánakatta 緩まなかった
yurúsu 許す permit, pardon, approve	yurúshite 許して	yurusánakute 許さなくて	yurusánai 許さない	yurusánakatta 許さなかった
zawaméku ざわめく be noisy, rustle	zawaméite ざわめいて	zawamekánakute ざわめかなくて	zawamekánai ざわめかない	zawamekánakatta ざわめかなかった
zokusúru 属する belong to, be one of	zokúshite 属して	zokusánakute 属さなくて	zokusánai 属さない	zokusánakatta 属さなかった
zurásu ずらす work down (the trousers)	zuráshite ずらして	zurasánakute ずらさなくて	zurasánai ずらさない	zurasánakatta ずらさなかった

SUBORDINATE			NEGATIVE	
GROUP THREE	Positive	Negative	Present	Past
daréru だれる grow listless	dárete だれて	darénakute だれなくて	darénai だれない	darénakatta だれなかった
dekíru 出来る be done, can	dékite 出来て	dekínakute 出来なくて	dekínai 出来ない	dekínakatta 出来なかった
enjíru 演じる perform, play	énjite 演じて	enjínakute 演じなくて	enjínai 演じない	enjínakatta 演じなかった
fuéru 殖える increase	fúete 殖えて	fuénakute 殖えなくて	fuénai 殖えない	fuénakatta 殖えなかった
fújíru 封じる seal (a letter)	fújite 封じて	fujínakute 封じなくて	fújínai 封じない	fújínakatta 封じなかった
fukaméru 深める deepen, heighten	fukámete 深めて	fukaménakute 深めなくて	fukaménai 深めない	fukaménakatta 深めなかった
fukumaséru 含ませる soak (a thing with water)	fukumásete 含ませて	fukumasénakute 含ませなくて	fukumasénai 含ませない	fukumasénakatta 含ませなかった
fukuméru 含める include	fukúmete 含めて	fukuménakute 含めなくて	fukuménai 含めない	fukuménakatta 含めなかった
fumaéru 踏まえ る step on	fumáete 踏まえて	fumaénakute 踏まえなくて	fumaénai 踏まえない	fumaénakatta 踏まえなかった
fuzakéru ふざけ る joke, jest	fuzákete ふざけて	fuzakénakute ふざけなくて	fuzakénai ふざけない	fuzakénakatta ふざけなかった
hagéru 禿げる grow bald	hágete 禿げて	hagénakute 禿げなくて	hagénai 禿げない	hagénakatta 禿げなかった
haguréru 逃れる lose sight of (one's companion)	hagúrete 逃れて	hagurénakute 逃れなくて	hagurénai 逃れない	hagurénakatta 逃れなかった
hajíru 恥じる feel shame at	hájite 恥じて	hajínakute 恥じなくて	hajínai 恥じない	hajínakatta 恥じなかった
hanaréru 離れる separate, part from	hanárete 離れて	hanarénakute 離れなくて	hanarénai 離れない	hanarénakatta 離れなかった
hanéru 跳ねる leap, spring	hánete 跳ねて	hanénakute 跳ねなくて	hanénai 跳ねない	hanenakatta 跳ねなかった
hayaméru 早める hasten, put up speed	hayámete 早めて	hayaménakute 早めなくて	hayaménai 早めない	hayaménakatta 早めなかった
hazukashiméru 辱しめる put to shame	hazukashímete 辱しめて	hazukashiménakute 辱しめなくて	hazukashimé- nai 辱しめない	hazukashiménakat- ta 辱しめなかった
hedatéru 距てる part, set apart	hedátete 距てて	hedaténakute 距てなくて	hedaténai 距てない	hedaténakatta 距てなかった
héru 経る pass	héte 経て	hénakute 経なくて	hénai 経ない	hénakatta 経なかった

GROUP THREE		SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past	
hiidéru 秀でる surpass	hiidete 秀でて	hiidénakute 秀でなくて	hiidénai 秀でない	hiidénakatta 秀でなかった	
hikaéru 控える draw in, refrain	hikaéte 控えて	hikaénakute 控えなくて	hikaénai 控えない	hikaénakatta 控えなかった	
hinekuréru ひねくれる become crooked	hinekúrete ひねくれて	hinekurenakute ひねくれなくて	hinekurenai ひねくれない	hinekurenakatta ひねくれなかった	
hirakéru 開ける become civilized	hiránete 開けて	hirakénakute 開けなくて	hirakénai 開けない	hirakénakatta 開けなかった	
hiroméru 広める extend, widen	hirómete 広めて	hiroménakute 広めなくて	hiroménai 広めない	hiroménakatta 広めなかった	
hisoméru 潜める conceal, hide	hisómete 潜めて	hisoménakute 潜めなくて	hisoménai 潜めない	hisoménakatta 潜めなかった	
hodokéru 解ける come loose	hodókete 解けて	hodokénakute 解けなくて	hodokénai 解けない	hodokénakatta 解けなかった	
hoéru 吠える bark	hóete 吠えて	hoénakute 吠えなくて	hoénai 吠えない	hoénakatta 吠えなかった	
hokorobíru 綻びる be unsewn, begin to open	hokoróbite 綻びて	hokorobínakute 綻びなくて	hokorobínai 綻びない	hokorobínakatta 綻びなかった	
homéru 褒める praise, extol	hómete 褒めて	homénakute 褒めなくて	homénai 褒めない	homénakatta 褒めなかった	
ikéru 埋ける bury (a thing in the ground)	íkete 埋けて	ikénakute 埋けなくて	ikénai 埋けない	ikénakatta 埋けなかった	
ikíru 生きる live, exist	íkite 生きて	ikínakute 生きなくて	ikínai 生きない	ikínakatta 生きなかった	
íru 射る shoot (on arrow)	íte 射て	ínakute 射なくて	ínai 射ない	ínakatta 射なかった	
jiréru 焦れる fret	jirete 焦れて	jirénakute 焦れなくて	jirénai 焦れない	jirénakatta 焦れなかった	
kabuséru 被せる cover	kabúsete 被せて	kabusénakute 被せなくて	kabusénai 被せない	kabusénakatta 被せなかった	
kaerimíru 顧みる look back	kaerímite 顧みて	kaerimínakute 顧みなくて	kaerimínai 顧みない	kaerimínakatta 顧みなかった	
kakéru 駆ける run	kákete 駆けて	kakénakute 駆けなくて	kakénai 駆けない	kakénakatta 駆けなかった	
kakuréru 隠れる hide oneself	kakúrete 隠れて	kakurénakute 隠れなくて	kakurénai 隠れない	kakurénakatta 隠れなかった	
kamaéru 構える build, construct	kamáete 構えて	kamaénakute 構えなくて	kamaénai 構えない	kamaénakatta 構えなかった	

GROUP THREE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
kanaéru 叶える grand, answer	kanaéte 叶えて	kanaénakute 叶えなくて	kanaénai 叶えない	kanaénakatta 叶えなかった
kanéru 兼ねる	kanéte 兼ねて	kanénakute 兼ねなくて	kanénai 兼ねない	kanénakatta 兼ねなかった
combine (one thing with another)				
karaméru 搦める bind	karámete 搦めて	karaménakute 搦めなくて	karaménai 搦めない	karaménakatta 搦めなかった
kasuréru 掠れる be grazed	kasúrete 掠れて	kasurénakute 掠れなくて	kasurénai 掠れない	kasurénakatta 掠れなかった
katamukéru 傾け る incline	katamúkete 傾けて	katamukénakute 傾けなくて	katamukénai 傾けない	katamukénakatta 傾けなかった
katazukéru 片附ける	katazúkete 片附けて	katazukénakute 片附けなくて	katazukénai 片附けない	katazukénakatta 片附けなかった
put in order				
kazoéru 数える count, reckon	kazóete 数えて	kazoénakute 数えなくて	kazoénai 数えない	kazoénakatta 数えなかった
kegaréru 汚れる get dirty	kegaréte 汚れて	kegarénakute 汚れなくて	kegarénai 汚れない	kegarénakatta 汚れなかった
kiwaméru 極める go to the end	kiwámete 極めて	kiwaménakute 極めなくて	kiwaménai 極めない	kiwaménakatta 極めなかった
kiyoméru 清める purify	kiyómete 清めて	kiyoménakute 清めなくて	kiyoménai 清めない	kiyoménakatta 清めなかった
kobíru こびる flatter	kóbite こびて	kobínakute こびなくて	kobínai こびない	kobínakatta こびなかった
koboréru こぼれる fall, drop	kobórete こぼれて	koborénakute こぼれなくて	koborénai こぼれない	koborénakatta こぼれなかった
koéru 肥える grow fat	kóete 肥えて	koénakute 肥えなくて	koénai 肥えない	kaénakatta 肥えなかった
kogaréru 焦がれ る pine for	kogárete 焦がれて	kogarénakute 焦がれなくて	kogarénai 焦がれない	kogarénakatta 焦がれなかった
kojiréru 拗れる be twisted	kojirete 拗れて	kojirénakute 拗れなくて	kojirénai 拗れない	kojirénakatta 拗れなかった
kōjiru 嵩じる grow worse	kōjite 嵩じて	kōjínakute 嵩じなくて	kōjínai 嵩じない	kōjínakatta 嵩じなかった
kokoroéru 心得る	kokoróete 心得て	kokoroénakute 心得なくて	kokoroénai 心得ない	kokoroénakatta 心得なかった
know, understand				
kokoromíru 試みる	kokorómite 試みて	kokoromínakute 試みなくて	kokorominai 試みない	kokorominakatta 試みなかった
try, make a trial				
komaraséru 困ら せる embarrass	komarásete 困らせて	komarasénakute 困らせなくて	komarasénai 困らせない	komarasénakatta 困らせなかった
konéru 捏ねる knead, mix up	kóneté 捏ねて	konénakute 捏ねなくて	konénai 捏ねない	konénakatta 捏ねなかった

GROUP THREE		SUBORDINATE		NEGATIVE	
		Positive	Negative	Present	Past
konjīru 混じる	kónjite	混じて	konjīnakute	konjīnai	konjīnakatta
mix, blend		混じて	混じなくて	混じない	混じなかった
koraēru 堪らえる	koráete	堪らえて	koraēnakute	koraēnai	koraēnakatta
bear, endure		堪らえて	堪らえなくて	堪らえない	堪らえなかった
kosurēru 擦れる	kosūrete	擦れて	kosurēnakute	kosurēnai	kosurēnakatta
be rubbed		擦れて	擦れなくて	擦れない	擦れなかった
kowarēru 毀れる	kowārete	毀れて	kowarēnakute	kowarēnai	kowarēnakatta
break, fall through		毀れて	毀れなくて	毀れない	毀れなかった
kubēru 焼べる	kúbete	焼べて	kubēnakute	kubēnai	kubēnakatta
burn		焼べて	焼べなくて	焼べない	焼べなかった
kudakēru 砕ける	kudáketē	砕けて	kudakēnakute	kudakēnai	kudakēnakatta
break		砕けて	砕けなくて	砕けない	砕けなかった
kurushimēru 苦しめる	kurushīmete	苦しめて	kurushimēnakute	kurushimēnai	kurushimēnakatta
torment		苦しめて	苦しめなくて	苦しめない	苦しめなかった
kutabirēru くだびれる	kutabīrete	くだびれて	kutabirēnakute	kutabirēnai	kutabirēnakatta
get tired		くだびれて	くだびれなくて	くだびれない	くだびれなかった
kuzurēru 崩れる	kuzūrete	崩れて	kuzurēnakute	kuzurēnai	kuzurēnakatta
crumble		崩れて	崩れなくて	崩れない	崩れなかった
makasēru 任せる	makásete	任せて	makasēnakute	makasēnai	makasēnakatta
entrust to		任せて	任せなくて	任せない	任せなかった
matasēru 待たせる	matásete	待たせて	matasēnakute	matasēnai	matasēnakatta
keep waiting		待たせて	待たせなくて	待たせない	待たせなかった
mazēru 混ぜる	mázete	混ぜて	mazēnakute	mazēnai	mazēnakatta
mix, mingle		混ぜて	混ぜなくて	混ぜない	混ぜなかった
mezamēru 目覚める	mezámete	目覚めて	mezamēnakute	mezamēnai	mezamēnakatta
wake up		目覚めて	目覚めなくて	目覚めない	目覚めなかった
michīru 満ちる	míchite	満ちて	michīnakute	michīnai	michīnakatta
fill		満ちて	満ちなくて	満ちない	満ちなかった
midarēru 乱れる	midárete	乱れて	midarēnakute	midarēnai	midarēnakatta
go out of order		乱れて	乱れなくて	乱れない	乱れなかった
misēru 見せる	mísete	見せて	misēnakute	misēnai	misēnakatta
show, let see		見せて	見せなくて	見せない	見せなかった
mōkēru 設ける	mōkete	設けて	mōkēnakute	mōkēnai	mōkēnakatta
prepare, establish		設けて	設けなくて	設けない	設けなかった
mōkēru 儲ける	mōkete	儲けて	mōkēnakute	mōkēnai	mōkēnakatta
make, get (a profit), make a good bargain		儲けて	儲けなくて	儲けない	儲けなかった
morēru 漏れる	mórete	漏れて	morēnakute	morēnai	morēnakatta
leak, get vent		漏れて	漏れなくて	漏れない	漏れなかった
motarēru 凭れる	motárete	凭れて	motarēnakute	motarēnai	motarēnakatta
lean on		凭れて	凭れなくて	凭れない	凭れなかった

GROUP THREE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
motoméru 求める want	motómete 求めて	motoménakute 求めなくて	motoménai 求めない	motoménakatta 求めなかった
motsuréru 纏れる be entangled	motsúrete 纏れて	motsurénakute 纏れなくて	motsurénai 纏れない	motsurénakatta 纏れなかった
mukuíru 報いる reward, recompence	mukúite 報いて	mukuínakute 報いなくて	mukuínai 報いない	mukuínakatta 報いなかった
muréru 蒸れる be steamed	múrete 蒸れて	murénakute 蒸れなくて	murénai 蒸れない	murénakatta 蒸れなかった
nadaméru 宥める soothe	nadámete 宥めて	nadaménakute 宥めなくて	nadaménai 宥めない	nadaménakatta 宥めなかった
nadéru 撫でる stroke, pat	nádete 撫でて	nadénakute 撫でなくて	nadénai 撫でない	nadénakatta 撫でなかった
nagaméru 眺める look at	nagámete 眺めて	nagaménakute 眺めなくて	nagaménai 眺めない	nagaménakatta 眺めなかった
nagaréru 流れる stream	nagárete 流れて	nagarénakute 流れなくて	nagarénai 流れない	nagarénakatta 流れなかった
nagéru 投げる throw	nágete 投げて	nagénakute 投げなくて	nagénai 投げない	nagénakatta 投げなかった
namakéru 懶ける be idle	namáketete 懶けて	namakénakute 懶けなくて	namakénai 懶けない	namakénakatta 懶けなかった
naméru なめる lick	námete なめて	naménakute なめなくて	naménai なめない	naménakatta なめなかった
naréru 慣れる be used to	nárete 慣れて	narénakute 慣れなくて	narénai 慣れない	narénakatta 慣れなかった
nazukéru 名付ける name	nazúketete 名付けて	nazukénakute 名付けなくて	nazukénai 名付けない	nazukénakatta 名付けなかった
nenjíru 念じる pray	nénjite 念じて	nenjínakute 念じなくて	nenjínai 念じない	nenjínakatta 念じなかった
nigéru 逃げる run away	nígete 逃げて	nigénakute 逃げなくて	nigénai 逃げない	nigénakatta 逃げなかった
nikumaréru 憎まれる be hated	nikumárete 憎まれて	nikumarénakute 憎まれなくて	nikumarénai 憎まれない	nikumarénakatta 憎まれなかった
ninjíru 任じる appoint (a person mayor)	nínjite 任じて	ninjínakute 任じなくて	ninjínai 任じない	ninjínakatta 任じなかった
nobéru 述べる state, speak	nóbete 述べて	nobénakute 述べなくて	nobénai 述べない	nobénakatta 述べなかった
nobíru 伸びる extend, grow	nóbite 伸びて	nobínakute 伸びなくて	nobínai 伸びない	nobínakatta 伸びなかった
nogaréru 逃がれる escape, avoid	nogárete 逃がれて	nogarénakute 逃がれなくて	nogarénai 逃がれない	nogarénakatta 逃がれなかった

GROUP THREE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
nomaréru 飲まれる be swallowed	nomárete 飲まれて	nomarénakute 飲まれなくて	nomarénai 飲まらない	nomarénakatta 飲まれなかった
nugéru 脱げる come off	núgete 脱げて	nugénakute 脱げなくて	nugénai 脱げない	nugénakatta 脱げなかった
ochíru 落ちる fall, drop	óchte 落ちて	ochínakute 落ちなくて	ochínai 落ちない	ochínakatta 落ちなかった
oíru 老いる grow old, age	óite 老いて	oínakute 老いなくて	oínai 老いない	oínakatta 老いなかった
okíru 起きる get up	ókite 起きて	okínakute 起きなくて	okínai 起きない	okínakatta 起きなかった
okoraséru 怒らせる offend	okorásete 怒らせて	okorasénakute 怒らせなくて	okorasénai 怒らせない	okorasénakatta 怒らせなかった
oréru 折れる break, be folded	órete 折れて	orénakute 折れなくて	orénai 折れない	orénakatta 折れなかった
oríru 下りる come down	órite 下りて	orínakute 下りなくて	orínai 下りない	orínakatta 下りなかった
osaméru 治める rule over	osámete 治めて	osaménakute 治めなくて	osaménai 治めない	osaménakatta 治めなかった
osoréru 恐れる fear, dread	osórete 恐れて	osorénakute 恐れなくて	osorénai 恐れない	osorénakatta 恐れなかった
sabíru 錆びる rust	sábite 錆びて	sabínakute 錆びなくて	sabínai 錆びない	sabínakatta 錆びなかった
sadaméru 定める decide	sadámete 定めて	sadaménakute 定めなくて	sadaménai 定めない	sadaménakatta 定めなかった
sagéru 下げる hang	ságete 下げて	sagénakute 下げなくて	sagénai 下げない	sagénakatta 下げなかった
sakéru 避ける avoid	sákete 避けて	sakénakute 避けなくて	sakénai 避けない	sakénakatta 避けなかった
sakinjíru 先んじる go ahead	sakinjíte 先んじて	sakinjínakute 先んじなくて	sakinjínai 先んじない	sakinjínakatta 先んじなかった
saméru 冷める cool, abate	sámete 冷めて	saménakute 冷めなくて	saménai 冷めない	saménakatta 冷めなかった
sazukéru 授ける grant, teach	sazúkete 授けて	sazukénakute 授けなくて	sazukénai 授けない	sazukénakatta 授けなかった
seméru 攻める attack	sémete 攻めて	seménakute 攻めなくて	seménai 攻めない	seménakatta 攻めなかった
shibiréru 痺れる become numb	shibirete 痺れて	shibirénakute 痺れなくて	shibirénai 痺れない	shibirénakatta 痺れなかった
shiguréru 時雨れる shower	shigúrete 時雨れて	shigurénakute 時雨れなくて	shigurénai 時雨れない	shigurénakatta 時雨れなかった

SUBORDINATE			NEGATIVE	
GROUP THREE	Positive	Negative	Present	Past
shiiru 強いる compel, force	shíte 強いて	shiinakute 強いなくて	shiinai 強くない	shiinakatta 強いなかった
shiitagéru 虐げる oppress	shiitágete 虐げて	shiitagénakute 虐げなくて	shiitagénai 虐げない	shiitagénakatta 虐げなかった
shikéru しける be damp	shikete しけて	shikénakute しけなくて	shikénai しけない	shikénakatta しけなかった
shiméru 占める occupy	shimete 占めて	shiménakute 占めなくて	shiménai 占めない	shiménakatta 占めなかった
shiméru 締める tie up	shimete 締めて	shiménakute 締めなくて	shiménai 締めない	shiménakatta 締めなかった
shinjíru 信じる believe, trust	shínjite 信じて	shinjinakute 信じなくて	shinjinai 信じない	shinjinakatta 信じなかった
shirabéru 調べる investigate	shirábete 調べて	shirabénakute 調べなくて	shirabénai 調べない	shirabénakatta 調べなかった
shirizokéru 退ける drive back	shirizókete 退けて	shirizokénakute 退けなくて	shirizokénai 退けない	shirizokénakatta 退けなかった
shitagáeru 従える be attended	shitagáete 従えて	shitagaénakute 従えなくて	shitagaénai 従えない	shitagaénakatta 従えなかった
shitsukéru 躰ける breed	shitsúkete 躰けて	shitsukénakute 躰けなくて	shitsukénai 躰けない	shitsukénakatta 躰けなかった
shizuméru 静める calm, quiet	shizúmete 静めて	shizuménakute 静めなくて	shizuménai 静めない	shizuménakatta 静めなかった
shōjíru 生じる produce	shōjite 生じて	shōjínakute 生じなくて	shōjínai 生じない	shōjínakatta 生じなかった
sobadatéru そば だてる prick up	sobadátete そばだてて	sobadaténakute そばだてなくて	sobadaténai そばだてない	sobadaténakatta そばだてなかった
sodatéru 育てる bring up	sodátete 育てて	sodaténakute 育てなくて	sodaténai 育てない	sodaténakatta 育てなかった
soréru 逃れる miss the mark	sórete 逃れて	sorénakute 逸れなくて	sorénai 逸れない	sorénakatta 逸れなかった
suboméru 窄める make narrower	subómete 窄めて	suboménakute 窄めなくて	suboménai 窄めない	suboménakatta 窄めなかった
sugíru 過ぎる pass: go past	súgite 過ぎて	suginakute 過ぎなくて	suginai 過ぎない	suginakatta 過ぎなかった
suneru 拗ねる pout, sulk	súnete 拗ねて	sunénakute 拗ねなくて	sunénai 拗ねない	sunénakatta 拗ねなかった
suréru 擦れる rub, chafe	súrete 擦れて	surénakute 擦れなくて	surénai 擦れない	surénakatta 擦れなかった
susukéru 煤ける become sooty	susúkete 煤けて	susukénakute 煤けなくて	susukénai 煤けない	susukénakatta 煤けなかった
tabanéru 束ねる bundle	tabánete 束ねて	tabanénakute 束ねなくて	tabanénai 束ねない	tabanénakatta 束ねなかった

GROUP THREE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
tabéru 食べる eat, take (food)	tábete 食べて	tabénakute 食べなくて	tabénai 食べない	tabénakatta 食べなかった
taéru 堪える endure, bear	táete 堪えて	taénakute 堪えなくて	taénai 堪えない	taénakatta 堪えなかった
takaméru 高める raise, lift	takámete 高めて	takaménakute 高めなくて	takaménai 高めない	takaménakatta 高めなかった
takéru 長ける excel in	tákete 長けて	takénakute 長けなくて	takénai 長けない	takénakatta 長けなかった
tamagéru 魂消る become astonished	tamágete 魂消て	tamagénakute 魂消なくて	tamagénai 魂消ない	tamagénakatta 魂消なかった
tamukéru 手向け る offer	tamúkete 手向けて	tamukénakute 手向けなくて	tamukénai 手向けない	tamukénakatta 手向けなかった
taoréru 倒れる fall, come down	taórete 倒れて	taorénakute 倒れなくて	taorénai 倒れない	taorénakatta 倒れなかった
taréru 垂れる hang	tárete 垂れて	tarénakute 垂れなくて	tarénai 垂れない	tarénakatta 垂れなかった
tashikaméru 確かめる ascertain, make sure	tashikámete 確かめて	tashikaménakute 確かめなくて	tashikaménai 確かめない	tashikaménakatta 確かめなかった
tashinaméru 窘め る reprove	tashinámete 窘めて	tashinaménakute 窘めなくて	tashinaménai 窘めない	tashinaménakatta 窘めなかった
tasukéru 助ける help, aid	tasúkete 助けて	tasukénakute 助けなくて	tasukénai 助けない	tasukénakatta 助けなかった
tataséru 立たせる make (a person stand)	tatásete 立たせて	tatasénakute 立たせなくて	tatasénai 立たせない	tatasénakatta 立たせなかった
tatéru 立てる stand, build	tátete 立てて	taténakute 立てなくて	taténai 立てない	taténakatta 立てなかった
tatoéru 例える compare	tatóete 例えて	tatoénakute 例えなくて	tatoénai 例えない	tatoénakatta 例えなかった
tawamuréru 戯れ る play	tawamúrete 戯れて	tawamurénakute 戯れなくて	tawamurénai 戯れない	tawamurénakatta 戯れなかった
tazunéru 訪ねる call (a person)	tazúnete 訪ねて	tazunénakute 訪ねなくて	tazunénai 訪ねない	tazunénakatta 訪ねなかった
tazunéru 尋ねる look for, ask	tazúnete 尋ねて	tazunénakute 尋ねなくて	tazunénai 尋ねない	tazunénakatta 尋ねなかった
teréru てれる be shy	térete てれて	terénakute てれなくて	terénai てれない	terénakatta てれなかった
tobokéru とぼける pretend not to know	tobókete とぼけて	tobokénakute とぼけなくて	tobokénai とぼけない	tobokénakatta とぼけなかった

GROUP THREE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
togaméru 咎める find fault with	togámete 咎めて	togaménakute 咎めなくて	togaménai 咎めない	togaménakatta 咎めなかった
togéru 遂げる accomplish	tógete 遂げて	togénakute 遂げなくて	togénai 遂げない	togénakatta 遂げなかった
tojíru 閉じる shut, close	tójite 閉じて	tojinakute 閉じなくて	tojinai 閉じない	tojinakatta 閉じなかった
tojíru 綴じる bind (a book)	tójite 綴じて	tojinakute 綴じなくて	tojinai 綴じない	tojinakatta 綴じなかった
tokéru 溶ける melt	tókete 溶けて	tokénakute 溶けなくて	tokénai 溶けない	tokénakatta 溶けなかった
tonáeru 唱える recite, advocate	tonáete 唱えて	tonaénakute 唱えなくて	tonaénai 唱えない	tonaénakatta 唱えなかった
toraéru 捕える catch	toráete 捕えて	toraénakute 捕えなくて	toraénai 捕えない	toraénakatta 捕えなかった
toréru 取れる come off, come apart	tórete 取れて	torénakute 取れなくて	torénai 取れない	torénakatta 取れなかった
tsukaéru 仕える serve	tsukáete 仕えて	tsukaénakute 仕えなくて	tsukaénai 仕えない	tsukaénakatta 仕えなかった
tsukaréru 疲れる get tired	tsukárete 疲れて	tsukarénakute 疲れなくて	tsukarénai 疲れしない	tsukarénakatta 疲れなかった
tsuméru 詰める cram	tsuméte 詰めて	tsuménakute 詰めなくて	tsuménai 詰めない	tsuménakatta 詰めなかった
tsutoméru 努める make an effort	tsutóméte 努めて	tsutoménakute 努めなくて	tsutoménai 努めない	tsutoménakatta 努めなかった
tsuyoméru 強める strengthen	tsuyóméte 強めて	tsuyoménakute 強めなくて	tsuyoménai 強めない	tsuyoménakatta 強めなかった
ukéru 受ける receive	úkete 受けて	ukénakute 受けなくて	ukénai 受けしない	ukénakatta 受けなかった
urotaéru うろたえる be confused	urotáete うろたえて	urotaénakute うろたえなくて	urotaénai うろたえない	urotaénakatta うろたえなかった
uséru 失せる disappear	úsete 失せて	usénakute 失せなくて	usénai 失せない	usénakatta 失せなかった
utaréru 打たれる be struck	utárete 打たれて	utarénakute 打たれなくて	utarénai 打たれない	utarénakatta 打たれなかった
wakaréru 別れる separate (from)	wakárete 別れて	wakarénakute 別れなくて	wakarénai 別れない	wakarénakatta 別れなかった

GROUP THREE	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
wakéru 分ける divide, part	wákete 分けて	wakénakute 分けなくて	wakénai 分けない	wakénakatta 分けなかった
warubiréru 悪びれる be timid	warubirete 悪びれて	warubirénakute 悪びれなくて	warubirénai 悪びれない	warubirénakatta 悪びれなかった
yaburéru 破れる be torn	yabúrete 破れて	yaburenakute 破れなくて	yaburénai 破れない	yaburénakatta 破れなかった
yasumaséru 休ませる repose	yasumásete 休ませて	yasumasénakute 休ませなくて	yasumasénai 休ませない	yasumasénakatta 休ませなかった
yasuméru 休める repose	yasúmete 休めて	yasuménakute 休めなくて	yasuménai 休めない	yasuménakatta 休めなかった
yatowaréru 雇われる be engaged	yatowárete 雇われて	yatowarénakute 雇われなくて	yatowarénai 雇われない	yatowarénakatta 雇われなかった
yatsuréru 裏れる be worn out	yatsúrete 裏れて	yatsurénakute 裏れなくて	yatsurénai 裏れない	yatsurénakatta 裏れなかった
yokéru 避ける avoid	yókete 避けて	yokénakute 避けなくて	yokénai 避けない	yokénakatta 避けなかった
yoméru 読める be able to read	yómete 読めて	yoménakute 読めなくて	yoménai 読めない	yoménakatta 読めなかった
yowaméru 弱める weaken	yowámete 弱めて	yowaménakute 弱めなくて	yowaménai 弱めない	yowaménakatta 弱めなかった
yudanéru 委ねる entrust with	yudánete 委ねて	yudanénakute 委ねなくて	yudanénai 委ねない	yudanénakatta 委ねなかった
yugaméru 歪める distort	yugámete 歪めて	yugaménakute 歪めなくて	yugaménai 歪めない	yugaménakatta 歪めなかった
yuruméru 緩める loosen	yurúmete 緩めて	yuruménakute 緩めなくて	yuruménai 緩めない	yuruménakatta 緩めなかった
zokusúru 属する belong to	zokúshite 属して	zokushínakute 属しなくて	zokushínai 属しない	zokushínakatta 属しなかった
zonjíru 存じる know	zónjite 存じて	zonjinakute 存じなくて	zonjinai 存じない	zonjinakatta 存じなかった
zurukéru ずるける shirk one's duty	zurúketé ずるけて	zurukénakute ずるけなくて	zurukénai ずるけない	zurukénakatta ずるけなかった

GROUP FOUR

Main Characteristics

Simple Present: Ending in *ru* or *su* preceded by two vowels, the first one of which being accentuated.

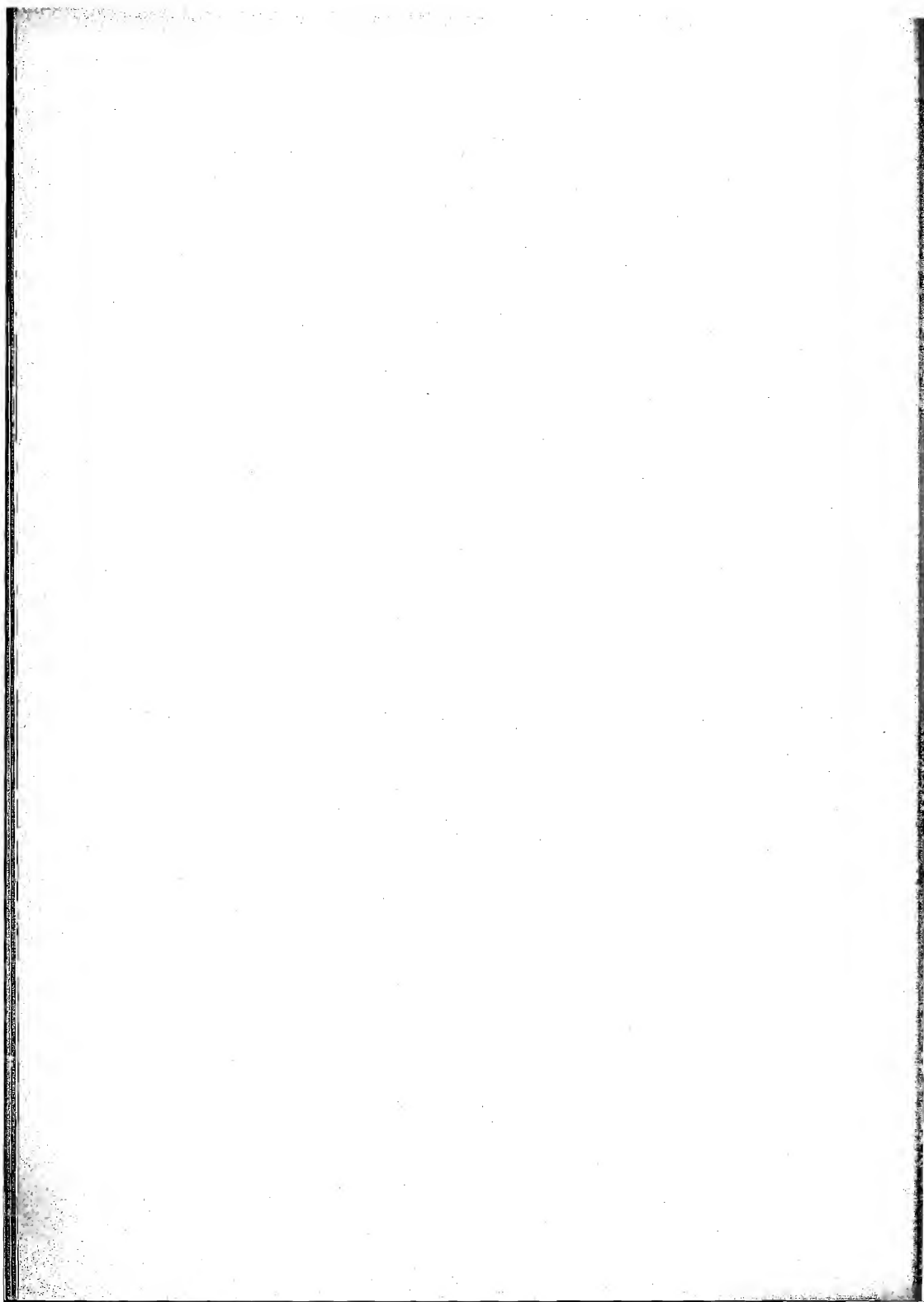
Positive: Stressed on the same syllable as the one accentuated in the simple present.

Subordinate { **Negative:** Stressed on the terminal *e* of the simple stem of verbs of Class I and on the terminal *a* of the *a*-stem of verbs of Class II.

Negative form { with *nai* ない } Stressed on the terminal *e* of the simple stem of verbs of Class I and on the terminal *a* of the *a*-stem of verbs of Class II.
 { with *nakatta* なかった }

GROUP FOUR	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
áeru 和える dress something with (cooking)	áete 和えて	aénakute 和えなくて	aénai 和えない	aénakatta 和えなかった
atsuráeru 誂える order	atsuráete 誂えて	atsuraénakute 誂えなくて	atsuraénai 誂えない	atsuraénakatta 誂えなかった
gottagáesu ごった返す be confused	gottagáeshite ごった返して	gottagaesánakute ごった返さなくて	gottagaesánai ごった返さない	gottagaesánakatta ごった返さなかった
káeru 帰る come or go back (home)	káete 帰って	kaeránakute 帰らなくて	kaeránai 帰らない	kaeránakatta 帰らなかった
káesu 返す give back, return	káeshite 返して	kaesánakute 返さなくて	kaesánai 返さない	kaesánakatta 返さなかった
káesu 孵す hatch, incubate	káeshite 孵して	kaesánakute 孵さなくて	kaesánai 孵さない	kaesánakatta 孵さなかった
kangáeru 考える think, consider	kangáete 考えて	kangaénakute 考えなくて	kangaénai 考えない	kangaénakatta 考えなかった
kotáeru 答える answer, give a reply	kotáete 答えて	kotaénakute 答えなくて	kotaénai 答えない	kotaénakatta 答えなかった
kutsugáesu 覆え す upset	kutsugáeshite 覆えして	kutsugaesánakute 覆えさなくて	kutsugaesánai 覆えさない	kutsugaesánakatta 覆えさなかった
machigáeru 間違える make a mistake, err	machigáete 間違えて	machigaénakute 間違えなくて	machigaénai 間違えない	machigaénakatta 間違えなかった
máiru 参る go, come, call	máite 参って	mairánakute 参らなくて	mairánai 参らない	mairánakatta 参らなかった
otoróeru 哀える become weak	otoróete 哀えて	otoroénakute 哀えなくて	otoroénai 哀えない	otoroénakatta 哀えなかった

GROUP FOUR	SUBORDINATE		NEGATIVE	
	Positive	Negative	Present	Past
sonáeru 備える furnish, provide	sonáete 備えて	sonaénakute 備えなくて	sonaénai 備えない	sonaénakatta 備えなかった
totonóeru 整える prepare, put in order	totonóete 整えて	totonoénakute 整えなくて	totonoénai 整えない	totonoénakatta 整えなかった
wakimáeru 弁え る discern	wakimáete 弁えて	wakimaénakute 弁えなくて	wakimaénai 弁えない	wakimaénakatta 弁えなかった



Transliteration in roman characters and English translation of the news announcing the joint flight of two Soviet cosmonauts as it appeared in the Japanese daily newspaper "Mainichi Shimbun" on June 17th 1963. See original Japanese text Page 761.

HATSÚ NO JOSÉI UCHŪ-HIKŌSHI TOBÚ¹

Sóren, Uosutōku Rokú-gō Uchi-agé

Nijūroku-sái no Tereshikowá-jō.²

Sénkyūhyaku-rokujūsan nen rokugatsú jūshichi nichí, Mainichi Shimbun.³
Sobietó Nyūsu—Jūroku nichí,⁴ Tōkyō—Jūroku nichí gōgo ní-ji hachí-fun
Nihón jikán gōgo hachí-ji hachí-fun⁵ no Mosukō hōsō wa rinji hōsō de⁶
shijō hatsú no joséi uchū-hikōshi dái-ichigō Warchinā Tereshikowá-jō⁷
wo nosetá Uosutōku Rokú-gō ga uchí-ageraretá to happyō shitá.⁸

1hatsú no the first; joséi woman; uchū universe, the cosmos, hikōshi aviator, aviatrix, uchū-hikōshi cosmonaut, cosmonette; tobú to fly—Hatsú no joséi uchū-hikōshi tobú. The first woman cosmonaut flies. 2Sóren abbreviation of Sobietó Rempō Soviet Union, So=Sobietó Soviet, Ren=rempō union; Uosutōku Vostok, Rokú-gō No. 6, Uosutōku Rokú-gō Vostok VI; uchí-agé being launched, subordinate of uchí-agerú to shoot up, to send up=to launch; nijūroku 26, sái no years old, nijūroku-sái no 26 year-old; Tereshikowá name of the aviatrix, jō miss, Tereshikowá-jō Miss Tereshkova—Sóren, Uosutōku Rokú-gō Uchi-agé nijūroku-sái no Tereshikowá-jō. The Soviet Union has launched (spaceship) Vostok VI (carrying inside) twentysix-year old Miss Tereshkova. 3sénkyūhyaku-rokujū san 1963; nen year; rokugatsú June; Mainichi name of one of the two leading Japanese newspapers; shimbun newspaper—Sénkyūhyaku-rokujūsan nen rokugatsú jūshichi nichí, Mainichi Shimbun. The Mainichi newspaper, June 17th 1963 Anyūsu news; Sobietó Nyūsu Soviet News; jūroku 16, jūroku nichí the 16th 5gōgo afternoon; ní-ji two o'clock; hachí eight; fun minute; jikán time, Nihón jikán Japan's time; hachí-ji eight o'clock (Japan's time is six hours ahead of Moscow time)—Jūroku nichí gōgo ní-ji hachí fun.....On the afternoon of the 16th (of June), at 8 minutes past 2 (Japan's time 8 minutes past 8 p. m.) 6Mōsukō Moscow; hōsō broadcast; rinji special; rinji hōsō de by special broadcast—Mōsukō hōsō wa rinji hōsō de Moscow broadcasting (station) by special broadcast 7shijō in history; hatsú no first; dái-ichi-gō No. 1; Warchinā Valentina—shijō hatsú no joséi uchū-hikōshi dái-ichigō Warchinā Tereshikowá-jō wo.....the first woman cosmonaut in history Miss Valentina Tereshkova.....8nosetá that carried, that took on board, past form of noserú to carry, to take on board; uchí-ageraretá was launched, past of uchí-agerarerú to be launched; to so; happyō shitá announced, past of happyō surú to announce—.....nosetá Uosutōkū Rokú-gō ga uchí-ageraretá to happyō shitá.announced (that spaceship) Vostok VI carrying (her) was launched.

English Version; THE FIRST WOMAN COSMONAUT FLIES

The Soviet Union has launched spaceship Vostok VI carrying (inside) twentysix-year old Miss Tereshkova.

The Mainichi Newspaper, June 17th, 1963—Soviet News, Tokyo 16th—
On the afternoon of the 16th (of June) at 8 minutes past 2 (Japan's time 8 minutes past 8) Moscow broadcasting station announced that spaceship Vostok VI was launched (into the cosmos) carrying in it twentysix-year old Valentina Tereshkova, the first woman cosmonaut recorded in history.

Transliteration in roman characters and English translation of the news announcing the completion of the joint flight of two Soviet cosmonauts as it appeared in the Japanese daily newspaper "Mainichi Shimbun" on January 17th 1963. See original Japanese text Page 761.

RYŌ EISEI-SEN BUJĪ CHIJŌ NI KÁERU¹
Rokú-gō yonjūkyū shū, nanájū jikán gojippun,²
gō-gō hachī-jūni shū, hyakū-jūkyū jikán róppun,³
Tereshikowá-jō Bu-chūsa yōri sanjikán saki.⁴

Sobietó Nyūsu, jū-ku nichī Tōkyō.⁵—Tereshikowá-jō sōjū no⁶ Uosutōku Rokú-gō, Bukafusukī chūsa sōjū no Uosutōku gō-gō⁷ no kyōdō hikō wa shubī-yōku kansēi saretá.⁸

1ryō both; *eiseisen* spaceship, *eisei* satellite, *sen* ship; *bujī* safely; *chijō* ground, earth, *chijō ni* on the ground, on the earth; *káeru* to return—*Ryō eisei-sen bujī chiijō ni káeru*. Both spaceships return safely to earth. 2rokú VI, gō number, *Rokú-gō* short for *Uosutoku Rokú-gō*=Vostok VI; *yonjūkyū* 49; *shū* round, orbit; *nanájū* seventy; *jikán* hour; *gojippun* fifty minutes—*Rokú-gō yonjūkyū shū, nanájū jikán gojippun*. Vostok VI (completes) 49 orbits in seventy hours and fifty minutes. 3gō-gō short for *Uosutokū gō-gō* Vostok V; *hachijūni* 82; *shū* orbit; *hyakūjūkyū* 119; *jikán* hour; *róppun* six minutes—*gō-gō hachijūni shū, hyakū-jūkyū jikán róppun* Vostok V (completes) 82 orbits in 119 hours and six minutes. 4*Tereshikowá-jō* Miss Tereshkova; *Bu* abbreviation of *Bukofusuki* Bykovsky; *chūsa* lieutenant colonel; *yōri* than; *sanjikán* three hours; *saki* ahead of—*Tereshikowá-jō Bu-chūsa yōri sanjikán saki*. Tereshkova (lands) three hours before Lt. Col. Bykovsky. 5*Sobietó Nyūsu* Soviet News; *jūku* 19, *jūku nichī* the 19th (of June) 6*sōjū* handling, control, manipulation, *sōjū no* in control of 7*Bukofusuki Chūsa sōjū no Uosutōku gō-gō*..... and Bykovsky in control of Vostok V..... 8*kyōdō* joint; *hikō* flight; *shubiyōku* successfully; *kansēi* completion, *kansēi suru* to complete, to finish, *kansēi sareru* to be completed, *kansēi saretá* was completed—*kyōdō hikō wa shubiyōku kansēi saretá*.....the joint flight was completed successfully.

English Version
BOTH SPACESHIPS RETURN SAFELY TO EARTH

Vostok VI completes 49 orbits in seventy hours and fifty minutes (while) Vostok V completes 82 orbits in 119 hours and six minutes. Miss Tereshkova (lands) three hours ahead of Lt. Col. Bykovsky.

Soviet News, June 19th (1963)—Miss Tereshkova in control of Vostok VI and Lt. Col. Bykovsky in control of Vostok V have successfully completed their joint flight.

See Pages 759 and 760 for transliteration in roman characters and English translation of the following Japanese text appeared in the "Mainichi Shimbun" of Tokyo on June 17th 1963 on the occasion of the joint flight of the Soviet cosmonaut Bykovsky and cosmonette Tereshkova.

初の女性宇宙飛行士飛ぶ

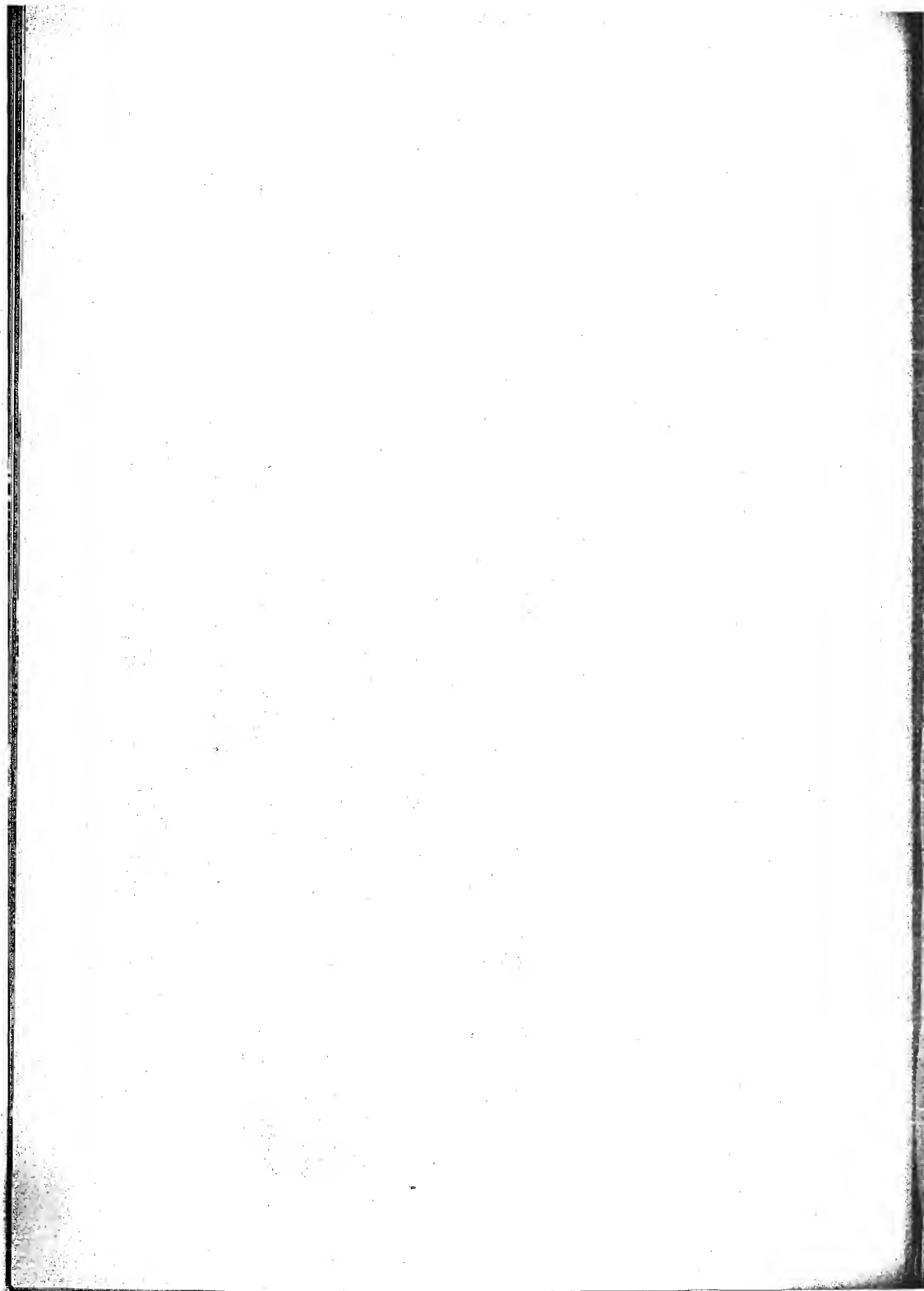
ソ連、ウオストーク6号打上げ
26才のテレシコワ嬢（一九六三年六月十七日毎日新聞）

〔ソビエト・ニュース〕十六日東京 十六日午後二時八分（日本時間午後八時八分）のモスクワ放送は臨時放送で史上初の女性宇宙飛行士第一号ワレンチナ・テレシコワ嬢を乗せたウオストーク6号が打上げられたと発表した。

両衛星船無事地上に帰る

6号49周、七〇時間五十分
5号82周、一一九時間六分
テレシコワ嬢、中佐より三時間先

〔ソビエト・ニュース〕十九日東京 テレシコワ嬢操縦のウオストーク6号ブコフスキ―中佐操縦のウオストーク5号の共同飛行は首尾よく完成された。



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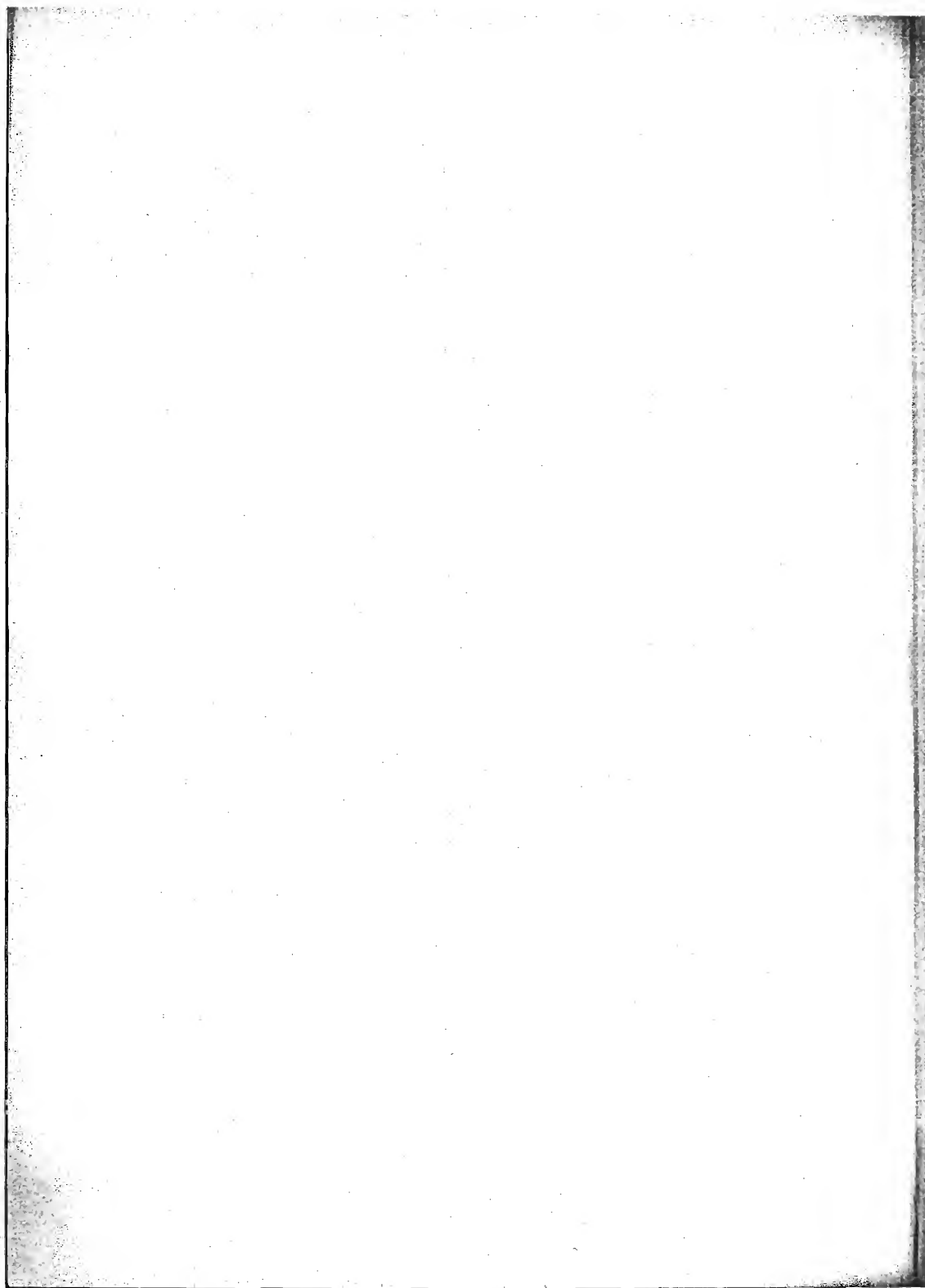
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妻 *sai, tsuma* wife—Originally, the idea of a **wife** was represented by the sketch of a **woman** with a **broom** held by a **hand**, as shown in the first picture. Such a picture was evidently suggested by the universal idea that it is the lot of a **wife** to look after home work, here symbolized by the **broom**.



夫 *fū, otto* husband—As the first picture clearly shows, the idea of a **husband** was represented by a **man** with **hat on** (indicating that he is outside his home) and with arms and legs in motion as if going to do some work or actually doing it.

𠂔 𠂕 𠂖 心

心 *shin, kokoro* heart—Originally, the heart was represented by the rough sketch of its actual shape.

𠂗 𠂘 𠂙 巢

巢 *sō, su* nest—Represented by three birds in a nest on a tree. The modern character still retains much of its original form.

𠂚 𠂛 見 見

見 *ken, miru* to see—The idea of seeing is here well indicated by the sketch of an eye on a pair of legs.

𠂜 𠂝 馬 馬

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It is a recognized fact that the greatest handicap a student is confronted with when trying to master the Japanese language, is the study of *kanji*. Few in fact are those who succeed in learning them well and in sufficient number to overcome the difficulty of reading and understanding Japanese books and newspapers, and until one is in a position to read these one cannot hope to know well the language of the people of Japan.

The difficulty in learning *kanji*, however, will be greatly lessened if they are studied with method.

Although the uninitiated into the study of Japanese do not see any relation between the apparent undecipherable characters, yet there is fundamental relation between them, and this relation is distinctly perceived as soon as the student has learned a few hundred simple characters, these being the components of most of the more complex ones. When this relation has become apparent to the eye, not only will the difficulty of memorizing them be greatly reduced, but studying them will become a pleasant task.

This relation between the *kanji* will be easily detected by the student if he learns them in the order of the number of their strokes, which is the way they have been arranged in this book.

Moreover, each particular symbol, given in brush style and originally written by a calligrapher, has been repeated, in printed style, in some of its most common compound character-words, thereby illustrating very

clearly the distinction between the printed and manuscript forms, which represents a most important essential to the student.

The symbolic characters are given on the left side of each page, while on the right side is given, in roman letters, their corresponding Japanese transliteration (KUN),* its Chinese pronunciation (ON)* and the English translation of both single *kanji* and compound character-words.

The 1900 characters contained in this book are the ones prescribed by the Ministry of Education of Japan in November 1947 for use in newspapers and magazines, a measure that was taken in order to simplify the Japanese written language.

Previous to this legislative act, not less than 4000 characters were used for newspapers and magazines, a number that was rather difficult to know well even for many Japanese.

However, now that the number of *kanji* required to read daily newspapers has been reduced to less than half, it will be much easier for the foreign student to attain that degree of knowledge that will give him the capacity and satisfaction of being able to read Japanese daily literature.

At the end of the illustration of the 1900 *kanji*, an index has been added with the characters in the order of the number of their strokes and reference page in order to facilitate their search.

The index of the 1900 characters is given, in brush writing, in **kaishō** or standard style, in **gyōshō** or semi-cursive style and in **sōshō** or cursive style. The student will thus be able to learn the three styles of writing Chinese-Japanese characters if he wishes to do so.

An exclusive and useful feature of this book is the accent placed on the stressed syllable of each transliterated word, which ensures speedy and precise familiarity with the correct Japanese pronunciation.

This book is a valuable contribution towards a better knowledge of the Japanese language among the growing number of foreign students of Japanese.

* The pronunciation of Chinese-Japanese characters is not invariably the same. Some of them may be read even in seven different ways, and their pronunciation may be of Chinese or Japanese derivation. The sound of *kanji* of Chinese derivation is called ON, and that of Japanese derivation is called KUN.

又

- 1 又々 2 又頼み
3 又は

matá again, another
yū

- 1 *matámata* again and again
2 *matadanomí* indirect request
3 *matá wa* or, in other words

八

- 1 八時 2 八分目
3 八方美人 4 八月
5 八卦 6 八日

yatsú or *yattsú*, *ya*, *yō* eight
hachí eight

- 1 *hachi-ji* eight o'clock 2 *hachibun-mé* moderate in quantity 3 *happō-bijin* everybody's friend 4 *hachigatsú* August 5 *hakke* divination 6 *yōka* 8th (of month)

十

- 1 十時 2 十字軍
3 十字架 4 十月
5 十分 6 十誠

tō, *jū* ten

- 1 *jū-ji* ten o'clock 2 *jūjigen* a crusade 3 *jūjika* a cross, the Holy Rood 4 *jūgatsu* October 5 *jūppun* ten minutes 6 *jikkai* the ten commandments

七

- 1 七日 2 七月
3 七五三 4 七輪
5 七福神

nanatsu, *nana*, *shichi* 7, seven

- 1 *nanoká* or *nanuká* the 7th of the month, seven days 2 *shichi-gatsú* July 3 *shichigosan* the lucky numbers (7, 5, 3) 4 *shichirin* a small portable stove 5 *shichifukujin* the seven gods of Fortune

(SPECIMEN PAGE)

誌

1 雜誌 2 日誌

shirusu to write down
shi1 *zasshi* magazine 2 *nisshi* diary

誠

1 誠意 2 誠実

makoto truth, sincerity
sei1 *sei* sincerity, faith 2 *seijitsu* sincerity

読(讀)

1 読書 2 読本 3 句読

yomu to read, to recite
toku, doku, tō1 *dokusho* reading
2 *tokuhon* reader, reading book
3 *kutō* punctuation

誤

1 誤報 2 誤字 3 誤解

ayamaru mistake, error
go1 *gohō* misinformation 2 *goji* a wrong
word (character), misprint 3 *gokai* mis-
understanding

説

1 説教 2 説明 3 説諭

tōku to explain, to preach
setsu opinion, theory1 *sekkyō* sermon 2 *setsumei* explana-
tion 3 *setsūyu* admonition, reproof

(SPECIMEN PAGE)

英和会話小辞典

The New Up-to-date ENGLISH-JAPANESE CONVERSATION-DICTIONARY

(Reset and greatly enlarged Edition)

Library of Congress Catalog Card Number : 77-95053

BY MR. AND MRS. ORESTE VACCARI

This new work is different from ordinary dictionaries in that most of the English words listed in it not only have their Japanese translation with roman letters, but also the Japanese translation of sentences and phrases that one may need in daily conversation.

This Conversation-Dictionary may thus be used even by those who have no knowledge of Japanese.

A feature of this dictionary is that an accent has been put on each word to indicate the stressed syllable, so that it will be easy to know how to pronounce Japanese words correctly.

Many are the Japanese words which, although spelled with the same letters, have different meanings according to the syllable on which the stress is laid. For example: The word **íppai** with the stress on the first **i** means *one cup*, while if the stress is laid on the **a** (**ippái**) it means *full*. The great importance of the correct stress is thus evident. Long and silent vowels also have been indicated by proper marks.

Another feature is that most verbs listed in this dictionary are given not only in their form corresponding to the English infinitive, but also in their present form of the indicative, so that one may use them even without knowing the rules of the conjugation of Japanese verbs.

These lexicographic innovations, as shown in the following specimen pages, will render this work the most valuable book for foreign tourists in Japan and for all those who wish to learn practical Japanese conversation.

The present reset and enlarged edition of this dictionary contains about one third more words and practical phrases than any of the first thirteen editions published up to 1957.

6 × 4½ inch, POCKET SIZE—Pages 530

Price: In Japan ¥540, Post. ¥100—Abroad \$3.00, Post. \$0.75.

glass (material) garasú; (for drinking from) koppú;—Please give me a g. of wine. Dōzo, budōshu wo íppai kudasái.—looking-g. kagamí—eye-glasses mégane—window g. madō-garasú—g. works (factory) garasú kōjō; (glassware) garasú-seihin

glide v.t. (plane down) kassō surū
glider (Aviation) guraidā
globe (round object) tamá; (the earth) chikyū

globe-fish fūgu
globe-trotter sekái-man-yūsha
gloom (darkness) kuragarí; (sullenness) inki; (melancholy) yūutsu

gloomy (dark) kurái; (somber, dusky) usugurái; (depressed) inki-na yūutsu-na; (of the weather) uttōshíi—Why are you so g. to-day? Dōshite kyō anáta wa sonnā ni inki désū ka.—The weather is g. to-day. Kyō wa o-ténki ga uttōshíi désū.—a g. room usugurái heyá

glorious (illustrious, triumphant) kōei áru; (majestic) sōgon-na; (delightful) subarashíi

glory (honor) kōei; (splendor) sōkan; (brilliant sight) bikán

glove tebūkuro—leather gloves kawá no tebūkuro—a pair of gloves tebūkuro hītō-kumí

glow (incandescence) hakunetsú; (luminosity) hakunetsukō

glue n. nikawá, (starch) norí
to glue v.t. norí de tsúkēru [tsükemāsū]

glutton taishokūká

glycerine risurín

gnat býo

gnaw v.t. kajíru [kajirimásū]

go v.i. yukú [yukimásū], ikú [ikimásū] Coll.; máiru [mairimásū] (humble speech); irasshāru (polite speech)—Where are you going? Dōko e irasshaimásū ka.—I am going to the office. Jimúsho e ikimásū.—When will you g. to the postoffice? Itsu yūbinkyoku e ikimásū ka.—I shall g. now. Ima ikimásū.—G. this way. Kochirá e irasshái.—When will you g. to Osaka? Itsu Osaka e irasshaimásū ka.—I shall g. there next week. Raishū mairimásū.—I wish to g. to Nikko. Nikkō e ikitái désū.—G. and buy some envelopes. Fūtō wo kattē kitē kudasái.—Let us g. and take a walk. Sampó ni ikimashō.—Let us g. up that hill. Anó oká e noborimashō.—When did Mr. Imai g. out? Itsu Imái San wa dekakemashita ka.—He went out at about ten o'clock. Jū-ji gorō o-dekaké ni narimashita.—May we g. inside? Háitte mo yoroshíi désū ka.

to go away ittē shimaú [shimáimásū]; (return back) káette shimaú—to g. back káeru [kairimásū]—to g. down (from stairs, car, etc.) oríru [orimásū]; (of trains) kudarú [kudarimásū]—to g. into háiru [hairimásū]; to g. out déru [demásū]—to g. up noború [noborimásū]

(SPECIMEN PAGE)

goal (*aim, object of effort*) mokū-tekī; (*conclusion*) shūkyoku; (*sports*) gōru, kesshōten

goat yāgi—*g. milk* yāgi no chichi

God (*deity*) kāmī; (*idol*) gūzō; (*Christian*) Sōzō no kāmī—*Thank God!* Arigatāi.—*For God's sake.* Goshō dēsū karā. (*lit. Happiness in the next world.*—*Buddhist expression*)—*Do you believe in G?* Anāta wa kāmī wo shinjimāsū ka.—*Yes, I believe in G.* Hāi, (kāmī wo) shinjimāsū.—*O God!* Kāmisama!

goddess me-gamī

godfather nazuké-oyā; daifū

godmother nazuké-oyā; daibō

godown kurā

godparents nazuké-oyā

gold kin—*Are there any g. mines in Japan?* Nippōn ni kīnzan ga arimāsū ka.—*g. coin* kinka—*g. foil* kimpakū—*g. fish* kīngyo—*g. mine* kīnzan—*g. ring* kin yubiwa

golf gōrufu—to *play g.* gōrufu wo surū—*Do you play g.?* Anāta wa gōrufu wo nasaimāsū ka.—*Yes, I play it often.* Hāi, tabi-tabi shimāsū—*g. club* gorufū kūrabu.—*g. links* gorufujō

good īi, yōi—*You are a very g. guide.* Anāta wa taihēn īi gāido or annānin dēsū—*She is g. looking.* Anō katā wa kiryō ga īi dēsū.—*Is that fruit g.?* Sonō kudāmono wa īi dēsū ka.—*No it is not g.* Iié, yōku arimasēn.—*This medicine will do you g.* Konō kusurī wa yōku

kikū deshō.—*This food is very g.* Konō tabemonō wa taihēn kékkō dēsū.—*This pen is not g.; bring me another.* Konō pen wa damé dēsū. Hokā no wo mōtte kitē kudasāi.—*a g. deal of money* takūsān no okané—*a g. many people* ōzei no hitō

Salutations—*G. morning* ohayō, ohayō gozaimāsū.—*G. day* Kōnnichi wa.—*G. afternoon.* Kōnnichi wa.—*G. evening* Kōmban wa.—*G. night. (on meeting)* Kōmban wa.; (*on leaving or just before going to bed*) Oyasumi-nasāi.—*G. bye* Sayōnara.

goods shinamonō—*fancy g.* komāmono—*foreign g.* gaikokū-hin—*imported g.* yunyūhin—*Send these g. to my home.* Konō shinamonō wo uchi e todōkete kudasāi.

goose gachō

Gospel—the *G.* Fukuin—to *preach the G.* Fukuin wo tōku

gossip *n.* goshippu; (*idle talk*) mudā-bānashi

to gossip *v.t.* mudā-bānashi wo surū, shabēru [shaberimāsū]

gout tsūfū

govern *v.t.* (to rule) osamēru; (to control) kārri surū

government (*politics*) seiji; (*form of polity*) seitai; (*management*) kārri; (*governing body*) tōchikikan; (*ministry*) seifu—the *Japanese g.* Nihōn seifu—*g. official* kōmuin *Lit., o-yakunin Coll.*

governor (*of a province, etc.*) chiji; (*of bank*) sōsai

仏和会話小辞典

DICTIONNAIRE PRATIQUE FRANÇAIS-JAPONAIS POUR LA CONVERSATION

(entièrement mis à jour)

NOUVELLE EDITION

Revisée—Augmentée

Cet ouvrage diffère des dictionnaires ordinaires par le fait que la plupart des mots qui y sont donnés sont accompagnés non seulement de leur équivalent japonais en caractères latins, mais aussi de phrases usuelles qui peuvent être employées facilement dans la conversation de tous les jours.

Ce dictionnaire peut ainsi être utilisé même par ceux qui n'ont aucune connaissance du japonais.

Afin de rendre ce dictionnaire plus pratique encore et plus utile, le signe (') a été employé pour indiquer en chaque mot la syllabe accentuée, de telle sorte que le lecteur peut se rendre compte immédiatement de la prononciation correcte des mots japonais cités.

Il y a beaucoup de mots japonais qui seraient parfaitement homonymes s'ils ne prenaient une signification différente selon la syllabe sur laquelle porte l'accent tonique. Par exemple: le mot **ippai** avec l'accent tonique sur le premier **i**, signifie *une tasse*, tandis qu'avec l'accent tonique sur **a** le même mot signifie *plein*. Cet exemple (et l'on pourrait en donner beaucoup d'autres) montre bien l'importance pratique de l'accent tonique en japonais.

Des signes spéciaux ont été employés également pour distinguer les voyelles longues et les voyelles muettes.

A l'aide de ces signes phonétiques, ceux qui se serviront de ce dictionnaire pourront facilement apprendre à prononcer correctement les mots japonais, même s'ils ne se donnent pas la peine d'étudier les règles nombreuses et souvent incertaines de prononciation auxquelles, à défaut de ce dictionnaire, il leur faudrait avoir recours pour parler la langue japonaise de manière à être bien compris des japonais eux-mêmes.

Un autre avantage qui caractérise ce dictionnaire, c'est que tous les verbes sont donnés non seulement avec la forme japonaise correspondant à notre infinitif, mais aussi avec la forme du présent de l'indicatif, de telle sorte que l'on peut employer ces formes directement même si l'on ne connaît pas les règles de la conjugaison des verbes.

Toutes ces innovations lexicographiques, telles qu'elles apparaissent dans la page spécimen qui suit, feront de cet ouvrage le livre indispensable pour tous les étrangers qui sont dans la nécessité de bien parler japonais, et pour ceux-là aussi qui désirent simplement être en mesure de tenir une petite conversation en japonais.

550 pages, 15×11 centimètres—Prix ¥1,000 au Japon
Frais d'envoi ¥100—à l'étranger \$5.00, Frais d'envoi \$0.75

zuiin—*a. de légation* kōshi-zuiin—*a. de l'air* kūgunbukān—*a. commercial* shomūkan—*a. militaire* rikūgun-bukān—*a. naval* kaigūn-bukān

attachement nēsshin, aichakū
attacher (joindre) tsūkēru [tsūkemāsū], musubī-tsūkēru — *a. une chose avec de la colle* nāni ka wo norizukē ni surū

attaque kōgeki—*une a. de nuit* yeshū—*une a. générale* sōkōgeki—*une a. aérienne* kūshū—*J'ai eu une a. de rhumatisme.* Ryōmachi ni kakarimāshita.

attaquer (en cachette) osoū [osoimāsū]; (assaillir) kōgeki surū —*J'ai été attaqué par un voleur.* Dorobō ni osowaremāshita.

attarder temadorasēru [temadorasemāsū]

s'attarder temadōru [temadorimāsū]—*s'a. en route* tochū de temadōru

atteindre (à une hauteur) todōku [todokimāsū]; (quelqu'un en marchant) oitsūkū [oitsūkimāsū]; (arriver à) ni tassūru [tasshimāsū]—*C'est trop haut, je ne puis pas y atteindre.* Amarī takāi dēsū karā todokimasēn.—*Votre lettre m'a atteint hier.* Sakūjitsu o-tegamī wo itadakimāshita.—*Il est trop loin, nous ne pouvons pas l'a.* Anō katā

wa amarī tōku e irasshaimāshita karā oitsūku kotō ga dekimasēn.—*J'espère pouvoir bientôt a. mon but.* Mokuteki wo hāyaka tasshitāi dēsū.

attendre matsu [machimāsū]—

Attendez un moment. Chotto mätte kudasāi.—**Attendez-moi** s'il vous plaît. Shibāraku mätte kudasāi.—*Je regrette de vous avoir fait a.* Dōmo o-machidōsama.—**Attendez** un peu plus longtemps. Mō sūkōshi machimasō.—*Je ne puis pas a. plus longtemps.* Mō matsu kotō ga dekimasēn.—*J'ai attendu assez longtemps.* Mō jūbun machimāshita.—*Dites-lui s'il vous plaît d'a.* Anō katā ni mätte kudasāru yō ni hanāshite kudasāi.—*Combien de temps avez-vous attendu?* Dōno kurāi o-machi ni narimāshita ka.—*J'ai attendu pendant une demi-heure.* Sānjippun gurāi machimāshita.—**Attendez** jusqu'à mon retour. Watashī ga kāeru māde mätte kudasāi.—*Qu'est-ce que vous attendez?* Nāni wo mätte irasshimāsū ka.—*Je suis fatigué d'a.* Machi-kutabiremāshita.—*Combien de temps avons-nous à a.?* Dōno kurāi matānakereba narimasēn ka.
s'attendre machiawaserū [machiawasemāsū]—*Je ne m'attendais pas à cela.* Sorē wa omōi mo yora-

sōsaku, (*de monuments*) kembutsū—*faire une v. hōmon surū, o-tazuné surū—Je désire faire une v. à M. Arita. Arita San wo o-tazuné shitai désū.*

UNE VISITE

Est-ce bien la demeure de M. Motonari Miwata? Kochirā wa Miwatā Motōnari San no o-takū désū ka.—M. Miwata demeure-t-il ici? Miwatā San wa kokō ni sūnde irasshaimāsū ka.—Est-ce que M. Miwata est chez lui? Miwatā San wa go-zaitakū désū ka. Je désirerais voir M. Miwata. Miwatā San ni o-me ni kakaritai désū.—Voici ma carte. Koré wa watakūshi no meishi désū.—Je m'appelle Brinon. Watashi no namaé wa Burinōn désū.—Veuillez m'annoncer à M. Miwata. Miwatā San ni o-toritsugī negaimāsū.—Bonjour M. Miwata. Kōnnichi wa.—Comment allez-vous? Ikāga de gozaimāsū ka.—Veuillez-vous asseoir (sur une chaise). Dōzo, o-kaké kudasai. (Si c'est sur un coussin, dans les maisons japonaises) Dōzo, oshiki kudasai.—Je suis très heureux que vous soyez venu me voir. Yōku o-idé kudasaimāshita.—Comment va la famille? Go-kāzoku wa ikāga désū ka.—Très bien, merci. Arigatō gozaimāsū. Tāihēn jōbu désū.—Et comment va Madame Miwata? Okūsama wa

ikāga désū ka.—Elle se porte bien. Elle est allée à Nikko hier. Tasshā désū. Kānai wa sakujitsu Nikkō e yukimāshita.—Vous prendrez bien une tasse de thé. Dōzo, o-cha wo meshi-agatté kudasai.—Ne vous gênez pas. Dōzo, go-enryō naku.—Mettez-vous à votre aise, je vous prie. Dōzo, o-rakū ni.—Je vais prendre congé. O-itomā itashimāsū.—Je reviendrai. Matā ukagaimāsū.—Vous êtes bien pressée. O-isogī ni narānai de kudasai.—Restez encore un peu, s'il vous plaît. Dōzo, mō sūkōshi irasshātte kudasai.—J'espère vous revoir bientôt. Chikāi uchī ni matā o-me ni kakaritai désū.—Faites-moi le plaisir de revenir. Matā irasshāi. Mes respects à Madame. Okūsama ni yoroshikū. Après vous. Dōzo, o-saki e.—Soignez bien votre santé. Dōzo, o-dāiji ni.—Au revoir. Sayonarā.

visiter (*une personne*) hōmon surū, tazunēru [tazunemāsū]; (*des monuments. etc.*) kembutsū surū

visiteur hōmonsha, raihōsha, o-kyakusamā

visser nejīru [nejirimāsū]

vitamine bitāmin

vite *adj.* hayai; *adv.* hāyaku—*Ne parlez pas si v. Dōzo, sonnā ni hāyaku hanasānai de kudasai.—Je ne puis pas travailler plus v. Koré yōri hāyaku hatarakemasēn.—*

英和・和英辞典

VACCARI'S CONCISE ENGLISH-JAPANESE—JAPANESE-ENGLISH DICTIONARY

(in roman and Japanese symbolic characters)

Library of Congress Catalog Card Number: 65-11934

500 pages—3½×2 inches

Price: in Japan Yen 450, Post. ¥100—Abroad \$2.50, Post. \$0.75

This little volume is the first and only English-Japanese and Japanese-English Dictionary that gives the transliteration of Japanese words in roman characters as well as their corresponding Japanese symbolic script, and although small, it contains all the words used in our ordinary daily conversation.

It is, moreover, the only English-Japanese and Japanese-English Dictionary that shows, by a graphic accent, the stressed syllable of the Japanese words formed by two or more syllables, which enables its user to pronounce them correctly.

This Dictionary may thus be used to advantage by those who have no knowledge of Japanese or know too little of it to make themselves understood by Japanese people who can only speak their own native language. It will therefore be useful to tourists visiting Japan during their short stay in the country and to those foreigners who, staying in Japan for a longer period of time do not contemplate starting the methodical study of Japanese.

It may be added however, that, since this little book is the only English-Japanese Japanese-English Dictionary that gives the transliteration in roman characters of the Japanese words as well as their corresponding symbolic script, this new and modest work may be welcomed also by those advanced foreign students of Japanese who haven't reached yet that degree of knowledge that is necessary to acquire in order to be able to use a bilingual dictionary intended for Japanese people in which Japanese words are given only in symbolic characters.

**See next page for specimen of
English-Japanese and Japanese-English parts**

Specimen Pages

daibō 代母 godmother
 daibūbun 大部分 the greater part of
 daibutsū 大仏 colossal statue of Buddha
 daidokoro 台所 kitchen
 daigaku 大学 university
 daigishi 代議士 member of the House of Representatives
 daihyō 代表 representation
 daihyōsha 代表者 representative man
 dai-ichi 第一 the first, No. 1
 daiji 大事 great thing, serious matter
 daijin 大臣 minister of state
 daijōbu 大丈夫 all right, sure. O.K.
 daikin 代金 price, cost
 daikin-hikikaē 代金引換 C.O.D.
 dai-kirai 大嫌い abhorrence
 daikōn 大根 garden radish
 daiku 大工 carpenter
 daimēishi 代名詞 pronoun
 daimyō 大名 feudal lord
 dainan 大難 great calamity
 dairi 代理 agency, proxy
 dairinin 代理人 deputy, agent
 dairiseki 大理石 marble
 dairi taishi 代理大使 chargé d'affaires
 dairiten 代理店 agency
 dai-rokkū 第六感 the sixth sense
 dai-san 第三 the 3rd, No. 3
 dai-senkyōku 大選挙区 the major constituency
 daishō 代書 scribe
 daishō 代将 brigadier-general
 daishū 代数 algebra
 daishūki 大好き to be crazy about
 daitai 大体 generally

Specimen page
 of the JAPANESE-ENGLISH part

a --no definite article in Japanese--a
 house uchi--a horse umā
 abbot (Buddhist) sōjō 僧正, (Christian)
 sōinchō 僧院長
 abbreviate--(shorten) shōryaku suru
 省略する
 abdomen onakā おなか
 abduct (kidnap) yūkai suru 誘拐する
 ability (capacity) shūwan 手腕; (skill)
 ability 技能
 able--to be a. dekiru 出来る See can
 abnormal (unusual) ijō-na 異常な;
 unnatural fushizen no 不自然の
 abolish haishi suru 廃止する
 abound takusan aru 沢山ある
 about (referring to time) goro 頃--a
 two o'clock ni-ji goro (referring to quan-
 tity) kural, gurai 位, --a. one hundred
 hyaku gurai--a. three days mikkā gurai
 above (higher than, over) ue ni 上に
 abroad (foreign country) gaikoku 外国.
 (overseas) kōkai 海外--to go a. gaikoku e
 ikū.
 absence (being away) rūsū 留守--during
 me's a. rusuchū 留守中
 absent (away) rūsū desū 留守です
 absentminded (vacant) bon-yari ぼん
 やり
 absolutely mattakū desū 全くです
 abstain (from) yameru やめる
 absurd kōtōmukei-na 荒唐無稽な
 abundant takusan no 沢山の
 accent ākusento アクセント
 accident (incident) jiken 事件; (mis)hap
 じこ 事故

Specimen page
 of the ENGLISH-JAPANESE part

JAPANESE IN A HURRY

(Revised and Enlarged)

A QUICK APPROACH TO JAPANESE LANGUAGE

Containing 100 Short Lessons

on Subjects of Daily Conversation and

1000 Basic Japanese Words

Library of Congress Catalog Card Number: 68-15945

This book is a revision of the 100 lessons which appeared in the *Pacific Stars & Stripes*, among whose readers it soon gained great popularity, an eloquent proof of the effectiveness of its method. Now issued in book form in response to popular demand.

The present edition of **Japanese in a Hurry** contains forty more pages than the first six editions published in the short period of three years. The additional pages give a most interesting description of the characteristic **Annual Events in Japan**. Eight pictures illustrate some of the described events.

The additional pages alone are worth the price of the book.

6×4½ inch, POCKET SIZE—210 Pages

Price: In Japan ¥450, Post. ¥100

Abroad \$2.50, Post. \$0.75

LESSON 12

YOU AND I. (ANATA TO WATASHI)

You and I are good friends. Anáta to watashí-wa ii tomodachi désū.

Are you a Chinese? Anáta-wa Chūgokú-jin désū ka.

No, I am a Japanese. Iié, watashí-wa Nihón-jin désū.

How old are you? Anáta-wa ikutsu désū ka. (You, how many are?)

I am 20 years old. Watashí-wa ni-jissai désū. (jissai=jū+sai*)

In Japanese, the personal pronoun is generally omitted whenever the reference is clear, as in the following examples:

Have you a pencil? Empitsú-wo mótte imásū ka.

Yes, I have. Háí, mótte-imásū.

No, I have not. Iié, mótte-imasén.

Did you go to the theatre? Shibái e ikimáshita ka.

Yes, I did. Háí, ikimáshita. (Yes, I went.)

No, I didn't. Iié, ikimasén deshita. (No, I did not go.)

In answering a question, the principal verb is used in Japanese even when in English it is given by the simple auxiliary do or did, as in the previous examples.

HE AND SHE

He and she may be translated by anó katá (in less polite speech: anó hitó).

Both anó katá and anó hitó correspond, translated literally, to "that person."

He (that person) is a trader. Anó katá-wa bōekishō désū.

She is a teacher. Anó katá-wa senséi désū.

* In telling somebody's age, the word sái (age) is used after the stated number of years.

日本語会話文典

CORSO COMPLETO

GRAMMATICA

DELLA

LINGUA GIAPPONESE

di ORESTE ED ELISA ENKO VACCARI

**"UN MANUALE PIACEVOLE
PER UNA LINGUA DIFFICILE"**

(Da un commento sulla prima edizione della Grammatica Giapponese di Oreste ed Enko Elisa Vaccari, apparso ne "LA TRIBUNA" di Roma.

"Questa Grammatica è senza dubbio il miglior manuale per chi voglia apprendere il giapponese parlato. Ed è anche un eccellente avviamento per imparare a scriverlo. Famigliarizza lo studioso anche con i segni cinesi, i quali formano la sostanza lessicale di un testo nipponico."

"Ogni esercizio è trascritto in caratteri latini, accompagnati dal testo in scrittura giapponese e dalla traduzione: fornisce cioè tutto il materiale che può servire ad un autodidatta."

"Numerosissime note lo consigliano su usi, costumi, allusioni letterarie. Non manca qualche notissima fiaba, come quella di Momotaro, popolare laggiù quanto Cappuccetto Rosso da noi."

In 8°, di pag. XXII-552, con otto illustrazioni a colori, una grande carta geografica del Giappone e una pianta dettagliata della città di Tokio.

Prezzo: (nel Giappone) ¥2,000, Affr. ¥200—Esteri \$10.00, Affr. \$1.00

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ITALO-GIAPPONESE

200 pagine—15×11 centimetri

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Questo libro, come il suo titolo ben suggerisce, non è stato preparato per uno studio metodico della lingua giapponese. Il suo scopo è più modesto: di dare cioè delle frasi semplici su soggetti di conversazione usuale in modo che la persona che lo usa, sia che essa abbia poca o nessuna conoscenza di giapponese, possa esprimere i suoi pensieri in semplice forma quando desidera parlare con persone del paese del Sol Levante.

Si può aggiungere che questo modesto libro può essere utile anche a chi si trova già avanzato nello studio di giapponese, dato che le frasi che esso contiene sono del discorso di ogni giorno, molte delle quali sono generalmente trascurate ed omesse nei libri per uno studio metodico.

Questo libro è diviso in novanta brevi lezioni, ognuna delle quali tratta un soggetto diverso della vita giornaliera. Nelle ultime dieci lezioni sono dati alcuni dei racconti più popolari nel Giappone in modo che chi usa questo libro può avere un piccolo saggio del folclore giapponese.

Oltre alle novanta lezioni, questo libro contiene "Mille Parole" delle più usuali della lingua giapponese, date tanto in caratteri simbolici che in caratteri latini e con la loro traduzione in italiano, ed una trentina di pagine con la descrizione degli eventi annuali di maggior importanza celebrati nel Giappone. Dieci illustrazioni a colori mostrano scene di alcuni di tali eventi.

Questo volumetto contiene così abbastanza materiale per risolvere le difficoltà linguistiche che si possono presentare a chi, non essendo a conoscenza della lingua giapponese, è nella necessità di doversi esprimere in essa. Ed è anche un buon avviamento per chi desidera iniziare uno studio metodico dell'idioma parlato nel Giappone.

4ª LEZIONE

Piace e Non piace

Mi piace. Sūkí désū. Non mi piace. Sūkimasén o Kirái désū.
Vi piace? Sūkí désū ka. Non vi piace? Sūkimasén ka o Kirái
désū ka.

Quale? Dóchira.

L'espressione dóchira si usa quando la cosa alla quale si
riferisce non è menzionata.

Quale vi piace? Dóchira-ga sūkí désū ka.

Mi piace questo. (Mi piacciono questi.) Koré-ga sūkí désū.

Mi piace quello. (Mi piacciono quelli.) Aré-ga sūkí désū.

Non vi piace questo? (Non vi piacciono questi?) Koré-wo sūkí-
masén ka. o Koré-wo kirái désū ka.

Vi piace questo quadro? Konó e-wo sūkí désū ka.

Vi piace la cucina italiana? Itarí-ryōri-wo sūkí désū ka.

Vi piace la cucina giapponese? Nihón-shokú-wo sūkí désū ka.

Vi piace la cucina straniera? Yōshoku-wo sūkí désū ka?

Sí, mi piace. Hái, sūkí désū.

No, non mi piace. Sūkimasén.

Quale volete comperare? Dóchira-wo kaimásū ka. (Quale com-
perate?)

Quale è migliore? Dóchira-ga mótto fi désū ka. (Quale è piú
buono?)

Quando quale è immediatamente seguito dalla parola indicante
la cosa di cui si parla, essa viene tradotta da dóno.

Quale libro vi piace? Dóno hon-ga sūkí désū ka.

Quale cappello volete comperare? Dóno bōshi-wo kaimásū ka.

Comprerò il cappello nero. Kurói bōshi-wo kaimásū.

Il cappello nero è grazioso. Kurói bōshi-wa kirei désū.

Quale libro desiderate, questo o quello?

Dóno hon-ga hoshíi désū ka, koré désū ka, aré désū ka.

(FAC-SIMILE)

Numero sbagliato. Bangō ga machigátte imásu.
 telefonare denwá-wo kakéru
 Io telefono, voi telefonate, ecc. Denwá-wo kakemásu.
 Telefonate per favore. Denwá-wo kákete kudasái.

59ª LEZIONE

UFFICIO POSTALE—YŪBIN-KYOKÚ

Dove è la Posta Centrale?

Chūō Yūbin-kyokú wa dōko désū ka.

Dove si trova l'ufficio postale più vicino?

Ichibán chikái yūbin-kyokú-wa dōko désū ka.

(Il primo vicino ufficio postale dove è?)

Desidero inviare questa lettera per espresso.

Konó tegamí-wo sokutatsú de dashitái désū.

(Questa lettera, per espresso, desidero inviare.)

Voglio inviare questa lettera per via aerea.

Koré-wo kōkūbin de dashitái désū.

(Questa lettera per via aerea desidero inviare.)

Quando verrà consegnata? Itsu todōku deshō ka.

Voglio raccomandare questa lettera.

Konó tegamí-wa kakitomé ni shitái désū.

(Questa per raccomandata desidero fare.)

Datemi la ricevuta. Uketori-wo kudasái.

Questa lettera via ordinaria.

Konó tegamí-wa futsū yūbin désū.

Quanto è l'affrancatura di questa lettera?

Konó tegamí no sōryō-wa ikura désū ka.

Quanto è il porto per inviare una lettera in Europa via aerea?

Yōroppa e no kōkūbin sōryō-wa ikura désū ka.

(In Europa via aerea affrancatura quanto è?)

(FAC-SIMILE)

REVISED AND ENLARGED EDITION

漢字カード

IN PLASTIC AGE
PLASTIC

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This new publication brings the study of **Kanji** abreast with the present scientific age. In fact, for the first time, **plastic** has been used to produce the 1900 characters prescribed some years ago by the Japanese Ministry of Education for use in newspapers and magazines, a measure adopted to simplify the Japanese written language.

In this new, original and pioneering publication, every one of the 1900 characters is given on one side of a **plastic card**, in brush style originally written by an expert calligrapher, while on the reverse side its pronunciation in roman letters and corresponding English meaning are given. Moreover, each character in brush style is repeated below in printed style in its most common compound character-words, whose transliteration in roman letters and English meaning are also given on the reverse side of the cards. See attached specimen card.

As these compounds words (over 7,000) form a careful selection of the ones used in modern times in books, newspapers and magazines, these **kanji cards** will prove of great advantage to the student who intends learning the Japanese written language.

The 1900 **plastic cards** contained in an attractive and specially designed **Plastic Filing Cabinet**, have been divided in two sliding receptacles and in groups according to the number of their strokes. Each division

is separated from the next one by partitions indicating the respective number of strokes of the characters.

Before this original publication given in plastic material came out, its authors had published a set of cards printed on bristol paper and contained in a cardboard box. Unfortunately, after being used for sometime, the cards, although printed on resistant paper, became somewhat soiled and worn-out. Moreover, while the former set was restricted to only 1250 characters, which were considered as the most common and essential ones before the measures to simplify the Japanese written language were adopted, the new plastic set contains all the 1900 characters used at the present time for any kind of printed matter. Therefore, these **Plastic Kanji Cards** now published constitute a complete work that will enable the student to learn all that is necessary to read Japanese newspapers, magazines and books.

The double advantage of the new Plastic Cards is that, as one master some characters, they can be placed at the end of their special sections, and just the particular ideographs with which one wishes to deal may be taken out and thoroughly concentrated upon; moreover the cards will remain always bright and clean, no matter how many times they are used for their study, since they can be wiped whenever they get soiled.

Indeed it may well be said that this really practical **Plastic Character-card Filing Cabinet** will prove of great assistance to the student of the Japanese written language, when one considers the distinctive advantages it offers.

A UNIQUE, PIONEERING PUBLICATION

BRUSH UP YOUR JAPANESE

ぶらし あっふ ゆあー じゃぱにーず

THE BOOK THAT GIVES THE FINISHING TOUCHES
TO ONE'S KNOWLEDGE OF JAPANESE

Library of Congress Catalog Card Number: 64-8289

This original, unique publication will be most welcome to all students of the Japanese language who intend to learn it thoroughly to its minutest particulars, in order to give the finishing touch to their already acquired knowledge.

In fact, this new work constitutes a detailed and most careful analysis of the composition of phrases, sentences and idioms that may appear of difficult understanding and interpretation.

The detailed explanations given in this book of every difficulty that the Japanese language may present to the foreign student, will render its study most pleasant and entertaining, and its knowledge an acquisition possessing critical awareness.

The aim of this new work is different from that of the "Japanese Conversation Grammar" by the same authors, but it may well be considered a most valuable Supplement to it, in that while the said Grammar gives a solid ground and the necessary rules to build up and use intelligibly the Japanese speech, the present book constitutes a critical examination and close scrutiny not only of every one of the grammatical parts of the Japanese language but also an analysis of the many idioms and unusual phrases which, not following grammatical rules are difficult to understand unless explained in detail.

It may here be added that although this new work is intended principally for rather advanced students, yet it may be used to very great advan-

tage even by those who have only elementary knowledge of the language because under each Japanese word of every example given in the book, its English translation has been printed, which renders the construction and the meaning of the sentences clear to anyone, no matter how little or how much one may have studied.

Moreover, in a great number of cases the meaning of each component of compound character-words has been given so that the significance of the symbolic expressions will appear to the student's mind as in colorful pictures, which will be of great assistance in memorizing them besides giving etymological knowledge.

This book is a greatly improved and much enlarged edition of the first fiftytwo lessons that appeared weekly in the daily "Asahi Evening News" of Tokyo, from September the 20th 1958 to September 19th 1959, that is, during one full year, under the title **Brush Up Your Japanese**. And it was because of the desire expressed by many of the readers of the said newspaper to have the lessons in book form that this work has now been published.

Among the improvements over the lessons appeared in the mentioned newspaper that have been introduced in this book, is the translation of every English example not only in the Japanese transliteration with roman characters but also in the symbolic script, which could not be done in a newspaper because of the limited space allowed for any periodical feature.

At the end of each of the fiftytwo lessons contained in this book, a symbolic character has been given, as it appeared in the above mentioned newspaper, in the representation of its original form, in its alterations of forms it underwent through the centuries and as it is represented in modern times.

To make this book more attractive and more useful to those who will use it, besides enlarging it with **additional representative examples**, the following new features have been included:

1. **An alphabetic list of the onomatopoetic expressions** used by the Japanese at the present time in their daily conversation, with suitable and practical examples showing how to use them.

2. **A list of Japanese family and given names** with the English corresponding meaning of each of their components, which will greatly facilitate memorizing them.

Anyone using this book will agree that it is a really unique, pioneering publication.

9×6 Inches—350 Pages

Price: in Japan Yen 1,500, Post. Yen 200

Abroad \$8.00, Post. \$1.00

LESSON 1—Dái Ikka 第一課

A

★ From A to Z. Hajimé kará owari máde.

From beginning to end. 初め から 終り まで
Beginning from end till.

(owarí from owarú 終る to come to an end, a close or termination; to be over, to finish, to conclude, etc.)

★ I understood from A. to Z. Sukkári wakarimáshīta.

I perfectly understood. すっかり 分かりました
Entirely understood.

(sukkári すっかり entirely, completely, wholly, thoroughly, totally, etc.;
wakarimáshita *past of wakáru* 分かる to understand, grasp, make out,
make sense, etc.)

★ In a word, I don't approve of your plan.

Tsúmarì (or Hítô-kúchí ni iéba) go-keikakú ni sanséi surú kotô ga
つまり (一口に言えば) 御計画に賛成する事が
In short (One mouth in if said) your-plan to, approval to make, the fact
dekimasén.

出来ません

cannot. [*lit.* If expressed in a few words, to your plan approval cannot. *koṭó ga* substantivizes the verb *sanséi surú* to approve, give one's approval (to a plan), agree (to a person's opinion, with a person), etc.; *koṭó ga dekimasen* the thing or the doing cannot=it can't be done]

★ At the party I was introduced to a Mr. Inoue.

Anó enkái de Inoué-san tó-ka iú katá ni shōkai saremáshita.

あの 宴会 で 井上さん とかいう 方 に 紹介 されました。
That party at, Inoue-Mr. so-called person to, introduction I was made.

(tô-ka iû formed by *to so*, *ka* interrogative particle and *iû* *to call*; *shôkai surû* 紹介する *to introduce, present, usher, etc.*; *shôkai sarerû* 紹介される *to be introduced, etc.*)

★ You have become quite a stranger to me. Sukkári o-mikagiri désū ne.
すっかり お見限り です わ

Entirely deserter you are, I must say.

(SPECIMEN PAGE)

日本語学習レコード

VACCARI'S

JAPANESE ON RECORD

A SET OF THREE RECORDS
THAT BRINGS AN EXPERT JAPANESE TEACHER RIGHT
IN YOUR STUDY TO GIVE YOU PRACTICAL SPOKEN
KNOWLEDGE OF THE LANGUAGE YOU INTEND
TO MASTER

With diligent application and depending on books only, a student may learn perfectly well how to understand the Japanese language in its written form and may even become so proficient in his knowledge as to be able to interpret correctly its most difficult literary passages. However, his knowledge thus acquired would be limited to its theoretical field, and were he to hear spoken words of the written language that he may know to perfection, he wouldn't understand them. In fact, the sound of the spoken words would strike his ears as altogether unfamiliar and they would fail to make any connection with his knowledge accumulated in his brain during his years of study. The same may be said of the study of any other foreign language.

The reason of such a disappointing situation is lack of hearing practice of the spoken language that one knows only theoretically.

The ideal way to remedy such a regrettable situation is to get in contact with persons speaking the language one studies or already knows, and converse with them whenever possible. Unfortunately few are those who find themselves in such a favorable situation.

Most students of a foreign language study it with books and only on rare occasions they have the opportunity of hearing its living sounds.

Fortunately modern science has succeeded in capturing and reproducing human voice mechanically in records, thus enabling the student to hear the recorded voice of an expert teacher at any time of the day whenever he is willing to be taught how to understand the spoken words of the language he is studying.

The set of Vaccari's records will give you such an advantage to complete your study of the Japanese language.

The set of VACCARI'S JAPANESE ON RECORD includes a 110-page book containing the text of the spoken words and sentences reproduced in the three records. The whole set is packed and well protected in a solid cardboard box.

The Japanese words printed in the textbook were spoken by Mr. Hiroshi Tamaoki, a young Japanese well known as a radio and television announcer and commentator. The few English words announcing the titles of the subjects given in the Japanese textbook were spoken by the author.

This is another addition to the long series of books for the study of the Japanese language by Mr. and Mrs. Oreste Vaccari.

**Price of the set of the three 10-inch records (33 rpm.)
and the 110-page text-book
(in Japan) ¥3,600, Postage ¥200, Abroad \$17.00, Post. \$1.00**

エービーシー式漢和大辭典

A.B.C. JAPANESE-ENGLISH DICTIONARY

REVISED AND ENLARGED

Library of Congress Catalog Card Number : 76-80861

This dictionary is based on the alphabetic system, and not upon the old scheme of the radicals and the number of the remaining strokes of *kanji*, which system has been used, up to now, for the compilation of dictionaries of Chinese-Japanese characters.

Single strokes, characteristic stroke-combinations and basic *kanji* are here classified and arranged in logic progression, in 26 groups, corresponding to the number of the letters of the English alphabet.

After having memorized what might be called the **kanji-alphabet**, every Chinese-Japanese character and every compound *kanji*-word, can be found, in the dictionary, as easily and with the same mathematical precision as one finds words in dictionaries of the European languages, since each element of every *kanji* has its proper determined place under the letter in which it has been classified.

As practical illustrations of the new system, let us consider the following characters:

印 in a seal (for making impressions).

According to the *kanji-alphabet* the character 印 is formed by the element 扌 classified under letter **E**, and by 卩 classified under letter **P**. The character 印 then, corresponds to the hypothetical word **EP** and will, therefore, be found in its fixed place in letter **E** of this dictionary, according to the instructions given in detail at the beginning of the book.

張 *haru* to stretch —The element 弓 is classified under letter **S**, 弓 under **E** and the lower element 丂 also under **E**. The character 張 then, corresponds to the hypothetical word **SEE**, and will be found in its fixed place in letter **S**.

The two characters given above have been purposely selected for introduction to the new system, because of the coincidental resemblance of the elements composing them to the shape of the corresponding letters **E**, **P** and **S** of the English alphabet, which coincidence should make the reader of this outline grasp immediately the idea of the new system for the classification of Sino-Japanese ideographs.

Once the student has memorized the *kanji-alphabet*, he will be free from the troublesome, and at times long and uncertain system of the

radicals and the counting of the remaining strokes of the *kanji* under consideration, which, if he were to use an ordinary *kanji* dictionary, he would be forced to follow whenever he wished to identify any Chinese-Japanese character or compound *kanji*-word.

This dictionary contains 12,000 *kanji* with their respective compound words (totalling about 80,000). It is compiled in such a way that it may be used, not only according to the new *kanji*-alphabet system but also according to the old system of the radicals. Those already familiar with the latter system will thus be enabled to use the book immediately even before having mastered the new one.

Other **main features** of this dictionary are:

1. A history of the Chinese ideographs.
 2. The origin of the two Japanese syllabic scripts, *Katakana* and *Hiragana*.
 3. Method of writing Japanese syllables and Chinese characters.
 4. A list of the 1900 *kanji* approved by the Education Ministry in 1947 as the only official ones to be used by all newspapers, magazines and government documents, in an attempt to symplify the Japanese written language.
 5. One Thousand **BASIC KANJI** in the *Kaishō* (printed), *Sōsho* (cursive) and *Tenshō* (ancient) styles of writing.
- As most of them, besides being used as independent characters, are used as components of more complex ones, their study and knowledge will prove of great assistance in mastering the Chinese written symbols.
6. The *SENJIMON* or Thousand Character Classic (in brush style), with explanatory notes and full English translation.
 7. Subject distribution of 60 common symbols.
 8. How to "spell" Chinese-Japanese characters.
 9. The Emperors of Japan and the Japanese Eras.
 10. Besides the inclusion of additional *kanji*-words, the second and third editions of this dictionary contain, as a new feature, a list of over two thousand words of foreign origin introduced into the Japanese language, invariably written in *katakana* characters.

This dictionary may indeed be considered an Encyclopedia of the written Japanese language.

In One Volume

Strongly bound in half leather and cloth.—**THUMB-INDEXED**

10½×8 inches, 1,900 pages—Net Weight 7 lbs.

Price: in Japan ¥ 10,000, Post. ¥ 200—Abroad \$ 45.00, Post. \$ 2.00

**Extracts from Press Comments on the
A.B.C. JAPANESE-ENGLISH DICTIONARY**

THE LONDON TIMES (LITERARY SUPPLEMENT)

It was because of his own troubles in finding his way through dictionaries of the Japanese language printed in characters that Mr. Vaccari sought for some new method of classifying these. He got what he wanted, and his great dictionary, in the compilation of which "Mrs. Vaccari's deep knowledge of her Japanese mother tongue" has been one of his main resources, is arranged accordingly.

By this new arrangement the fundamental characteristics of all Chinese-Japanese characters have been classified into 26 groups, corresponding to the number of the letters of the English alphabet.

Such is the simple special feature of the work, which contains 12,000 kanji and their 80,000 compound words; but to point this out is not enough to suggest the rich, comprehensive and living effect of the two quarto volumes.

PACIFIC STARS AND STRIPES

The Far East U.S. Army Daily Newspaper:

Oreste and Enko Elisa Vaccari, world-famed linguists and lexicographers, have compiled a Japanese-English Dictionary which employs an ABC system whereby Japanese symbolic characters and words may be found even by a person unfamiliar with the language.

The new work, which provides a faster method of finding words even for Japanese speaking people, is believed to be the largest edition published in Japan since the beginning of the Pacific War.

BCON

The Far East Daily of the British Occupation Forces in Japan:

Vaccari has surmounted the difficulty of finding symbolic characters in Japanese dictionaries by a basically new method and using entirely different principles in the classification of ideographs.

**Extracts from Press Comments on the
A.B.C. JAPANESE-ENGLISH DICTIONARY**

THE NIPPON TIMES

English Daily Newspaper issued in Tokyo.

When the Manchu Emperor Kang Hsi (1662—1723) sanctioned the publication of a dictionary of Chinese characters based on 214 radicals (basic units) and a system of strokes, he laid down a tradition that was to dominate the mind of Chinese, Japanese, Koreans and all people that use Chinese ideographs, for some 350 years.

This practice may be superseded by the monumental work of Mr. and Mrs. Oreste Vaccari. Their "ABC Japanese-English Dictionary" in two quarto volumes may well revolutionize kanji (Chinese-characters) lexicography.

Mr. Vaccari's book will be found amazingly convenient not only by foreign students of kanji but by Japanese as well.

CONTEMPORARY JAPAN

Review of Far East Asiatic Affairs.

A novel system is introduced by Mr. Vaccari in his new Japanese-English dictionary. His system has greatly simplified the troublesome task of looking up Japanese characters in dictionaries.

Mr. Vaccari, author of notable books on Japanese language, has conceived a new system of classifying Japanese characters by their general appearance and outstanding parts, and grouping them into twenty-six divisions, corresponding to the letters of the English alphabet. In each division words are arranged in the order of their complication, or from the simplest to the most complicated.

Alphabetic symbols that stand for the 26 divisions, the author calls "Kanji Alphabet." The list of the Kanji Alphabet will tell any one at a glance in what division the symbol in question is listed. Then it is possible to find any complicated word, without counting its number of strokes.

His system will cut down the time required for looking up words in dictionaries to less than one tenth of what people now spend in using old fashioned dictionaries.

ヴァカーリ スタンダード

英和大辞典

VACCARI'S STANDARD ENGLISH-JAPANESE DICTIONARY

THE FIRST AND ONLY COMPREHENSIVE
ENGLISH-JAPANESE DICTIONARY
ADAPTED TO FOREIGN STUDENTS

Library of Congress Catalog Card Number: 67-14091

See Specimen Pages

In this new and very large Dictionary, all Japanese words, phrases and sentences given to illustrate the English entries in all their shades of meanings, will be found printed in roman as well as in symbolic characters.

There are excellent English-Japanese dictionaries published in Japan, however, as they are intended for Japanese people, all Japanese words, phrases and sentences given in them as translation of their equivalent in English, are printed in symbolic characters. .

The consequence is that a foreigner cannot use such dictionaries, unless he happens to be a prominent scholar of the Japanese language.

Many are the foreigners the world over who study Japanese, but their study is greatly handicapped on account of the lack of a large English-Japanese dictionary that gives the translation of the English words in their various shades of meaning, besides phrases and sentences showing them in all cases in which they may be used.

This Dictionary is the most voluminous work among all Vaccari's publications, and will no doubt be welcomed by the growing number of foreigners who wish to learn the Japanese language.

Bound in half leather and cloth.—THUMB-INDEXED
65,000 entries

8½ × 11¼ inch., 2,350 pages—Net Weight 10 lbs.

Price: in Japan ¥20,000, Post. ¥200—Abroad \$80.00, Post \$3.00

MAIN FEATURES

of Vaccari's STANDARD ENGLISH-JAPANESE DICTIONARY

1. A graphic accent (') has been printed on the stressed syllable of the Japanese words of two or more syllables to ensure their correct pronunciation.
The silent or semimute letters I and U are indicated by a curve above, as in: **désū** です *is, are*; **shitá** した *under*.
2. When the final RU る of the Japanese verbs is dropped in their conjugation, the said syllable will be found separated from the verbal stem by a dot, as in: **dé·ru** 出る *to go out*, **demásū** 出ます *I go out*; **tabé·ru** 食べる *to eat*, **tabemásū** 食べます *I eat*.
3. The Japanese translation of a great many of the entries has been given in this dictionary in the Colloquial (*C.*), Literary (*L.*) and Familiar (*F.*) styles of speech as used by the Japanese in their daily conversation according to the occasion and the people one speaks to or with. The knowledge of the words of the three styles of speech is necessary if one wants to understand well the different ways in which the Japanese people speak.
4. The illustration of many of the headwords may occupy half page or more than one page of the dictionary. In such cases the illustrative examples will be found divided into groups, according to their related meanings, by progressive numbers, in order that the Japanese version of the meaning one looks for may be soon individualized.
A headword may be translated into Japanese by different expressions, according to the shades of meaning it may be used in. In such cases the different meanings will be indicated in parentheses by synonyms or by more extended definitions.
5. In some cases, the definition of a headword as given in parentheses, may be considered obsolete or archaic in present standard English, however, its translation given in such cases is to be considered of the Japanese language as spoken today.
6. To some of the users of this dictionary from countries whose national language is English, the definitions of some headwords given in parentheses may be thought to be superfluous and too obvious. However, to those to whom English is a foreign language, such definitions will be welcome.
7. The headwords in this dictionary are 65,000 and they include the most modern expressions entered in the English vocabulary in the last few years up to 1967, at which time this volume was printed. Expressions of all sciences, including most of those coined since the start of the atomic age and space travels, will be found in this dictionary.
8. The size and variety of the types chosen for the printing of this dictionary have been carefully selected to ensure comfortable reading without straining one's eyes and to better draw the attention of its user.
9. At the end of this dictionary the Japanese translation of all the independent states of the world is given.
10. The Japanese symbolic characters used in this dictionary are, with some exceptions, restricted to 1900, which is the number of the ones selected and recommended by the Ministry of Education for the printing of newspapers and magazines, with a view to simplifying the Japanese written language.

from John K. Emmerson
Former Minister at the United States Embassy in Tokyo
and an expert in Japanese language

This dictionary is truly a masterful achievement and a unique contribution to students of the Japanese language throughout the world.

I am particularly impressed by the completeness of the vocabulary and by the extreme usefulness of the numerous and excellent examples of usage.

Since nothing like this Dictionary has ever existed before, those scholars who now study and use the Japanese language find themselves indeed fortunate.

from Ernest A. Richter
Managing Editor of "Pacific Stars and Stripes,"
the publication of the U.S.A. Armed Forces in the Far East.

Dear Mr. and Mrs. Vaccari,

I want you to know how much your new "Standard English-Japanese Dictionary" has helped in the editing of Pacific Stars and Stripes.

Your truly monumental work has caught all the subtle shades of meaning in both languages. It shows a depth of understanding, not only of the rich idiom of English, but also of the English that lives on the tongues of those who speak it.

Extracts from JAPANESE PRESS

The Mainichi Daily News—As the culmination of their life's work, Oreste Vaccari, distinguished Italian linguist, and his wife, Enko Elisa Vaccari, have compiled a monumental 2,350-page "Standard English-Japanese Dictionary."

The newly published dictionary is considered to be the most voluminous work compiled on the Japanese language since it began to be studied by foreigners in the Western World.

The Aashi Evening News—A 13-year labor of love, backed by years of research and practical teaching, is culminated with the completion of this massive English-Japanese Dictionary. There is no question that this is the most comprehensive and useful dictionary ever published.

A number of excellent English-Japanese dictionaries have been published in the last thirty years, however, as they are intended for native Japanese students, the Japanese equivalent is given only in Japanese characters, with the consequence that foreign students cannot use them unless they know very well the Japanese symbolic script.

Vaccari's **Standard English-Japanese Dictionary**, however, is designed to offer not only the equivalent Japanese words in symbolic characters as well as in roman letters, but also a comprehensive series of sentences utilizing the Japanese words and phrases in their many shades of meaning.

The Japan Times—Mr. and Mrs. Vaccari's motto, "To do better what others do well," is indeed a very modest understatement, and this has never been better demonstrated than in this new monumental dictionary, which has occupied them for the past 13 years and is the first of its kind published anywhere in the realm of foreign language study. In this new and very large dictionary all Japanese words, phrases and sentences given to illustrate the English entries in all their shades of meanings will be found printed in Roman as well as in symbolic characters.

This work, therefore, opens up a vast field of knowledge to the many who study or use Japanese in any way and who can now find meanings, examples and usage, etc., in Roman letters as well as in symbolic characters.

**EXTRACTS FROM COMMENTS ON
VACCARI'S STANDARD ENGLISH-JAPANESE DICTIONARY**

from Prof. Simeon H. Parker

Lecturer in Japanese language at Holborn College, LONDON, England.

This work is nothing short of a treasure, and this is my firm conviction after spending several hours obtaining rich information from it. It is truly a wonderful contribution to the furtherance of the study of the Japanese language by English speaking people.

The non-existence hitherto of a comprehensive English-Japanese dictionary with copious sentence examples instancing each word, both in Japanese characters and in romanized form, has been a considerable obstacle to those who are brilliant linguists with considerable ability for mastering the syntax, but who cannot read, without much dictionary-reference, sentence examples written in symbolic characters.

This new Dictionary, however, caters for all types of students, and is a particular boon to those who have the potential to learn the language substantially with a view of becoming expert interpreters.

I therefore welcome this excellent dictionary as a specific aid to all those who wish to speak Japanese correctly, fluently and idiomatically in the first instance, although I naturally hope they will ultimately cultivate the ability to read the language and enjoy its rich literature.

The wide coverage the work gives to the fields of technology and science is particularly welcome to many of the students.

**FROM THE LONDON TIMES
LITERARY SUPPLEMENT**

Over the past thirty years, that gifted Italian-Japanese couple resident in Tokyo, Mr. and Mrs. Vaccari, have published a succession of grammars, dictionaries and readers invaluable to scholars, diplomats, businessmen, and missionaries concerned with Japan. Their latest venture is an impressive achievement indeed, a splendid monument for which all Japanologists must bless the name of Vaccari.

This huge and handsome volume—weighing nearly 10 lb.—gives Japanese equivalents of some 65,000 English words; and the Japanese is presented clearly, both in romanized form and in ideographic script, together with generous example of colloquial, literary, and familiar usage.

Since the last edition of Satow's dictionary, in 1919, several dictionaries have appeared, but not one really adequate English-Japanese dictionary until now. There has been a crying need, then, for precisely this latest work of the Vaccari team, who are to be congratulated on all counts, not least of having chosen the Hepburn romanization in preference to the form known as Nippon Romaji.

FROM THE INCORPORATED LINGUIST OF LONDON

by Sir H. VERE REDMAN

an expert in Japanese language and
former Counsellor to the British Embassy, TOKYO

The appearance of an English-Japanese Dictionary as comprehensive and generally satisfying as this one, inevitably challenges consideration of what constitutes perfection in the field.

The first requirement is a high degree of linguistic competence in the lexicographers. There can be no doubt of that in this case. For Mrs. Vaccari Japanese is a natural language and all her education has been in Japan. For Mr. Vaccari, an Italian, graduate of the Oriental University of Naples, both English and Japanese are learned languages.

The second requirement for a comprehensive dictionary is that it should, indeed, be comprehensive. This work with its 65,000 entries is certainly that.

The next requirement for a perfect dictionary is that it should show words in use rather than isolated abstraction. This requirement, too, is amply met.

Finally, the perfect dictionary should be clearly readable and easy to handle. This one is certainly the one. A great variety of types is used and each one of them is clear.

All told, then, a very good job, as near perfection as may be.

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